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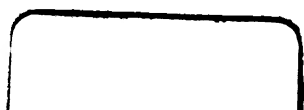
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*"Hoc autem liberiores et solutiores sumus, quod integra nobis judicandi potestas: nec,
ut omnia, quæ præscripta et quasi imperata sint, defendamus, necessitate ullâ cogimur"*

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OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

✶ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of each Volume.

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ERRATA in Vol. XXXII.

- Page 104. l. 12. from bott. for 'Satanides,' r. *Satanides*.
 155. l. 19. for 'Major,' r. *Captain*
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 360. l. 2. for 'new novel,' r. *novel view*.
 432. l. 6. from bott. for 'came,' r. *some*.

THE MONTHLY REVIEW,

For MAY, 1800.

ART. I. *A Missionary Voyage to the Southern Pacific Ocean, performed in the Years 1796, 1797, 1798.*

[*Art. concluded from the last Review.*]

IN the former part of our account of this work, we related the favourable situation in which Captain Wilson found the Missionary settlement at *Otaheite*, when he returned to that island from the *Marquesas*. A reconciliation also took place with the king's mother, who expressed penitence, and promised amendment. Though little credit could be given to her professions, they were well received; and thus, to all appearance, every cause was removed that could obstruct the most perfect good understanding.

Captain Wilson, accompanied by Mr. William Wilson, undertook a tour round the island, in order to ascertain the number of inhabitants. Some of the Missionaries, who had already made the circuit, 'supposed the number on both peninsulas to be about fifty thousand.' The method pursued by Mr. Wilson was by inquiring the number of houses in each district through which they passed. The houses are of two descriptions, the *matteyna* and the *tee*:—the former are distinguished by the rank of the owners, or by the land which is attached to them:—such of the smaller houses as are in the department of a *matteyna*, and which entitle the owners to the liberty of worshipping at the *morai*, are called *tees*. Mr. W. allowed six persons for the average number to each house of either description; and, applying this mode of calculation to the information which he was able to collect respecting the number of houses, he estimated the total of men, women, and children, in the whole island, at only sixteen thousand and fifty.

Now it is to be observed that Captain Cook, in his second voyage, (1774,) calculated the inhabitants at two hundred and four thousand. Such a difference, if it has existed in fact,

amounts almost to extinction : but, from the visits of European ships since Caprain Cook's time, which have been very frequent, no accounts have been received which create or warrant a belief that, by the ravages of war; by sickness, or by any other calamity, the number of inhabitants has been so dreadfully diminished. For the cause of disagreement, we must look principally to the methods of calculation. That which was pursued by Messrs. Wilson did not occur till after they had begun their circuit: they went round by the sea-shore, and part of the way by water; and the interior was no where penetrated in their tour, though it contains valleys cultivated and populous, as appears by the description in the journal kept by the Missionaries*. The natives, to whom Mr. W. applied for information, could reckon only with stones or pieces of stick; and they gave answers, according to their recollection at the time, to questions which were wholly new to them.— Captain Cook has remarked of some of the islands in the pacific ocean, that the natives are so accustomed “to associate together, that it is common to find several houses empty, and the owners of them convened in some other one spot in the neighbourhood;” which remark, as the name appropriated to them evinces, will apply to the Society islands. This circumstance may account for Mr. W. having allowed only six persons to each house, whether *Matteyna* or *Tee*. We observe also that a district, (*Mattabvey*,) which, as the Missionaries say, is “the best cultivated and most populous they had seen,” is set down as containing only two hundred and seventy persons. On another occasion, Mr. W. has given an estimate of population on principles which must afford a result very short of reality. Near a groupe of small islands, one hundred and fifty canoes were counted, which contained, on an average, seven men each; the total 1050: ‘if (says Mr. W.) we add half as many left on shore, and double that number for the women and children, the population of this groupe will amount to three thousand one hundred and fifty.’ If he had allowed the number of women to have equalled the number of men, and that of the children to have exceeded the total of both, (for in most of the islands of the pacific ocean, the children are remarkably numerous,) the estimate would probably have been more correct.—

* * Two of our brethren went with three natives to procure wood: we went up the valley; it is about seven miles long and a quarter of a mile broad, with very little descent.—The natives are numerous and flourishing. They have fine plantations of yava and cloth trees, neatly enclosed; and they have all the other edibles in vast profusion.

Captain Cook's calculation was founded on the preparations which he saw making at *Otabeite* for an expedition against *Eimeo*. Four districts only, of the larger peninsula, furnished two hundred and ten war canoes; and the number of men to be embarked in them was estimated at nine thousand. Most probably, Captain Cook over-rated the ability of the island, in supposing that the four districts, whence the canoes came, had supplied all the men for them, and that all the other districts in the island were capable of contributing in nearly the same proportion.

The two calculations seem to be in opposite extremes. The visits of European ships have now lost the charm of novelty, and cease to attract such a concourse of people as formerly. It must, however, be concluded that the population at *Otabeite* has considerably decreased since the year 1774: but, probably, no correct statement has yet appeared.

Captain Wilson, in his tour round the island, saw two daughters of 'Richard Skinner, one of the unfortunate mutineers, who was lost in the *Pandora*. They were about six or seven years old, of a fair mulatto complexion, very lively and talkative.' The *tupapow* of *Orapiab*, one of the royal family lately deceased, is mentioned both by the Missionaries, and by Mr. Wilson:—'he is in a sitting posture, cloathed in red cloth, under a shed, a native attending night and day, and offering provisions to the mouth of the dead corpse, which not being received, he eats them himself. The body had been opened, but the skin every where else was unbroken, and, adhering close to the bones, it appeared like a skeleton covered with oil-cloth.'—'I asked them, where they thought his spirit or thinking part was gone? they said, "*Harre pe*," that is, Gone to the night!'

Andrew Cornelius Lind, a Swede, who had been on the island nearly five years, being of a very turbulent and mischievous disposition, Captain Wilson judged it necessary to relieve the Missionaries from so dangerous a neighbour, by detaining him in the ship.

August 4th (1797) Captain Wilson took leave of the Missionaries and of *Otabeite*, and sailed for the Friendly Islands. Calling at the island *Haabaine*, they found another of the *Matilda*'s crew, an Irishman; who had so far forgotten his former language, that, if he began a sentence in English, he was obliged to finish it in the language of the islands. The time which had elapsed since the wreck of the *Matilda*, he supposed to be eight years, (three years more than the fact.) He at first desired to go in the ship, but affection for an infant child made him relinquish his purpose.

At Palmerstone's islands (uninhabited), Captain Wilson stopped to plant some bread-fruit, plantain, and other fruit-trees; 'the benefit of which may be found by some poor east-away islander, or needy navigator.'

On the 18th of August, the ship anchored at Tongataboo. One of the Missionaries immediately came off, and from him they learned that the brethren were well. They had begun to separate into small parties, under the protection of different chiefs: a measure which they judged necessary to their safety, and which they thought might prove beneficial in other respects. The remarks made by the Missionaries, and an account of their proceedings, from their first landing at Tongataboo to Captain Wilson's return, are inserted in the narrative from their own journals.—It appears that, on the day after the ship sailed, their 'patron Toogahowe made them a present of three pieces of land, two uncultivated of about an acre each, and one about the same size, well stocked with yams and banana trees. These, with the inclosure, where the house stood, made about five acres.' Futtafaihe, 'another chief of great power, likewise gave them one of the small islands in the harbour.—The health of Moomooe, the old king, daily growing worse, some of the brethren went to see him. 'He seemed dangerously ill, and was surrounded by several of his wives, the oldest of whom is devoted to be strangled at his death. He seemed well pleased with the present we made him; a piece of soap was a part of it.—He expressed a wish to be shaved, and was much gratified when it was done.—The next day Moomooe was incapable of turning himself; he desired us to send him a cuckoo-clock, and a few of our number to sing psalms for him.'

The following account exhibits a melancholy picture of the dark and deplorable superstition to which this people are subjected; although, for courage, ingenuity, and manliness of character, they have no superior among the islands of the Pacific Ocean. 'We were greatly shocked with the behaviour of Toogahowe, who, two days ago, had caused a young man (his own younger brother) to be strangled, that his father might recover. The victim he had buried within a few yards of the house where we were, and he now came to mourn over him, which he did by sitting upon the grave with his elbows on his knees, and covering his face with his hands; he remained a long time in silence, and then departed very thoughtful.'

Moomooe died at four in the morning of April 29th.

'The people who passed from *Noogolirwa* (the place where the deceased king lay,) with their faces bruised and blood running down their cheeks, were numerous: instead of cloth, they wore matting, and

and a twig of the chesnut-tree about their necks; this is their mourning dress. About three o'clock, the body of the deceased king was carried past our house; it was laid on a kind of bier made of boughs of trees, and supported by about twenty men: several relatives of the deceased preceded the corpse;—a female chief, called *Fefene Duatonga*, who seemed to have the management of the funeral, was carried on a kind of frame made of bamboos, and borne by four men. Near her, *Futtasaihe* walked; and next them two women, both wives of the deceased, who were devoted to be strangled at the funeral: one was weeping, but the other appeared little concerned. Some of us followed them to the *Fiatooka* (the place of interment), near which they deposited the body for the present, in a house carried thither for the purpose, which was hung round with black cloth.—In the middle of the *Fiatooka* is the grave, the sides, ends, and bottom of which are of coral stone, with a cover of the same.—

‘ May 2d, the funeral was to take place. Brother Bowel went with Ambler to see the ceremony, and found about four thousand persons sitting round the place where the *Fiatooka* stands. A few minutes after our arrival, we heard a great shouting and blowing of conch-shells; soon after, about a hundred men appeared, armed with clubs and spears, and rushing into the area, began to cut and mangle themselves in a dreadful manner: many struck their heads violently with their clubs, till the blood ran down in streams. Others, who had spears, thrust them through their thighs, arms, and cheeks, all the while calling on the chief in a most affecting manner. A native of *Feegee*, who had been a servant of the deceased, appeared quite frantic; he entered the area with fire in his hand, and having previously oiled his hair, set it on fire and ran about with it all on flame. Some who had held offices, thrust two, three, and even four spears into their arms, and so danced about the area, and some broke the ends of the spears in their flesh. When they had satisfied themselves with this manner of torment, they sat down, beat their faces with their fists, and then retired. A second party went through the same cruelties; after them a third entered, shouting and blowing the shells; four of the foremost held stones which they used to knock out their teeth.—Brother Bowel, shocked, and unable to bear the scene any longer, returned home. *Futtasaihe* also came to our dwelling, and staid about two hours. In the afternoon, four of us went to the *Fiatooka*, where the natives of both sexes were still at the same dreadful work. We had not been long there, before we heard at a distance, low, but expressive sounds of the deepest sorrow and lamentation: this was a party of about one hundred and forty women, marching in single file, bearing each a basket of sand; eighty men followed in the same manner, and sung as they marched, words importing “This is a blessing to the dead,” and were answered in responses by the women. After a few more ceremonies, the corpse was conveyed to the grave upon a large bale of black cloth, with which, and fine mats, they covered it. A profusion of presents for the dead, consisting of bales of cloth, fine mats, and various other articles, being deposited in the tomb; a party of sixteen mourners

now made their appearance, who had recently cut off their little fingers.

The grave was covered with a hewn stone, about eight feet long, four broad, and one thick, which they had suspended with large ropes round two strong piles drove into the ground.—Whilst they lowered it slowly, women and children wept aloud, and sung words importing, “My father, my father! best of chiefs,” &c. Another party entered, and abused themselves as before. After these paroxysms of grief, they sat a while in silence, and when they had pulled the rope clear off the stone which covered the grave, those on the mount gave a great shout; all present then tore the leaves from their necks, and they dispersed.

This may, we think, be truly called the most expensive funeral of any which has been recorded in modern times.—The resolute endurance, shewn by this brave but mistaken people, may be compared to that which was exercised by the Lacedæmonians under the institutions of Lycurgus, or to the unshaken firmness of the resigned North American Indian of our own times; with this difference, that the torments of these islanders, being self-inflicted, required a more active exertion of fortitude. How worthy of admiration, had it been usefully employed in advancing a just cause!

These cruel solemnities were in a short time succeeded by profuse preparations for feasting. A grand entertainment, which they call a *mai*, was celebrated in the evening of the 13th by women. Upwards of one hundred and thirty hogs were roasted, and with three hundred baskets of yams were distributed by *Toogahowee*. The next day, *Toogahowee* was vested with the name [title] and authority of *Dugonagaboola* in the room of his father. His name was now changed from Feenow *Toogahowee*, to that of *Talliatabo*, the god of their family; and we understand that none of his subjects must in future address him by his former name, on pain of death! Throughout the sequel of the journal, he is distinguished by the appellation of *Dugonagaboola*.

About this time, the Missionaries had reason for apprehending that the chiefs intended to deprive them of all their possessions; and that they waited only the return of the ship, from which it was supposed the brethren would receive additions to their stores. After having debated the subject, it was concluded (as before observed) that the safest plan would be to separate, and trust themselves and their property to the protection of different chiefs; by which measure, it was hoped, their persons at least might be secure, and probably their books. For the convenience of meeting and communing together, it was agreed that four of the number should remain
with

with *Dugonagaboola*.—It was not without some reluctance, however, that the chief consented to their separation.

Some other chiefs dying about this time, a belief began to prevail that the God of the Missionaries had killed them, and that, if their praying and psalm-singing continued, there would soon not be a chief left alive. One of the English seamen, before mentioned, who had lived some time on the island, encouraged (and perhaps first propagated) this idea. 'He endeavoured to poison the mind of *Dugonagaboola*, who heard him with great indignation, and hissed him out of his presence.'

When Captain Cook visited the Friendly Islands, they were under considerable apprehensions from the people of *Feejee*. At present, 'this island bears an unrivalled sovereignty over the whole groupe, *Feejee* not excepted:—which now paid tribute to *Tongataboo* on certain occasions.' This change was effected under the conduct of *Toogahouwe*, and principally by his personal valour; and by his exploits, his father was raised to the sovereignty of the island. 'On the death of *Moomoo*, *Toogahouwe*, though not the eldest son, assumed the government; his acknowledged warlike character probably removed every competitor.'

A large axe had been stolen from the house of the Missionaries: who observe in their journal;

'*Dugonagaboola* sent us a present of provisions which was very acceptable: but in the course of the day we received the mortifying intelligence, that he had accepted our large axe with much cordiality from the person who stole it; and after some compliments to his dexterity, had sent him off to *Vavao* to be out of the way;—and yet, strange as the contradiction seemed, all our goods were every day in his power, if he chose to plunder us.'

The most reasonable solution of this riddle seems to be, that he liked both the Missionaries and their effects, and was willing to possess himself of the one, without quarrelling with the other. Such is the man to whose protection the Missionaries entrusted themselves, without entertaining the least apprehension, except for their property.—In the character of this chief, great energies appear: he is intrepid, and even fierce; rapacious, yet sometimes generous. Similar were the characteristics of the heroes of the fabulous ages; and perhaps the name of *Dugonagaboola* may be perpetuated among his countrymen to future times, with that increase of renown which tradition gathers in its progress. On a more extensive stage, he might have flourished as the first consul of a great nation!

Three European seamen lived on the island, but in a manner which formed a strong contrast with the practice of the Missionaries. One of them had four wives; and the most mode-

rate contented himself with two. Whether Captain Wilson, when the ship sailed, thought proper to take them all with him, either does not appear in the narrative, or has escaped our notice. One of the three we shall have occasion to mention in the sequel.

The Missionaries say, 'we have not yet found that they have priests, or any stated ceremonial worship, but possess many superstitious notions about spirits,'—nevertheless 'their natches and other annual exhibitions, we find, are not mere public amusements, but religious observances.' These remarks are distant from each other in the Missionary journal, and probably were not both made by the same person. On public occasions, the authority of chief seems to include that of priest. 'They believe in the immortality of the soul, which, they say, is carried in a fast sailing canoe to a distant country, called Doob-ludha, which resembles the mahometan paradise.'—'They acknowledge the existence of a great number of strange gods, among whom they rank ours as the greatest. Human sacrifices seem little in practice: the only victims we have seen, are already mentioned in the case of *Moomooe*.'

The island is subject to frequent shocks from earthquakes, which sometimes are so violent as to shake down houses and trees. Two happened in the short time which the Missionaries had passed there; and from the consternation which appeared among the inhabitants, it may be conjectured that they have known or heard of much heavier calamities having been occasioned by them. 'Their frequent earthquakes they account for by supposing the island rests upon the shoulders of a very powerful deity called *Mowee*, who has supported it for such a length of time as exceeds their conceptions.'

Matrimonial infidelity, and especially in females of rank, is said to be severely punished: but no instance occurred that came to the knowledge of the Missionaries. Dignity of rank, however, in particular cases, is supported by very extraordinary privileges. '*Fefene Duatonga*, the first woman in the island, (to whom, even *Futtesai* paid homage,) came on board with her principal lady in waiting: their hair was plastered up with a composition which resembled the powder and pomatum of a fine dressed London belle. Her feet are kissed in token of homage by all who approach her; and such are her ideas of her own dignity, that she admits no fixed husband as a companion, but cohabits with those of the chiefs whom she pleases to select; and she has several children.'

In the cure of diseases, the people of Tongataboo trust almost wholly to nature. They occasionally make use of outward applications, but of physic they have not the least idea. It appears,

pears, however, that they are not wholly ignorant of the part allotted, in more civilized countries, to the performance of the patient. 'Brother Harper went to see a woman who had eaten fish of a poisonous nature: an emetic was administered, which removed the cause of her disorder. According to the custom of the country, he received his fee before he returned: this was a roasted hog, which is generally killed as soon as the doctor arrives.—'

The ingenuity of these people, and their desire of improvement, have been remarked by all Europeans who have visited them. 'They cherish the idea of being superior, in the neatness of their work, to all their neighbours;' and not without reason. The Missionaries agree, with former accounts, that 'their honesty to one another seems unimpeachable:' but they add, 'though we have no reason to think the accounts of their dishonesty to strangers exaggerated.' What adds greatly to their character is, that, contrary to the practices of the people of *Otaheite*, 'no infant murders are allowed: they are fond of their children, and take pleasure in a numerous family. Age likewise is as much respected at *Tongataboo*, as it is neglected at *Otaheite*.'—We shall conclude their character with the following testimony of the Missionaries: 'The people fully answer to the most favourable representation the world has ever received of them; for surely no appellation was ever better applied than that given to them by our countrymen, (*i. e.* Friendly islanders) of which they seem very proud, since we made them acquainted with it; and very studious to render themselves more deserving of it.' Mr. Wilson adds, 'during this stay, which was twenty days, the whole was spent in one continued intercourse of friendship and service between us and the natives.'

On September 7th the ship sailed from *Tongataboo* towards China. They passed near many small islands and shoals, some not before discovered. On one of these shoals the ship grounded, but got off without damage.

The island *Ruttooma*, in $12^{\circ} 31'$ S. latitude, and 177° E. longitude, is mentioned as an advantageous place for Missionary exertions: 'as there is food in abundance, and the island, lying remote from others, can never be engaged in wars.' Perhaps such advantages would render Missionary exertions less necessary: but, though no land is marked in the charts within less than 120 leagues of *Ruttooma*, it is most probable that there are other islands much nearer. From the knowledge which we have already obtained, it must be believed that many islands exist in these seas, which have not yet been discovered by Europeans.

After

After having crossed the Equator, they saw several islands of the range called the Carolinas. Near one of these, some canoes coming about the ship, William Tucker, a seaman, who had attempted to desert from the ship at Otaheite, and John Connelly, a man whom Captain Wilson had taken from the island of *Tongataboo*, were discovered swimming to the canoes with a view to make their escape.

‘The Captain, willing to part with them, told them that if they chose to go they might. Connelly answered, “Thank you, Sir;” and they both swam to the canoes, and were received by the savages with great shoutings. Soon after, a breeze springing up, we resumed our course and left them behind, to reflect upon the unhappy choice they had made; a choice, to all appearance, so replete with wretchedness, that we did not imagine a third person could be found willing to follow their example: but such is the prevalence of habit, and the enervating influence of idleness over the mind, that Andrew Cornelius Lind (the Swede) came to the Captain, and begged to be set on shore upon the next island we should discover. To this request consent was given.’

About ten leagues farther westward, they fell in with other small islands; and a great number of canoes coming to the ship, Andrew took leave of his shipmates, went into one of them, and was received with joy. To make him the more welcome to his new associates, Captain Wilson gave him a large assortment of iron tools, looking-glasses, &c. ‘One thing was observed as peculiar and remarkable, that hitherto in our range among these islands no females had appeared; whence we concluded the men either more jealous than their eastern neighbours, or as placing a higher value on their women.’ Captain Wilson called the islands at which these men were left, Swede island, and Tucker’s island.

November 6th they were in sight of the *Pelew* islands. Several of the natives came on board, and pressed them by signs to anchor: but this was not deemed safe, on account of the roughness of the weather. ‘Their language was quite unintelligible; nor, even with the help of Captain Henry Wilson’s vocabulary, could they be made to understand one word, except a few of their proper names.’ Mr. Wilson’s opinion of these islanders, from so short an acquaintance, is expressed as follows: ‘If we admit the few which we saw of the *Pelew* islanders to be a specimen of the whole, they are, in our opinion, inferior in external appearance to the *Marquesans*, the *Society* or *Friendly* islanders; they have not the stature and symmetry of the two first, and fall far short of the muscular, bold, and manly look of the latter. They approach the nearest to their neighbours the *Carolínians*.’—‘They appeared before us quite naked,

naked, without seeming conscious of shame, and shewed their kindness and hospitality by the earnest invitations they gave us to visit their habitations.'

The ship arrived at Macao, Nov. 22d. From China, Captain Wilson sailed homewards in company with a fleet of the East India Company's ships, and anchored in the Downs, July 8th 1798: every person on board being in perfect health.

An Appendix contains a particular and well-digested description of *Otaheite*, methodized under different heads. In the account which it gives respecting their morals and manners, avarice appears to be the vice which the inhabitants of *Otaheite* hold in the greatest contempt. On the subject of chastity, it is remarked that many of their married women are said to pique themselves on the strict observance of its laws, and are not to be won at any rate, being only accessible to the husband's *tayo*.—In their conversations with Europeans, they express more curiosity, and are more interested, while listening to the accounts of other islands in the South sea, and particularly of *Tongataboo*, than while hearing the most wonderful relations concerning European nations.—Their disrespect for age is such, that it is customary, when any thing is more than commonly disagreeable to them, to call it, 'old man.'

The story of Peggy Stewart, related in the Appendix, is deeply affecting. She was the daughter of a chief, and had been given as a wife to Mr. Stewart, one of those who were unhappily concerned in the mutiny on board of Captain Bligh's ship the *Bounty*. When her husband was seized and taken on board the *Pandora* frigate, (which was sent to the South Seas purposely to arrest these mutineers,) the affectionate Peggy was unable to resist the violence of her grief, and fell into a rapid decline, which terminated her existence in two months. 'Her child is yet alive and the tender object of our care, being brought up by a sister who nurses it as her own, and has discharged all the duties of an affectionate mother to the orphan infant.'

A short section is given to the vegetable productions of *Otaheite*; and the Appendix also contains a copy of the articles of faith drawn up by the Committee of the Missionaries on board the *Duff*, while at sea. We believe that no former voyage has added more than the present, to our knowledge of the manners and characters of the South Sea islanders. The object of the undertaking, indeed, is such as necessarily includes the perfection of that knowledge.—We shall not here enter into the question, how far the plan of sending Missionaries to the islands was calculated to answer the beneficent intentions of the

the society : we have heard, with concern, of the ill success of their endeavours at Otaheite : but we form no judgment from that event. The Directors shewed much discernment in choosing Missionaries from among men of ingenious and useful occupations : because such qualifications, added to their exemplary manners, were advantages the most likely to communicate benefit to an uninformed people. The decent and regular behaviour observed by the ship's company merits great commendation, and must have added strength to the impressions which the conduct of the Missionaries could not fail to create : impressions which, notwithstanding appearances, cannot have been slight, as they form so strong a contrast with those left by former European visitors.

In collecting from the different journals, the language of each narrator has been retained ; which, the directors observe, if not the most polished, may yet be the most affecting.— Without altering the ideas in the narrative, however, (which are in general correct and natural,) or materially varying the style, numerous small errors might have been avoided, even by the application of a little trouble in the revision of the press.

ART. II. *The Observations of Newton concerning the Inflections of Light* ; accompanied by other Observations differing from his ; and appearing to lead to a Change of his Theory of Light and Colours. 8vo. pp. 134. and 9 Plates. 4s. Boards. Cadell jun. and Davies. 1799.

THIS small tract has given us no inconsiderable trouble ; because the author does not state with sufficient precision what are the errors of Newton, and what are the alterations which he wishes to be made in his theory. The arrangement of the work is this ; from Newton's Optics (Book III. Part I.) are extracted that philosopher's experiments and observations ; and immediately after each experiment and observation, follow a correspondent experiment and observation by the author of the present treatise. After Newton's first observation, and his correspondent one, the writer thus states what appears to him to be the error, and the emendation necessary to be made :

‘ Newton observes, that it is manifest, that all the light is bent in passing by the hair, and *turned aside from the shadow, because if any part of the light were not so bent it would fall within the shadow, and there illuminate the paper*, contrary to experience. It is manifest, that the light bent in passing by the hair is *turned aside towards the shadow*, and that part of the light so bent *does fall within the shadow, and there actually illuminates the paper* and reduces the dimensions of the shadow.

‘ Newton

‘ Newton further observes, that the rays passing at greater and greater distances from the hair, and being bent therefrom at angles of less and less inflection, invade and reduce the dimensions of the shadow at greater and greater distances of observation. This invasion and reduction of the shadow at different distances, are supposed to render the shadow of the hair broader in proportion to the distance of observation from the hair when the paper is near, than when the paper is at a greater distance from it; but these irregularities of proportion are occasioned by the bending of the rays nearest to the hair *towards* the shadow, in lines of direction which meet at a point beyond on the other side of the hole. Proportionate to their distances from this point are the dimensions of the shadow, and greater are the proportions of these dimensions to the distances of the shadow *from the hair*, when the distances are small, than when they are large, for preserving any given greater distance and breadth, the less distance may be so reduced as to vanish, whilst the breadth of the less shadow will remain.’

As we suppose the generality of our readers to be acquainted with Newton’s discoveries, opinions, and reasonings, concerning the inflection of light, we shall extract what the author says on this subject, after the statement of his own experiments and observations :

‘ It is plain therefore from the circumstances of this, and of all the foregoing Observations, that the phenomena of the Inflections of Light are the consequences of the various bendings, separations, and changes produced in each of the separate portions of a beam of white light passing between the parts and particles of a transparent medium, by the action or attraction of the edge, angle, or side of an approaching body ; each of these portions being variously bent and separated into other portions of differently-coloured lights, each of which being changed from and receiving a constitution or modification different from that of all the others, and from that of the original portion out of which it was derived, retains that constitution or modification permanently, until it be again re-united into the same, or a similar portion of white light, among the properties of which constitution or modification it is one ; that passing at the same distance with rays of other colours from and by the edge of an inflecting body, it is constantly bent at angles of deviation different from those of all other colours ; the purples most ; the blues less than the purples ; the yellows, greens, and reds, successively less and less, according to the order of their specification.

‘ Such a state and condition, and such changes of light, are absolutely necessary for the existence and regular formation, under different circumstances, of the fringes ; they are conformable to the general nature and principles of things, and being required, are established by the phenomena, and being established by, explain them.

‘ That a beam of white light is composed of rays of different sorts, originally and always distinct, and of various colours, which are only separated from one another, is an hypothesis inconsistent with all the phenomena of inflections.

‘ Indeed

‘ Indeed the very circumstance of the distribution of white light into colours, which admit of degrees and not of divisions, and the difficulty of conceiving in what manner, whether of particular arrangement, or undistinguished mixture, they must be re-united to form white, without conceiving or suspecting that differences might, and it would seem, ought to arise of colours from various orders or modes of combination, would lead us to infer, the action of a *principle*, which *changes and modifies* at the same time that it *separates* every portion of the white light, and requires an actual restoration of all things to the same original, or exactly similar circumstances of condition for its reproduction.’—

‘ Thus it is firmly established, that in the inflections of light, each white ray of passing light is separated into many distinct rays; that of these rays, at the time of separation, each sustains a change; that this change constitutes a difference of each ray from every other, and from the original white ray; that this change or modification is permanent in each ray throughout all its future course of separate propagation; that this change or modification in each distinct ray, operates during all the future propagation of the ray, its different and appropriate effects; that this change or modification produces in each ray, under the same circumstances, unequal, and under different circumstances, equal changes of direction of course.’

The author afterward objects to the hypothesis of the fits of easy transmission and reflexion; which, however, was never intended (in our opinion,) as any explanation of the mode by which light was really transmitted and reflected. That the Newtonian philosophy, in this respect, has not been considered, as the author says, it has, ‘ beyond all power and reach of question,’ we quote a passage written 50 years ago by a great French philosopher (D’Alembert):

“ *Cette théorie des lames minces est ce que M. Newton appelle dans son optique, la théorie des accès de facile reflexion et de facile transmission; et il faut avouer que, toute ingénieuse qu’elle est, elle n’a pas à beaucoup près tout ce qu’il faut, pour convaincre et satisfaire entièrement l’esprit.*”

ART. III. *Pantographia*; containing accurate Copies of all the known Alphabets in the World, together with an English Explanation of the peculiar Force or Power of each Letter; to which are added Specimens of all well authenticated oral Languages; forming a comprehensive Digest of Phonology. By Edmund Fry, Letter-founder, Large 8vo. pp. 320. 2l. 2s. Boards. Arch. 1799.

Does language owe its origin to divine inspiration, or to human invention? This curious problem is discussed at some length in Mr. Fry’s preface. The arguments in favor of the first hypothesis are founded on the incapacity of man, real or supposed, to imagine or execute a method of communicating

his ideas by articulate sounds. At an advanced age, the organs of speech are incapable of acquiring new articulations; at an early age, when these organs are flexible, the idea of so complex an invention, and the influence necessary to procure its adoption by others, are not likely to be combined in one individual. The testimony of the sacred historian appears to us much more decisive in favor of the divine origin of language, than to Mr. Fry; and indeed to preclude all controversy with those who allow it any weight. According to Moses, our first parents, at their creation, were endowed with the faculty of speech; an extraordinary circumstance, but certainly not more extraordinary than the events which preceded it. Were we disposed to overlook this venerable authority, we should feel little hesitation in acceding to the opinion of those who ascribe it to human invention; or, in conjecturing the gradual improvements which it underwent from the first rude cries, expressive of sensation, and common to man with a great variety of animals, till it attained the complicated refinement of the most polished idiom.

The origin of writing next engages the author's attention. The first mention of writing occurs in the book of Exodus; "And the Lord said unto Moses, Write this for a memorial, in a book; and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." This command, however, implies a previous knowledge of that art, and consequently affords no datum for ascertaining its origin. The inference deduced from his researches we will state in Mr. Fry's own words:

'That the Assyrian, Chaldaic and Hebrew languages, were the same,' [the author surely means radically] 'most of the learned are fixed in their opinions; and that their alphabets are of antediluvian antiquity, appears highly probable; for had an invention of such vast importance to mankind been made since that period, we conclude the author would have been commemorated in the annals of the country in which he lived.' [Certainly, if they had any at that time.] 'Josephus informs us that Seth erected two pillars, one of brick, and the other of stone, and inscribed upon them their astronomical observations, and other improvements; which shews that there did exist such an opinion of the antiquity of the art of writing.'

Mr. Fry might have added that the Mahomedans consider Adam as a very voluminous author.

'Among the European nations we do not find any who pretend to the invention of letters. All of them derived the art from the Romans, except the Turks, who had it from the Arabians. The Romans never claimed the discovery, but confessed their knowledge to have been received from the Greeks, who owned that they had it from

from the Phenicians, who as well as their colonists the Carthaginians, spoke a dialect of the Hebrew scarcely varying from the original.'

We must observe that the fact here stated is controverted by some of the first names among Orientalists. It is asserted that Phenicia was first peopled by an Indian colony, who communicated their arts and letters to the western world. This hypothesis is in some measure confirmed by the analogy discovered between the mythology of antient Europe and the continent of India. Does it not receive some confirmation from the letters themselves? It is admitted that the Phenicians once wrote from the left to the right; and such is the method of the Hindus and of all European nations. Is it probable that the Greeks would invert the order of their writing, if they had derived that invention from the Hebrews, through the medium of the Phenicians?

'The Coptic resembles the Greek in most of its characters, and is therefore referred to the same original. The Chaldean, Syrian, and latter Samaritan, are dialects of the Hebrew, without any considerable deviation, or many additional words.

'It appears, then, that all the languages in use among men that have been conveyed by alphabetical characters, have been those of people connected ultimately or immediately with the Hebrews, to whom we are indebted for the earliest specimens of the communication of ideas, by writing.'

The subsequent pages of this work contain an ample refutation of the above assertion, and exhibit alphabets of great antiquity used by nations who have never been in the slightest degree connected with the Hebrews. The Devanagari is in this predicament, and several others.

The title of the present work sufficiently indicates its nature. The industry of the author, and the beauty of the characters exhibited in the specimens, are deserving of much commendation. Some errors occasionally present themselves, but into these Mr. Fry has been led by his authorities. In the Arabic and its numerous derivatives, a letter is marked 'g' which should be j; and another 'ch' which should be kh. It is said that 'the most antient Arabic letters are the Cufic, so named from the city of Cufa on the Euphrates:' but this is entirely a mistake. The Moallacat (translated by Sir W. Jones) and the Coran were both written before the city of Cufa was founded, in a character invented by Moramner' ebn Morra.—The modern Arabic character is said to owe its origin to the Vizier Molach; the name of that Vizier was Ebn Mocla.—The Armenian language is used not only in great and little Armenia, but in Asia Minor, Syria, Tartary, Persia, and other nations.' Mr.

Fry should have stated that there are Armenians in all those countries, who speak their own language: but his expression would induce a belief that the Armenian tongue was known to the Tartars, Persians, &c.

We cannot but wonder that Mr. Fry should have extracted his Bengal alphabet from the French encyclopedia, rather than from Mr. Halhed's elegant grammar. The consequence is that it contains precisely only one half of the characters, and that these are improperly arranged. The Lord's prayer in that tongue is also totally inaccurate:—but it may suffice that we suggest the necessity of a careful revision and better authorities for the Oriental department; should a second edition be required of a work which is well calculated to gratify the curious philologer, and the design and execution of which reflect great credit on the author.

ART. IV. *Transactions of the Linnean Society.* Vol. V. 4to. White. 1800. 1l. 1s. Boards.

THE first two papers of this latest publication from the Linnean Society are posthumous works of the late John Adams, Esq. containing the descriptions of certain minute British shells, and of some marine animals found on the coast of Wales. Both these Papers are, from their nature, unsusceptible of a satisfactory abstract, though containing valuable materials for a British zoology.

Art. III. *Observations on the Economical Use of the Ranunculus aquatilis*: with introductory Remarks on the acrimonious and poisonous quality of some of the English Species of this Genus. By Dr. Pulteney.—So many are the poisonous and acrid species of ranunculus, that the whole genus has been regarded by naturalists with a suspicious eye. The *ranunculus aquatilis* itself, according to Mr. Krapf (who instituted a set of experiments wholly confined to this genus of plants), was possessed of the same acrid and deleterious qualities which are attributed to other ranunculi, and apt to vesicate the skin; though slower in its operation than the *ran. bulbosus*, or the *ran. sceleratus*. Gunnerus also, in his *Flora Norvegica*, tells us that this species is very noxious to cattle, and is generally left untouched even by goats; an animal less nice than others in the selection of its food. Dr. Pulteney, after having remarked that the *ranunculus aquatilis* of Linné comprehends four species of the older botanists, gives an account of what is practised at Ringwood on the borders of the Avon, where they feed their cattle almost entirely with the *ran. fluvialis* of John Bauhin, one of the four species above mentioned. The cattle, it is said, re-

lish it so highly, that it is thought unsafe to allow them more than a certain quantity. The cows fed on it were apparently in very good condition, and gave a sufficient quantity of good milk. These animals live so entirely on this plant, that, besides the *ran. flaviatilis* and what the earth afforded, five cows and one horse had not consumed more than half a ton of hay in one year. Hogs are also fed with the same plant; and they improve so well, that it is not necessary to allow them other sustenance, till it is proper to put them up to fatten.

IV: *Observations on preserving Specimens of Plants.* By John Stackhouse, Esq.—The author recommends to take a saturated solution of powdered alum in common water, and to immerse in this liquor the specimen flowers, leaves, and stalk, to wet the sheets of blotting paper between which the specimen is to be laid, before it is pressed. During the desiccation of the plant, he advises us to prevent every possible admission of light and air. The remaining part of the process accords with the usual method of making herbariums.

V. *On the Ascarides discovered in the Pelecanus Carbo, and P. cristatus.* By Dr. Pulteney.—To the comparatively small list of animals in which ascarides had been found, these two species of birds are now added, by the curious observations related in this paper.

VI. *Observations on the Orcheston Long Grass.* By Mr. Maton.—The Orcheston long grass had been noticed as early as the year 1650, by How, in his *Phytologia Britannica*, and since that period by some other botanists, who widely differed in their opinions concerning its nature. One supposed it to be exclusively the *Poa trivialis*, another the *Agrostis stolonifera*, and a third declared it to be a particular species of grass, growing nowhere else in this kingdom. Mr. Maton visited the spot, and found that, from the physical constitution of the soil, (which he describes,) every sort of grass, and even the weeds growing on it, enjoy that exuberant vegetation for which the Orcheston long grass was so renowned; and that in reality no particular species can lay an exclusive claim to this appellation.

VII. *Description of a new Species of Mycteria.* By George Shaw, M.D.—A species only of this genus of birds was mentioned in the *Systema Nature*, and of course no specific character had been given of it. In this paper, not only the new species is described, but specific characters are given of the three species known at present. We have remarked in many zoological papers, contained in the last two volumes of the Linnean Society, instances of Dr. Shaw's readiness to oblige his fellow-naturalists; and we must praise the friendly disposition

vision and liberality of his mind, as well as his profound knowledge of zoology.

VIII. *A Supplement to the Planta Eboracenses, printed in the second Volume of these Transactions.* By R. Teesdale, Esq.—This paper contains valuable materials for the flora of this island, but is not susceptible of an abstract.

IX. *A Continuation of the History of the Tipula Tritici*; in a Letter to Thomas Marsham, Esq. By the Rev. William Kirby.—This indefatigable naturalist here presents an interesting account of his observations on the history of the *Tipula Tritici*, and revises the description of this insect which he had formerly given from a single specimen, and that produced before its time. Having discovered two new species of *Ichneumon*, which, like the *Ichneumon Tipula*, are intrusted by nature with the important office of restraining within due limits the number of this destructive *Tipula*, Mr. Kirby describes them also; together with a species of *cimex* commonly found in the ears of wheat.

X. *Observations upon certain Fungi which are Parasitics of the Wheat.* By the Same.—Very valuable observations, and very modestly offered. This gentleman proposes to the consideration of other naturalists the manner in which the *Æcidium*, *Vredo*, some *Spheria*, &c. (which he very properly calls subcutaneous vegetables,) multiply and grow, as a new field for observation to the studious in vegetable physiology.

XI. *Calendarium Plantarum Marinarum.* By Dawson Turner, Esq.—A knowledge of the periods at which plants produce their fructification is an important part of every well digested Flora: but in marine plants this point deserves still greater attention, because the appearances which these plants are liable to undergo may lead those naturalists, who may happen to observe them out of season, into errors respecting the fructification proper to them. This is perhaps the first *calendarium* of marine plants ever published. We have remarked in it that the *Conserve* and *Ulve* fructify in the same time with the generality of plants, when on the contrary the season of the *fuci* answers to that of cryptogamical vegetables.

XII. *An Account of the Onchidium*, a new Genus of the Class of *Vermes* found in Bengal. By Dr. Buchanan.—This animal, nearly allied to the slugs, has been always found on the leaves of the *Typha elephantina* of Roxburgh.

XIII. *Remarks on some technical Terms used in Botany.* By R. A. Salisbury, Esq.—The technical terms of botany, as well as those of any other science, must improve in clearness and precision, in proportion to the advancement of the science itself: but we must be cautious both in the admission of new

and the rejection of old terms, lest systematic notions and too much quickness of conception may either occasion the embarrassment of science with unnecessary words, or deprive it of useful distinctive terms. We believe that Mr. Salisbury has been successful in the introduction of new, but we cannot subscribe to his rejection of some old names. Many shrewd and nice discriminations, both in organs and in forms, we have found in this paper expressed by new and full meaning terms: but who will agree with Mr. Salisbury in the article *Flagellum?* (p. 139.) ‘Professor Giske,’ says he, ‘wishes to distinguish a *caulis sarmentosus* by this title: but I think two names for one part unnecessary: and on the same principle I reject *Culmus*, *Scapus*, and *Frons*, for *Caulis*, *Pedunculus*, and *Folium*.’ Mr. Salisbury knows too well that not every *caulis* is *culmus*, not every *pedunculus* is *scapus*, and not every *folium* is *frons*.

XIV. *Account of a Cavern discovered on the North-west Side of the Mendip Hills*, in Somersetshire. By Mr. George Smith Gibbes.—A stalactitic cavern, containing a vast quantity of human bones in different states of induration, and more or less covered and cemented together by the stalactitic calcareous paste, is the subject of this article. Mr. Gibbes, after having examined the bones with considerable attention, is persuaded that he found, adhering to the surface of many of them, a substance resembling the spermaceti which he had before described, in the Philosophical Transactions for the years 1794 and 1795.

XV. *Remarks on the Nature and Propagation of Marine Plants*; by Lieut. Col. Velley.—This is a controversial paper, written with candour and politeness. Dr. Corrêa de Serra had published an hypothesis on this subject in the Philosophical Transactions of 1796, to which Col. Velley is unwilling to subscribe, and to which he objects at full length in this dissertation. On the whole, it seems to us that, of the two opinions, if perchance they differ, the difference may be easily accommodated.

XVI. *Description of the Sowerbaea juncea*, a Plant of New South Wales. By Dr. James Edward Smith.

XVII. *Account of the Fructification of Lycopodium Denticulatum*. By Professor Avellar Brotero, of the University of Coimbra.—The history of *lycopodium denticulatum*, from its germination to the ripeness of the seeds, is given by Prof. A. Brotero with taste, and we believe with accuracy. It appears, from his observations, that this plant is dicotydon, and its fructification monoicous. The organs of both sexes seem very properly ascertained and distinguished. The Professor has bestowed much attention on the physiological part of botany; and it is to be hoped that he will continue to investigate in the same manner those plants which bear affinity to *lycopodium*, in order

order to confirm or invalidate the hypotheses which have been hitherto advanced respecting their manner of fructifying.

XVIII. *Description of Conferva umbilicata*, a new Plant from New South Wales. By Lieut. Col. Velley.

XIX. *Observations on the British Species of Mentha*. By Dr. James Smith.—A genus in its nature so obscure as the *mentha* is a proper field for a botanist to enter, in order to exert his skill and discriminating powers; and Dr. Smith has fulfilled the expectations which his celebrated name had excited in our mind. The few and variable specific characters he has reduced to more fixed boundaries; and he has introduced one resulting from his own observation, consisting in the different direction of the hairs, in some species horizontal, in others pointing downwards. According to these characters, he fixes thirteen species of British mints.

XX. *On two new Genera of Plants belonging to the natural Family of the Aurantia*. By Joseph Corrêa de Serra, LL.D. &c.—The two new genera here designated by the names of *Ægle* and *Feronia* have been since adopted by the editors of the *Coromandel Plants*. They are described on a new plan; in which Dr. Corrêa endeavours to employ, besides the Linnean characters, those which are furnished by the structure of the fruit and seed, in order to define and constitute genera on a more fixed and natural basis.

XXI. *Descriptions of the Mus Bursarius, and Tubularia Magnifica*; from Drawings communicated by Major General Davies. By Dr. George Shaw.—The rat here described is a native of Canada, and is characterized by much larger cheek pouches than any other animal of the same tribe. The beautiful species of *Tubularia* is found in Jamaica.

XXII. *Account of the Flustra arenosa*, and some other Marine productions. By Henry Boys, Esq.

XXIII. *Account of a remarkable Variety of Beech, Fagus sylvatica*. By Mr. Persoon.—Varieties are not so common in large trees as in smaller plants; particularly varieties which entirely change the habit of the plant, as in the present striking instance. The bark of the trunk and larger branches is absolutely formed like that of an oak; and the tree has likewise the crooked and proportionally short branches of the oak: so that a spectator at some distance, or in the winter season, would undoubtedly take it for such. The name given to it by the people of the country seems to imply a persuasion of its having originated from the intermixture of the oak with a beech.

XXIV. *Catalogue of some of the most rare Plants observed in a Tour in the Western Counties of England, in June 1799*; by Dawson Turner, Esq. and Mr. James Sowerby.—An useful paper, but not very susceptible of abridgment.

XXV. *A new Arrangement of the Genus Narcissus.* By A. H. Haworth, Esq.—The classification of the several species of a genus in natural series, according to their differences of habit, may be considered as one of the greatest improvements in botany. Artificial classifications from partial characters are always useful, because they mark distinctions, and help to extricate the species from confusion. Mr. Haworth's arrangement of *Narcissi* belongs to this second sort, and in that line deserves commendation.

XXVI. *Some Observations on Insects that prey on Timber, with a short History of the Cerambyx violaceus of Linné.* By the Rev. Mr. Kirby.—After a review of the several species of insects which prey on timber, and bring on the decay of wood, this attentive naturalist gives a full description and history of the *Cerambyx violaceus*; an insect feeding chiefly on fir-timber, and which, though suspected to be originally extraneous to England, is of late become but too common; particularly at Brentford, in Middlesex. From the history of this insect, he draws a conclusion of the utmost importance (p. 254); viz. that 'this destructive animal attacks only such timber as has not been stripped of its bark; a circumstance which ought to be known and attended to by all persons who have any concern with this article; for the bark is a temptation not only to the insect in question, but also to a numerous tribe both of this and other genera; and a great deal of the injury which is done to timber would be prevented, if other trees besides the oak were barked as soon as they are felled.'

XXVII. *Description of the Vespertilio plicatus,* by Francis Buchanan, M.D.—This *vespertilio* inhabits the old houses at Puttahaut in Bengal.

XXVIII. *Descriptions of five new British Species of Carex.* By Dr. James Smith.—In the generic character of the *carex*, Dr. Smith has made an alteration suggested by Dr. Goodenough, calling the permanent husk which invests the seed an *arillus*; to the nature of which it has no doubt more affinity, than to *nectarium*, *capsula*, or *corolla*; by all which denominations it has been described. Four out of the five species given in this paper are natives of Scotland.

XXIX. *Additional Note to the Remarks on the Nature and Propagation of Marine Plants;* by Lieut. Col. Velley.

XXX. *Additional Note to the Observations on the British Species of Mentha;* by Dr. Smith.

Both these notes are explanatory of some passages in the original papers to which they relate.

Some observations on British zoology, extracted from the Minute-Book of the Society, conclude this valuable and interesting volume.

ART. VI. *Reflections on the Principles and Institutions of Popery, with reference to Civil Society and Government, especially that of this Kingdom; occasioned by the Rev. John Milner's History of Winchester* *. In Letters to the Rev. John Monk Newbolt, Rector of St. Maurice, Winchester. By John Sturges, LL. D. Prebendary of Winchester, Chancellor of the Diocese, and one of his Majesty's Chaplains in Ordinary. 4to. pp. 120. 6s. sewed. Cadell jun. and Davies., 1799.

WHILE popery has been dispossessed of some of its strongest holds on the Continent, we cannot readily adopt the opinion that it is likely, either in the principles or in the spirit of it, to find encouragement in this country: yet the influence of compassion and sympathy on the one hand, and that of religious indifference and infidelity on the other, may expose persons of very different descriptions to the danger of being seduced and corrupted. Under such circumstances, the mind is subject to unapprehended and unperceived biasses; which ought to be counteracted, and against which seasonable caution is not unnecessary. The sufferings of the emigrant clergy, and of other adherents to the Romish religion, entitle them to pity and protection: but, though they should be greatly distinguished for their prudence and circumspection, it is natural to imagine that, as long as they retain any conscientious attachment to the profession of religion to which they have been accustomed, they cannot be unconcerned about its reception and prevalence. Opportunities will occur in the ordinary intercourse of social life; of which, if they should be so disposed, they may avail themselves to disseminate principles which they deem to be peculiarly important, and to induce a veneration of those external forms and ceremonies of religion, which are not ill adapted to entice the vulgar and unthinking.

From this hypothetical reasoning, some have been too prone to infer that *possible* danger *really* exists; and that popery, discountenanced and degraded in other nations of Europe, is cherished in our own country. We trust that this is not the case. We do not think it very probable; and we are sorry that such an idea should be entertained, as it tends to restrain that liberality of sentiment and practice with regard to catholics in general, which we wish to see improving rather than decreasing. When we have expressed a doubt of the fact, however, we have been referred to the strong terms in which a learned prelate, who calls Hoadly *the republican bishop*, contrasts the character of the emigrant priests with that of protestant Unitarians. Of the former he says that, though they may differ from us in con-

* See our account of this work in the last month's Review.

tain points of doctrine, discipline, and external rites, they are nevertheless our brethren, members of Christ, children of God, heirs of the promises; adhering, indeed, to the church of Rome, in which they have been educated, but more endeared to us by the example which they exhibit of patient suffering for conscience sake, than estranged by what we deem their errors and corruptions:—more near and dear to us in truth by far than some, (viz. Unitarians;) who, affecting to be called our protestant brethren, have no other title to the name of protestants than a Jew or a Pagan; who, not being a christian, is for that reason only not a Papist: &c. &c.—We have been told that such language, sanctioned by high ecclesiastical authority, tends at least to produce the evil which is apprehended. We have also perused Mr. Milner's History of Winchester, not without a degree of concern, which we have expressed in our account of it. We therefore direct our attention to the work before us with peculiar satisfaction; and we consider it as a seasonable preservative against the danger, which has alarmed some very zealous, and at the same time very liberal protestants, equally attached to the interests of their religion and to the prosperity of their country.

The character which the learned prebendary gives of Mr. M.'s history is as follows; and we vouch for the justice of it:

'In fact, it is made so much the vehicle of an apology for popery and a satire on the reformed religion in general, especially that of the church of England, that this seems to have been the object predominant in the author's mind; and the ostensible subject, the History of Winchester properly so called, secondary only and subservient to it. So studiously on all occasions are the establishments, the ceremonies, the doctrines and politics of the ancient church introduced, defended, and pressed on the reader; and so studiously also are all the principles of protestantism, all the changes produced in this country by the Reformation, and all the persons who have distinguished themselves in its favor from that period down to the present times, vilified, abused, and in some cases grossly misrepresented.'

The conduct of Mr. M. is still more inexcusable in its aspect on the condition of those, who have found protection in a country in which,

'After the severe religious conflicts it has heretofore sustained, jealousy on account of religion is easily awakened; many are ready, on the slightest appearance of danger, to take the alarm. The alarm has actually been taken; and the security of the protestant religion in this country has been supposed to be threatened by such a number resident in it of Roman catholic clergy. Now what is so likely to increase such an alarm, and to render the situation of these unfortunate and deserving persons uncomfortable and precarious, as the appearance of a work evidently designed to recommend their religion, and to vilify the public religion of the country? This consideration alone

alone ought, at this time, to have prevented an attack on it from any English catholic. But above, all other reasons, it might have been hoped that the toleration granted to the catholics in 1791, and the repeal of those severe laws to which they had so long been subject, (a measure for which, as an individual, I had always wished, and at the accomplishment of which I felt sincere pleasure), would have produced conciliation and concord, instead of encouraging, by the removal of former restraints, aggression and hostility.

The present work may be considered not only as a complete refutation of the objectionable parts of Mr. Milner's history, but as a very comprehensive and able defence of protestant principles in general. The subjects of the author's reflections are arranged in the following order: viz. the supremacy and infallibility of the Pope, with the independence of the church on the civil power; monastic institutions and celibacy, with the riches and numbers of the clergy; religious persecution; the reformation under Henry VIII and his successors; and subsequent transactions respecting religion and government, particularly the revolution of 1688.

After having traced the progress of the usurpations of the bishops of Rome, from their humble beginnings to their acquisition of almost universal dominion, Dr. Sturges thus describes the exercise of that sovereignty over the minds and the property of mankind, to which they had attained:—

‘ Upon all occasions the popes interfered in almost all the political as well as the religious affairs of Europe; and such was the veneration paid to them, that they for the most part interfered with success. From having been originally subject, like others, to civil authority, they assumed not only independence on it, but a title to superiority over emperors, kings, and all human magistracy; and for a long time kept the world in awe by spiritual arms, by censures, excommunications, anathemas, and interdicts, which they employed without reserve, and which were truly formidable to the persons against whom they were directed. They deposed princes; they absolved subjects from their allegiance; and suspended throughout whole countries the celebration of religious offices. They rendered also all the nations, who acknowledged their authority, tributary to them under various pretences. The sums exacted were some of them stated annual payments. Crusades, never perhaps executed, served as pretexts for establishing taxes, which became perpetual. First-fruits and tenths were levied on ecclesiastical benefices. By way of reservation and provision, the rights of legal patrons were superseded, and transferred to the pope. Dispensations and licences were multiplied without number; in many cases to grant what ought not to be granted; in many others, to permit what should never have been prohibited; for prohibitions were multiplied in order to make such dispensations necessary. The ecclesiastical jurisprudence also of Europe centered in Rome; from all its parts, appeals lay to the papal courts; and expedients were not wanting for directing causes the most lucrative and most important into this channel.

Fuller

Fuller (Church Hist. p. 198) says, that some protestants computed the *papal profits* to be 150,000*l. per ann.*; some more, some less, but that all made it above the king's revenues. From these sources, a constant stream of wealth flowed from all the surrounding nations into the Roman treasury; wealth employed by the popes in the display of their magnificence, in the voluptuousness of their court, and in support of their power.'—

'And yet this is the power, which Mr. M. thinks our old monarchs should not have resisted in defence of their own rights of sovereignty and those of their people. He appears to wish that Great Britain and Britons were still subject to it. He would have the clergy independent of the civil power, not amenable to its jurisdiction, nor, when offending against the peace of society, punishable by the laws which protect it. Does he suppose, that any body of men, born and living under an established government, possessing property and having it secured to them by those laws, should be exempted from their cognizance; and that an appeal should be made to a foreign power, in a distant country, to assert their rights or to punish their crimes? Protection and obedience surely are reciprocal. If you chuse to be protected, you should be content also to obey. There might not be much humanity in John's refusing to have the murderer of a priest brought to justice; but there was good reasoning in it. If the priest, had he been the murderer, was not amenable to the justice of his country; he was not, strictly speaking, entitled to its protection.'—

'The complete degradation of this kingdom under the papal power, which even Mr. M. allows to have been carried rather too far, to which however the principles he defends naturally led, was reserved for John, Henry's degenerate and flagitious son. At the requisition of the pope's legate, he resigned England and Ireland to God, to St. Peter and St. Paul, and to Pope Innocent and his successors in the apostolic chair; agreed to hold these dominions, as a feudatory of the church of Rome, by the annual payment of 1000 marks, 700 for England and 300 for Ireland; and did homage to the legate in its full form, with all the ceremonies required in it expressive of vassalage and subjection. This disgrace, however, was too much for the nation to bear, though the insolence of a pontiff might impose, and the meanness of a king might incur it.'

At the Reformation, says Dr. S. (p. 22.)

'The supremacy of the church was vested, where it ought to be, in the supreme magistrate of the state; the ecclesiastical law of the country was put in due subordination to the *law of the land*, and administered under the same authority; and whether this supreme magistrate happened to be the capricious and cruel lay-pope Henry VIII. the amiable and promising Edward, or the able and imperious Elizabeth, this power was rightly placed in their hands, because in their hands was placed the civil power of the state. If it be thought fit to take the personal character of these heads of our church into consideration, its supremacy may be thought at least to reside as well in the breast of a tyrant like Henry, a youth like Edward, or a woman like Elizabeth, as the supremacy of the whole Christian

Christian church, and the infallibility attached to it, in that of a Sixtus IV. an Alexander VI. and a Julius III.'

Of the detestable conduct of these men, the author has given a concise account in the notes. There are protestants, however, who conceive that the ecclesiastical supremacy of the civil magistrate is an encroachment on that of Christ, the only head of the church; and that many evils have arisen from blending religion with civil policy. Persons of this description will certainly object to the statement of Dr. Balguy, adopted and approved by the present author; who says that, if there be protestants (under whatever denomination), who maintain the doctrine of the independence of the church upon the state, 'it highly concerns the magistrate to be on his guard against them, and to use all possible means of excluding them from every office of trust, whether in church or state.'

The origin and influence of monastic institutions, and of the celibacy of the clergy, form the subject of the third letter in this work. Though it should be allowed that these institutions were, in a variety of respects, important and useful, yet they were founded on erroneous notions of the duty of mankind; they were extended and multiplied beyond all reasonable bounds; and they served, together with the celibacy of the clergy, to answer the purpose of the papal hierarchy. They detached men from their social connections, and from all local affections and interests; and rendered them 'so many zealous subjects (or rather satellites) devoted to the see of Rome in preference to the civil governments of their respective countries; and ready, whenever their jurisdiction or interest interfered, to give its pretensions their decided support.'—Speaking of the celibacy of the clergy, Dr. Sturges observes that,

'Nothing shews, with clearer evidence, the difficulty of enforcing obedience to this law of celibacy, than the multiplied decrees of councils and popes, and injunctions of legates, for this purpose. Marriage was indeed prevented; but concubinage, if it was not tolerated, was at least for the most part connived at; and when it was not, was treated as less criminal than marriage. The first was confessedly a breach of the law of God; but the last was contumacy against the authority of the church, and as such punished more severely. And our Henry VIII. in the true spirit of popery, by a statute of the 31st year of his reign, made marriage the greater offence, and punishable as felony in both parties; while concubinage was only punished by forfeiture of goods and spiritual promotions, and imprisonment, in the first instance. By a statute however in the following year, they were put on an *equal* footing.'

In his fourth letter, Dr. S. introduces a variety of observations, tending to account for the prevalence of persecution in the

the Christian world; and he then considers how far Mr. Milner is justified in maintaining, that persecution was not a tenet of the Roman catholic religion. For this purpose, he refers us to the decrees and acts of her councils, to the bulls and declarations of her popes, to the establishment of tribunals, and the assertions of writers *with her* of the highest authority; and by these tests he evinces the futility of this pretence. Indeed it is hardly conceivable that such a position should be seriously defended by any person, who is acquainted with either the principles or the practice of the church of Rome. 'This is a case (says the author) in which a general appeal to the notoriety of history might be made with confidence, and thought sufficient.' The decrees of the 4th council of Lateran against heretics, and the acts of the council of Constance in the case of John Huss, and that of Jerome of Prague, exhibiting a most detestable union of perfidy with cruelty; and the massacre of the Hugonots at Paris on St. Bartholomew's day and at the same time all over France, in which 40,000 persons are supposed to have perished, approved by pope Gregory XIII. and celebrated by public thanksgivings; render it needless to seek for other evidence.

'But the inquisition comprises in itself all the horrors of religious persecution under their most dreadful and inhuman form, and was instituted by the popes for the express purpose of exterminating heresy: a tribunal, which, from its excessive and refined cruelty, became proverbial.'—'The dreadful executions, commanded by this tribunal, were exhibited with all the affectation of piety and ostentation of terror; and were called *Acts of Faith*. What must have been the faith of those Christians who could inflict such punishments, and preside at such executions!'

It is an unquestionable fact, that the church employed the magistrates of different countries to inflict the most cruel punishments; and that war itself, one of the most dreadful scourges of mankind, more especially when religion is the real or ostensible cause of it, was excited in order to punish whole provinces and countries. Of this kind was the war against the Valdenses or Albigenses under Simon de Montfort, in which a million of men are said to have been sacrificed. Mr. M. (says our author) in some publication chuses to call these the *infamous Albigenses*.

'The idea (Dr. S. observes) of establishing absolute uniformity of religious opinion in any one country, and still more in different countries, is romantic and impracticable: to attempt producing it by force, unreasonable and wicked. Such an uniformity may be thought in the abstract a desirable thing; but whoever knows human nature, must know, that it cannot in fact ever be obtained.'

The

The fifth letter contains a very clear but concise account of the rise and progress of the reformation; and the author here takes occasion to refute the mis-statements of Mr. Milner in a variety of instances. Of his History of Winchester, he says that,

' *Before the Reformation*, it tends to countenance all the legends, to recommend all the institutions, and to support all the pretensions of the Roman church, while it stood alone and unopposed in this kingdom; and *after this period*, it takes the form of an apology for that, and a satire on the reformed church established here by law, carrying on a constant comparison, which always tends to the advantage of the one, and the disadvantage of the other. To most of the persons concerned in any transactions, or placed in any situations which regard religion, it is surprising how faithfully he dispenses commendation and censure in exact proportion as they approach nearer to his standard of perfection, the Roman faith, or recede farther from it.'

After having deplored the fate of Fisher and More, who were sacrificed to the passions of their tyrannical and cruel master,—and for the crime of maintaining the supremacy of the pope, which a few years before he himself and all his people were ready to maintain,—Dr. Sturges touches on the character of those bishops who suffered under Queen Mary for favouring the reformation; and whom he represents as men of distinguished integrity and virtue. He dwells particularly on that of Cranmer.

' His temper (says Dr. S.) was better fitted for literature and study, than for the collisions of politics and the faction of courts. Placed however in a post of eminence, being fully impressed with the invalidity of all the papal pretensions and with the abuses of the Roman church, knowing also the discordance of many of its doctrines with sound reason and true Christianity, he had uniformly forwarded all the measures tending to promote the reformation. And though its advance was continually checked by Henry's prejudices and caprice, yet in all these changes so fatal to many of his subjects, Cranmer's virtues were respected, and the king's protection was never withdrawn from him. The archbishop was sincere in his religious opinions, and wished to propagate them without force. He was therefore always an adviser of gradual changes, and averse from those which were sudden and violent. But he was subject to an imperious master; and amidst the conflict of contending parties it was difficult to recommend moderation with success, or to escape himself with impunity. During the reign of Edward, the reformation advanced with a more uniform and steady pace. On the accession of Mary, the share he had in her mother's divorce, and the eminent part he bore in the separation which took place with the see of Rome, naturally pointed him out as the principal object of her bigotry and revenge. As such he was treated; for being destined to the most cruel death, he was, with a refinement in cruelty, induced by persuasion and terror to retract his opinions, not in order that his life might

might be spared, but that infamy might be added to his death. He amply atoned, however, for this moment of weakness by himself condemning it, and by supporting with undaunted constancy the torments under which he expired. Whoever well considers himself, and what his own feelings would be in such a dreadful situation, will not be disposed to judge too rigorously of men exposed to the severest trials that human nature can endure.

In connection with that conspiracy which is called the Gunpowder Treason, and the annual commemoration of it, Dr. S. introduces the following note in Letter VI., in which he discovers a very laudable liberality,:

* It is much to be wished, that the religious commemoration of some political events, highly important to this country, had been originally limited to a certain number of years. Though our ancestors, at or near the times when they happened, felt deeply interested about them, the feelings of posterity by degrees abate, and grow too languid for those expressions of thankfulness or humiliation, which such occasions, when recent, suggested. The apparent magnitude of objects becomes contracted in proportion to the distance we recede from them, and at length is evanescent. But, independently of this reason arising from our nature, it is surely improper, after having given toleration to the catholics, treating them no longer as enemies, but embracing them as friends, to continue a religious service, which tends to perpetuate antient animosity.

There are other fasts and feasts in our calendar which might for the same reason be expunged; since the continued observance of them is, to say the least, of doubtful utility.

The state of the reformed religion during the reigns of Charles II. and James II. and the danger to which it was exposed, are here well delineated: but this is a period of British history which is familiar to every reader. After having cited a passage from Mr. M.'s book, in which he declared that James "endeavoured to enforce his famous declaration of liberty of conscience, and lost the crown for himself and the house of Stewart by the attempt;" adding, "*to fall in such a cause was worthy of a king;*" Dr. Sturges says:—"Had Mr. M. no apprehension, when he wrote this, of being prosecuted by the Attorney-General for a libel on the constitution? I do not wish him the inconvenient consequences of such a prosecution, &c." "Does Mr. M. see, to what consequences his high declaration in favour of James leads? If James was *unjustly* deprived of his crown, what becomes of the title of the succeeding princes William and Mary, and Anne; of the House of Hanover, and of his present Majesty?"

Dr. S.'s vindication of Hoadly, from the aspersions of Mr. Milner, must be highly satisfactory to those who venerate the memory of that excellent prelate.—After some reflections in his

his last letter, on the declining state of popery, and the situation of the catholics in this country, the author advises them to avoid whatsoever would tend to produce animosity and suspicion; and we must do them the justice of acknowledging that their general conduct has in this respect been irreproachable and meritorious.—Dr. Sturges closes with a general apology for expressing his opinion in strong terms respecting particular persons and measures, in the course of this work: but there are few writers on controversial subjects, who have had less occasion for such an apology.

P. S. A second edition of this work, corrected and enlarged, in octavo, has just appeared. We shall take farther notice of it.

ART. VI. *Practical Philosophy of Social Life; or, The Art of Conversing with Men*: after the German of Baron Knigge. By P. Will, Minister of the Reformed German Congregation in the Savoy. Crown 8vo. 2 Vols. 10s. Boards. Cadell jun. and Davies. 1799.

BARON KNIGGE was confessedly a man of talents, but his restless mind precipitated him into numberless difficulties. The editor of this work insinuates that his misfortunes were principally owing to unmerited persecution: we willingly believe it: but we remember to have heard it asserted by impartial men abroad, that Knigge frequently acted with very little circumspection. This discussion, however, is foreign to our purpose. From what we know of the Baron's life, we are convinced that he was well acquainted with, and an attentive observer of, all descriptions of men; and that, being placed in a great variety of situations, he became qualified, chiefly by his own errors, to point out to others the most judicious conduct to be pursued in the different relations of society. All his writings are said to abound with such observations, as only a man of multifarious experience could make; and the publication before us affords new proofs of his intimate knowledge of the human heart. Considering it as a literary composition, however, we cannot join in the exaggerated praise which the editor bestows on it. We possess similar works both of antient and modern writers; most of whom have delivered their precepts in short pithy sentences, rather than in verbose sermon-like admonitions,—for reasons which are sufficiently obvious. The Eastern sages, Solomon, Confucius, &c. have been successful in this species of writing, beyond competition. The *aurea dicta* ascribed to Pythagoras, also, with the Enchiridion of Epictetus, and the similar work of

of *Antoninus*, stand as yet unrivalled. They somewhat differ indeed from the present performance, which professes to inculcate chiefly maxims of prudence: but these latter are comprehended in the precepts of moral rectitude and general benevolence, so materially as almost to supersede the former. It is, however, far from our intention to undervalue this work, any more than others of the same description: we only think that the proposed end of the author might have been better answered, if he had adopted the sententious manner of the above moralists. Such as it is, we do not hesitate to recommend it as an useful book to all classes of readers.

We shall select a few extracts from the most striking passages:

‘Above all things, let us never forget that people want to be amused and entertained; that even the most instructive conversation at last becomes irksome to many if it be not seasoned by occasional sallies of wit and good humour; further, that nothing in the world appears to the generality wittier, wiser, and more pleasant, than what is said to their praise and flatters their vanity; but that it also is beneath the dignity of a rational man to act the mean part of a jester, and unworthy of an honest man to flatter meanly. There is a certain medium which I wish to recommend to you. Every man has at least *one* good quality which we may praise without degrading ourselves; and an encomium of that sort, uttered by a man of understanding and judgment, may become an impulse to strive at greater perfection. This hint will be sufficient for those that are inclined to understand me.

‘Display as much as you can an unruffled and serene countenance. Nothing is more charming and amiable than a certain jovial and cheerful disposition, which emanates from the source of a guiltless heart, that is not agitated by the tempests of warring and violent passions. A person that constantly hunts after witticisms, and shews that he has *studied* to amuse the company, will please only for a short time and interest but a few; his society will not be courted by those whose hearts pant after better conversation, and whose minds wish for *Socratic* entertainment.’ (Vol i p. 24.)

‘It is easy and pleasant to converse with *cheerful* and *lively* people who are animated with *real* good humour; I say they must be animated with *real* good humour; their cheerfulness must flow from the heart, must not consist in idle jesting, nor in hunting after witticisms. A man who can laugh from the bottom of his heart, and abandon himself to the ebullitions of jocundity, cannot be thoroughly bad. Malice and cunning render us serious, pensive and close; but a man who can laugh heartily is not dangerous. From this, however, we must not infer that every person who is not of a cheerful temper is bent on mischief.’ (Ibid. p. 138.)

‘The life of man is interspersed with numberless troubles. Even those that seem to be the favourites of fortune have frequently to struggle with secret sufferings, no matter whether they be real

or imaginary, unmerited or self-created. Very few wives have sufficient spirits patiently to bear misfortunes, to give good advice in time of need, and to assist their husbands in bearing the burdens that must be borne. Most of them add to the troubles of their consorts by complaining unseasonably, by talking incessantly of the state in which matters might be, were the circumstances different from what they are, or even sometimes by ill-timed and unjust reproaches. If therefore it be anywise possible to conceal trifling misfortunes from your wife (adverse incidents of an important nature very seldom admit of it) rather lock up your uneasiness in your heart! Besides it is no consolation to a sensible man to make the object of his tenderness a sharer in his sorrows; and who would not conceal his grief and expose himself singly to the storms of adversity, if the disclosure of his distress be not only useless, but renders his burden more onerous? But should providence involve you in great distress, or afflict you with pungent pains which admit of no concealment; should the iron rod of unrelenting fate or powerful enemies persecute you, Oh! then summon your whole firmness, and endeavour to sweeten the bitterness of the cup of misery which the faithful partner of your life must empty with you! Watch over your humour, lest you should add to the affliction of the innocent! Retire to your own apartment when your heart grows too heavy, and there ease your mind by prayer and giving vent to your tears.' (Ibid. p. 224.)

'Benefactions which we receive render us very partial to our benefactors, and operate like bribes, which alone appears to be a sufficient ground to wish, that they might be totally banished from friendship. I would therefore advise you to be extremely nice with regard to benefactions bestowed on a friend, or received from him. It will be preferable on such occasions, particularly when pecuniary assistance is in the case, rather to apply to strangers than to a friend. Abuse not the obliging disposition of your powerful friends by recommending the affairs of strangers. There are however means by which we can render a generous man, who is inclined to do good, attentive to such subjects as are deserving of his assistance. Marshal Keith was requested by a deserving officer to recommend him to Frederick II. King of Prussia. He returned no answer, but gave him on his setting out for Potsdam, a little bag of pease which he was to deliver to the King without a letter. Frederick was sensible that his friend would not have given such a commission to a man of the common class, and received the bearer into his service. More delicate and refined souls generally have a peculiarly secret language which is understood only by themselves.' (Vol. ii. p. 19.)

The original work being more immediately calculated for Germany, the editor has endeavoured, by omitting and adding, (the additions are from Bahr, Zollikofer, Rinhard, Zimmermann, and Fessler,) to adapt it to the taste of this country; and we have no doubt that his translation is much improved.

ART. VII. *An Inquiry into the Principles of National Order ; with Reflections on the present State of the Christian World, the probable Causes of War, and the best Means of promoting and securing the future Peace of Europe. To which are prefixed, Two Tracts written by Edward Earl of Clarendon on the Subject of War and Peace. By William Gisborne, D. D. 8vo. pp. 211. 4s. Boards. Allen. 1798.*

THE great variety of political institutions which have at every period existed in the world,—the discordance of the opinions entertained by the ablest men on the subject of National Polity,—and the different and frequently opposite means which have been used by governments, to ensure the peace and good order of their respective states,—all prove that the *Principles of NATIONAL ORDER* are involved in great obscurity. At any time, then, he who should successfully inquire into this abstruse subject, elicit those principles from the darkness which surrounds them, and exhibit them with truth and perspicuity to the public, would deserve to be ranked among the benefactors of mankind: but, at a time like the present, when Europe and the world lie panting and exhausted in a war marked by characters of peculiar horror, and induced by differences of opinion respecting these very Principles, the benefits of such an inquiry, if attended even with partial success, would be incalculable. The reader, therefore, who takes up Dr. Gisborne's tract, will, as we did, sit down with great avidity to peruse it. He will prepare himself for a profound investigation of the nature and principles of society; he will expect a theory of the human passions; he will hope to see those important lessons of experience, which history offers to us in the errors and the excellencies of particular institutions, explained and compared with that theory and those principles; and from the whole he will desire to see a logical and philosophical mind deduce, as necessary inferences, the *TRUE Principles of National Order*. These expectations, however, will certainly be disappointed in the present case, because Dr. Gisborne takes a shorter road. Instead of a philosophical investigation, he presents to us a religious discourse; and instead of ascertaining what are the principles by which mankind, such as they are and such as they have always been, may be preserved in peace and good order, he devotes himself to prove that order and peace will be attained when all men shall become Christians, and all Christians saints! For our part, who see but too much truth in the old classic maxim *οι πολλοις κακοι*, "the majority are wicked," and have too much reason for fearing that they will ever be so, we cannot believe that great good will result from enforcing

enforcing and illustrating this position laid down by Dr. Gisborne. Those, however, who are more sanguine than ourselves on this subject, may perhaps derive more pleasure than we have experienced, in struggling through the long * periods of which this Inquiry consists. For those who have less hope of the universal sanctity of mankind, and little curiosity to calculate the changes which would result from it in the political situation of the world, the following extract may be sufficient: it gives a fair summary of the contents of the work :

‘ What are the grounds on which the calamities of war and all the other evils mankind can bring upon themselves as individuals, societies, or nations, may be made to cease, be removed, and their return prevented? and what are also the grounds on which the state of peace may be promoted and preserved, and with it all the happiness of human life, and above all of that in which the happiness of the human race is intended to be consummated for ever? Certainly no other than an universal appeal to the sacred scriptures or word of God, who is the source of all order, salvation, righteousness, and peace, and of all true prosperity and happiness to mankind; for He alone is the supreme object to which every one must resort for himself, and in concurrence with all others; it being in him that all the nations of the earth shall be united as to one and the same universal head, lawgiver, high-priest, lord, and king; and being so, be equally blessed of him.—His will, as most clearly made known, is the ground on which this union of all to him and to each other shall take place, be made, continued, and increased for ever. According to his word, all the ends of the earth may look unto him and be saved; ceasing to commit the evil he has described and forbidden, and learning the good he has required, so as to acknowledge him by the obedience of the life he has given; and then all the effects he has promised of righteousness and peace will flow in the course he has ordained for the order and harmony of the universe.

‘ Thus the Creator himself being the head of all authority, all human laws and government have their sole sanction by their agreement with his own; and his being so plain that all who will obey them shall know what is required, they who truly turn unto him according to his will, shall be delivered from the evils which otherwise would have ensued as the consequences of their conduct, and they shall be saved from offending against the order of the domestic societies of which they are members, of the countries of which they are subjects, and of the world of which they are inhabitants.

‘ In the case between different nations, it is his will that each should possess their several subdivisions of the earth in security and peace. In the case of all the different ranks of society his will is the same; kings, ministers, magistrates, masters, and parents, subjects, servants, and children; all who govern, and all who are subject to authority,

* Some of the periods are protracted, with the most curious perplexity, through nine pages!

are equally within the laws of his divine order, and equally within the design of his protection in their persons, names, offices, and in all the rights which are so described and provided for in his word, that none can be injured in the least without offending against his will. Such are the principles of national, social, and domestic order; and such are the true grounds of a general concurrence in promoting and securing the future peace not only of Europe but of all the nations of the earth.'

From this extract, the reader will perceive that we have not dealt unfairly with Dr. Gisborne, in representing him as substituting faith for experience, and religion for philosophy, in his researches for the principles of National Order. Far be it from us to derogate from the merit of revelation, in tending to promote public order as well as private morality and happiness. No doubt, the doctrines of the gospel inculcate, and, *as far as they are obeyed*, give efficacy to, the Principles of National Order: but, after an experience of eighteen centuries,—during which time the gospel has been professed and preached in Europe, and still the miseries of War, Rebellion, and Civil Discord, have been as prevalent as at any other period of the world,—we may surely be allowed to doubt whether the influence of the gospel on the great mass of mankind, (and the saving efficacy of which, the great promulgator of it has declared, would operate but on the FEW,) can alone be regarded as the great source of National Order. Christian Europe may pride herself on the purity and the excellence of her creed and professions:—but, looking to her practice, Africa, Asia, and America behold her covered with crimes, and besmeared with blood.

In this tract, the reader will find some odd positions; and among them this very singular one:—‘that the very principle of electing the head of a state leads to the denial of the supreme Head of the universe.’ It would be idle to waste time in disproving this dogma. For the wisest reasons, our ancestors preferred an hereditary to an elective monarchy; and that the language and doctrines of the scriptures are best accommodated to kingly government is true: but it would be nevertheless at once absurd and false to assert that Christianity could not exist under popular and elective rulers. Facts contradict the position.

ART. VIII. *Fragmenta Novi Testamenti, e Versione Egyptiacâ Dialecti Thebaidicæ, Sahidicæ, seu superioris Egypti. Oxoniæ, e Typographæo Clarendoniano, 1799. Laige Folio, about 500 Pages. Price 2l. 2s.*

AN argument to prove the extent of modern erudition may be drawn from the elaborate researches which, from time to time, appear on subjects seemingly of small importance. We have seen all the literary stores of Europe searched to fix the meaning of a single passage; volumes written to settle the age of a manuscript; and every library, from Moscow to Madrid, from the Vatican to the Bodleian, ransacked to ascertain the genuineness of a single verse. The work before us is an instance of this extensive and laborious spirit of inquiry. A translation of some parts of the New Testament, in the rude idiom of the obscurest part of Egypt, is discovered: it immediately becomes an object of literary curiosity; ingenuity and learning are exerted to investigate its age, its beauties, its defects, and its peculiarities; and a distinguished university sends it into the world at a considerable expence, with every recommendation which it can receive from the exertions of a printer, or the skill and learning of an editor.

To the biblical scholar, this publication certainly is of value. The respect, which all Christians entertain for the sacred writings, necessarily creates an anxiety to have the text of them edited in the most perfect manner. Much has been done towards this end by Mill, Bengel, Wetstein, and Griesbach: but much remains to be effected. Whatever has a tendency to render the text more perfect is of importance; and those who contribute towards it are intitled to the thanks of all to whom the sacred writings are dear. To this tribute of gratitude, the University of Oxford has lately intitled herself by her splendid publication of the *Codex Alexandrinus*; and she establishes a farther claim on our gratitude by the present publication.

The principal article in the volume is the Sahidic version of the New Testament.

The part of Egypt, which extends from Cairo upwards to Assorian, was called the Thebaidic, Sahidic, or Higher Egypt: that, which extends downwards from Cairo to the Delta, was called the Lower or Memphitic Egypt. Both were among the earliest conquests of the Saracens, and both received the language of the conquerors. While the language of the country was in use, it had two dialects; the Sahidic, or that of the Upper Egypt; and the Coptic, or that of the Lower Egypt. After the conquest by the Saracens, the antient language so far continued to be that of religion, that it was used

in the divine service; and in the country of the Copts, the gospel, according to Niebuhr, is even now read in Coptic: but he mentions that this tongue is not understood even by the priests, and that the service is afterward read in the Arabic, the present language of Egypt. Dr. Woide satisfactorily proves that complete translations both of the Old and New Testament were made in the Coptic, and in the Sahidic dialect. A publication of them has been long desired by the learned; and with all the fragments known to exist of the Sahidic version of the New Testament we are now favoured.

By the editor's preface, we find that Dr. Woide, to whom we are indebted for these fragments, began his Coptic studies at Leyden, and was assisted in them by Scholtz, the editor of La Croze's Coptic Lexicon. Dr. Woide returned his obligations to this gentleman, by the services which he rendered to him in that publication. He superintended the impressing of the abridgment of it which was published at Oxford, and there applied himself to the study of the Sahidic dialect. In 1778, he published the celebrated Coptic and Sahidic Grammar of Scholtz, under the following title: "*CHRIS. SCHOLTZ Grammatica Egypti utriusque dialecti, quam brevavi, illustravi, edidit C. G. WOIDE* *." In the same year, he announced the present work in these words: "*Sumptibus et typis inclita universitatis Oxoniensis, edentur fragmenta Novi Testamenti juxta interpretationem dialecti superioris Egypti, quæ Thebaïca seu Sahidica appellatur, e MSS. Oxoniensibus descripta, quæ Latine reddet, et simul etiam de antiquitate et variis Lectionibus hujus interpretationis disseret, Carolus Godofredus Woide*." He lived to continue the work so far as to print the fragments of St. Luke's Gospel, and to prepare for the press the manuscript of the fragments of St. John's Gospel: but he died in May 1780. After his decease, the delegates of the Clarendon Press entrusted the completion of the work to Dr. Ford, and under his care it now makes its appearance.

Dr. Ford introduces the volume by a preface, which contains a clear account of the undertaking: he then gives a list of the corrections which he thinks should be made in the three Gospels edited by Woide; then follow the various readings observed by himself; he next produces some corrections of the Latin version of the parts translated by Dr. Woide and himself; and he concludes with succinct annotations. It evidently appears, and Dr. Ford himself admits, that he had but a slight knowledge either of the Coptic or Sahidic dialects, when he engaged in the work: but we are not the less obliged to him

* See Rev. vol. lx. p. 1.

for having undertaken it.—He subjoins to the preface several fac-simile engravings of the Sahidic manuscripts.

After the preface, we have an elaborate dissertation by Dr. Woide : which is divided into Three Sections ; the first subdivided into three chapters. Chap. I. treats of the Coptic version of the Old Testament ; II. of the Sahidic version of the Old Testament ; III. of the original texts from which those versions were made. The Doctor is of opinion that both the versions were made from the Greek ; they express the phrases of the version of the Septuagint ; and most of the additions, omissions, and transpositions, which distinguish the Septuagint from the Hebrew, are discoverable in both the Coptic and the Sahidic version.—The Second Section is also divided into the same number of chapters ; the first treats of the Coptic version of the New Testament and Wilkins's edition of it ; II. of the Sahidic version of the New Testament ; III. of the antiquity of the versions of the Old and New Testament in both dialects.—In the Third Section, the Doctor gives an account of the versions, in both dialects, of the Apocryphal Books of the Old and New Testament. The fragments, and a Latin version of them, then follow : but we are sorry to see so copious a list of errata. The work concludes with Dr. Bentley's collation of the Vatiean manuscript.

From an attentive perusal of the observations of Dr. Woide, and his learned successor in the work, we draw four conclusions. 1st, That the Coptic and Sahidic are distinct and independent versions : 2dly, That the Coptic inclines more to the Alexandrian or western edition than the Sahidic ; 3dly, That no remarkable coincidence is to be found between the Coptic or Sahidic version and the Vulgate, and that we have no reason for suspecting the former to have been altered, or made to conform to the latter : 4thly, That the age of the Sahidic version is not yet ascertained. Dr. Woide supposes that it was made in the second century, and he supports his opinion by three arguments. His first argument applies to the Egyptian versions in general. St. Anthony, a native of Egypt in the middle of the third century, and the founder of the monastic state, is said by St. Athanasius, the writer of his life, to have been wholly ignorant of the Greek language, but to have constantly read the scripture. An Egyptian version, therefore, existed in his time : but the proof goes no farther, and we have no reason for supposing that any of the versions now known to us, in either of the dialects, was the very version read by St. Anthony. This argument, therefore, at most, is a *posse ad esse*.—The Doctor's second argument rises from a Sahidic manuscript, which is probably of the second century,

and which contains various passages both of the Old and New Testament, coinciding with some of the fragments of the Sahidic versions.—His third argument is a similar deduction from an apparent coincidence of some passages in the fragments, with a manuscript containing two books of the fabrication of the Gnostics, and evidently written in the second century.—These arguments have their weight, but they are not conclusive.—Looking for the various readings which are thought to be of most consequence, the following observations have occurred to us. The story of the adulteress, John viii. 1—12. is not among the fragments: in the Acts of the Apostles, ch. xx. 28. the Sahidic version coincides with those Greek manuscripts which have *αυριον*, not *θεου*: in 1 Tim. ch. iii. 16, they coincide with those which read *Ο* instead of *Οσο*; and the 1 John ch. v. has the sixth and eighth verses: but the seventh, which contains the testimony of the three heavenly witnesses, is absent,

The present is certainly a valuable addition to the copious treasures of biblical learning which we owe to the exertions of modern industry. We acknowledge our obligations both to Dr. Woide and to Dr. Ford, his respectable successor; and we would not withhold from the University of Oxford the praise which is justly due to her types and her paper: but, being unfortunately of that numerous tribe of writers to whom money is a very serious thing, we cannot help observing that, at one-fourth of the price, the same work might have been printed in a manner equally acceptable to men of learning, and to every other person, except the mere collector of books of price.

ART. IX. *Miscellaneous Sketches; or, Hints for Essays*. By Arthur Browne, Esq. Fellow of Trinity College, Dublin. Crown 8vo. 2 Vols. 7s. Boards. Robinsons. 1798.

IN a work of this nature, in which an author commits his thoughts to paper as they arise in his mind, without much previous reflection or studied arrangement, it is not surprising that we should find room for criticism. We should be unjust, however, if we did not say, on the present occasion, that there is also room for approbation. Mr. Browne appears to possess considerable knowledge, and great vivacity: but his knowledge is not always accurate and well digested, and his vivacity sometimes degenerates into flippancy, and a fondness for invective. In this censure, we allude particularly to the essay on the character of Dr. Johnson: in which, although there be much truth in the author's observations, he is too sedulously employed in depreciating solid merit and uncommon talents.

The vindication of our Universities against Gibbon, Smith, and Knox, is just, as far as it goes : but we cannot help wishing that the author had taken a more comprehensive view of the subject. The same observation will apply to his strictures on the style of Mr. Gibbon.—In the essay on the Distinction between Fancy and Imagination, we are apprehensive that Mr. B. instead of being ingenious and refined, is intricate and perplexed. He ascribes to Fancy a creative power ; whereas Imagination, he says, is employed only in discovering similitudes and relations not obvious, among things existing. In analyzing the human mind, we believe that philosophers have generally considered fantasy, or imagination, as the receptacle of the impressions made by external objects on our organs of sense ; these impressions are the materials from which our ideas are formed by abstraction and combination, which are unquestionably operations of the intellect : but a facility in making new and rapid associations of ideas, and presenting bright and glowing images to the mind, is said to be the peculiar boast of a strong and vigorous imagination. Consequently, that term, according to its usual acceptation, comprehends not only a recipient and passive, but a creative and active power ; of which, we conceive, what is generally called fancy is only a modification.—Combinations of ideas, if uncommon, and made with vivacity and acuteness, form something very like what is termed Wit ; to which, Humour is nearly allied. The basis of both is a new and uncommon association of ideas : but the former astonishes and delights by the quickness with which it discovers, and the readiness with which it applies, resemblances or discordancies which escape a vulgar eye : the latter may require equal acuteness, although the same degree of vivacity may not be necessary ; and no small part of its excellence may consist in a certain peculiarity of manner, which, though deviating from the common mode of thinking, must never lose sight of good sense, nor transgress the bounds of decency. In this sketch of our sentiments on the powers of the imagination, we presume not to say that our definitions are complete : but we hope that we have advanced only what is plain and intelligible ; which, perhaps, in discussions of this sort, is not trifling merit.

The author's brief reflections on the licentiousness of the press, or rather of the news-papers, merit notice :

‘ What do the common people now read—newspapers ; and what do newspapers contain—false news, false principles, false morals, endeavoured to be impressed on the public by contending parties, without the least regard to truth, to virtue, or public utility ; and who are the compilers of these vehicles of instruction, (the only lessons learnt
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by the mass of the vulgar) often the lowest, and vilest, and most ignorant of mankind. Socrates, Plato, and Aristotle taught the Athenian people. The people of London are taught by the compilers of newspapers, the engines of the mob or of the court.'

The essay on the site of the valley of Tempe is classical and entertaining; and the dialogue on the Genius of Ireland exhibits a pleasing, and (we believe) a just picture of the character of the inhabitants.—On Conjugal Felicity, it is not easy to say any thing new: but the sentiments of Mr. B. on that subject do honour both to his head and heart. We shall make an extract from this essay, which we believe will be read with pleasure:

'Such are some of the ingredients of happiness in marriage which seem to me to have been either disregarded or less noticed than they ought to be; but undoubtedly the two principal are still to be mentioned, and have often been the topic of the essayist, I mean good temper and religious education. If a man were obliged to choose between good temper and good sense, I have no doubt that more happiness would accompany the former; it is very true that the latter is a great aid to the former and means of it, and that good understanding may correct even natural bad humour: but if a sensible woman should be froward and peevish; what talents, what abilities could compensate to the wearied husband for the frowns which meet his return from the labours of the day, the clouds which brood over the hours properly devoted to rest and recreation?

'Without religious principle, permanent happiness evidently cannot be expected: the sacred vow of marriage will not be properly respected, the approach of sickness or loss of beauty will break the feeble bonds not formed by christianity, the parental care will be slightly extended to a neglected offspring, and the parental example will complete their ruining.

'Among slighter causes, the fashionable dissipations of the day contribute their part to infelicity; late hours, broken rest, fatiguing though frivolous amusements, hot rooms, unwholesome air, and decoctions of noxious herbs*, to produce unnatural hysteric spirits, destroy the health and generate the spleen; and from their abundant offspring of nervous disorders spring whim, caprice, and acerbity, while overburdening expence produces mutual reproach and perpetual dissatisfaction.

'Did the fair who in very early life shew an immoderate passion for expence, or who forgetting the softness of their sex, though they preserve their virtue, can scarcely be said to preserve their modesty †,

* Perhaps excess in wine has not been more pernicious to the one sex, than in tea to the other—a pernicious sedative, which in like manner produces temporary spirits, and permanent dejection.'

† The body may be unsullied, nay the mind virtuous, and yet the delicate tints of modesty totally effaced, its exquisite feeling totally blunted.'

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(while they are able with unblushing cheek to stare down the passenger who gazes at their beauty,) know how many thousands have been deterred from marriage by these very circumstances, and how often the ends they court are defeated by the means, what an alteration of manners might it produce; from such conduct it was at Rome that the aversion to marriage increased to such a degree *, that all the power of the legislature was forced to interfere by reward and punishment both, to prevent the whole nation being extinct or illegitimate.'

We were much pleased with the essay in which the author considers the comparative authenticity of Tacitus and Suetonius, illustrated by the question, "Whether Nero was the author of the memorable conflagration at Rome?"—With the story of Amyntor and Zelida, also, contained in the paper on Sensibility, we were greatly interested, and we think it impossible to peruse it without strong emotions of tenderness and regret. The writer appears in the person of Amyntor to be giving the history of his own irreparable misfortune, and he relates it with irresistible touches of natural and genuine feeling. In the following passage, he draws a beautiful portrait: if the resemblance was striking, who can wonder that his grief should be immoderate at the loss which he sustained?

'The lady here alluded to was possessed of the most uncommon virtues;—with a soul the most elevated and refined, was combined the most angelic softness; to a temper perpetually serene and unruffled, was joined the strongest understanding and the most affectionate heart, and therefore though no one ever saw her out of humour, it proceeded not from apathy but intrinsic goodness; with the innocence and the playfulness of a girl, was united a conscious dignity which checked all improper freedom; her acquaintance with books was considerable, and her observation of human nature acute, yet an expression of ill nature or scandal never was known to proceed from her lips; she had all the perfections of her sex, without any of that fretfulness, that folly, that bitterness, that vanity which too often alloy them; and the whole was set off by a fine person and a most interesting countenance, yet her modesty prevented these excellencies from being much known except to the little circle immediately around her, and death before the age of twenty-three extinguished her virtues which the world would at length have known and must have admired. But what avail these effusions, save to gratify the internal feelings of the writer, and to indulge him in doing that justice which he thinks due to her memory as she did not live to make *herself* known, and asks the tongue of another while she is dumb in death; to the reader they must be uninteresting, or appear like most other pictures of human excellence, similar to those general descriptions of landscape, which though very

* Plurimi Romanorum, dici non potest, quantum ab nuptiis abhoruerint. Causæ hujus rei variz; luxuria matronarum, &c. &c.

'The ladies will easily get this translated.'

clear in the mind of the describer, convey no specific notion to his auditor ; he therefore must be contented with the pleasing though melancholy self-consciousness of having possessed one unlike to any other mortal, in the delightful phrenzy of almost imagining she was some angel who had assumed an human form, and with exclaiming in the beautiful language which he took from the Leasowes, to inscribe on her tomb,

Hec
Quanto minus est,
cum aliis versari
Quam tui meminisse !*

The Second Volume opens with a very flattering description of America before the late revolution.—We shall only observe that the affection which the author shews throughout for America, the number of years which he passed in that country in the early and happiest period of his life, and the unmixed pleasures which he there enjoyed, account in no inconsiderable degree for the bitterness and injustice with which he treats the character and opinions of Dr. Johnson ; who declared, with an illiberality that is not to be excused, “that he loved all mankind, except an *American*.”

This paper is succeeded by what the author calls a *Medley* ; consisting of thoughts on a variety of subjects, the greater part of which are crude and indigested.—Next follows a short essay on Religion, which is replete with good observations, though expressed in language somewhat enthusiastic. We select the following passage ; and we heartily wish that the advice which it offers may obtain serious attention :

‘ Surely in point of example and exertion to reward virtue and punish evil, the higher orders are also blameable. Were I endued with sufficient power, I would undertake in a few months to do more to oppose vice by mere negation of preferment, than all the positive laws in the world could effect. Were it known that no man had any chance of rising at court, or in his profession, even though that profession were the army, who had fought a duel or committed adultery, it would have more effect in lessening the number of those offences than a thousand laws. It is in vain for the state to talk of virtue* while the vicious are rewarded.’

* Even in their mode of spending Sunday, what an example do our gentry set, and how are their children regulated ? I am neither a Methodist nor a Presbyterian, yet I remember with respect a Sunday evening in America. The children were not restrained from walking or exercise, but the evening always concluded with saying the catechism and reading the Bible ; their elders were contented to refrain from visiting that evening, and to amuse themselves by reading and rational conversation.*

In the essay on German Literature, Mr. Browne's encomiums on the writers of that nation appear to us to be rather extravagant; and we know not whether he has not copied from them somewhat of that bloated magnificence of expression for which they are so famous. The remaining part of the volume is chiefly filled with the principles of tactics from Guibert, occasioned by the gentlemen of the University of Dublin having formed themselves into a corps on the arrival of the French fleet in Bantry-Bay; with some small poems in English, and Latin, of no distinguished merit. The Letter, with which the author concludes his work, shews an intimate acquaintance with the different systems of antient and modern philosophy, and contains several useful, practical observations.

From the extracts which we have made, a judgment may be formed of this author's style. If it be expected that we should give our opinion, we are sorry to observe that, though it is generally forcible and impressive, it is often defective in elegance, harmony, and perspicuity. It was with regret, also, that we sometimes remarked an air of arrogance which is ever displeasing; though on some occasions the writer expresses himself with becoming modesty. There is praise, however, of higher value than that which belongs to correct language, to refined taste, or even to humility of temper, to which Mr. B. can put in an undeniable claim; the praise of encouraging morality, and of enforcing the cause and promoting the interests of genuine Christianity. His pages breathe an ardent love of virtue, evidence a truly devotional spirit, and are happily calculated to inspire generous, upright, and disinterested sentiments.

ART. X. *Family Sermons*. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 3 Vols. 18s. Boards. Rivingtons. 1798, 1799.

PREPOSSESSED by the title of this work, we commenced our perusal of it with the flattering expectation of finding what has indeed been long wanted; viz. A set of Sermons particularly calculated for the use of Families; or such as are proper for Parents and Masters to read on Sunday evenings to their children and servants. It is astonishing that, amid the torrent of sermons continually issuing from the press, there should scarcely be found any which answer this description: but our Clergy do not sufficiently consider that compositions calculated for the pulpit are not always adapted to the purposes above specified. In our opinion, Family Sermons ought to

be

be short, plain, pious, and practical. They should not tire by length, nor perplex by profundity. The plain truths of the Christian religion, the social and personal virtues, should be their subjects; and these should be treated with a view to practical application rather than to learned explanation.

Our modern sermons are considerably shorter than those of the last age, but they are still too long for domestic use. Children and servants are soon tired of listening to admonitions; and when languor prevails, the mind ceases to be in a proper state to receive instruction. Above all things, therefore, he who composes Family Sermons should avoid prolixity and dry argumentation. He should endeavour to put himself in the situation of a sensible and well-disposed Master of a Family, who wishes to embrace the opportunity afforded on the Sunday evening, of inculcating on those under his care and authority the lessons of religion and virtue. Such a man, in making such an attempt, would select no subject of controversy, would discover no desire of display, but would strive with all brevity affectionately and piously to address their plain understandings, consciences, and feelings.

It does not appear that Mr. Whitaker entertains exactly this idea of a Family Sermon. Several of his subjects, however proper for public discussion, are not best suited for the domestic lecture; and there is one sermon, *On Adultery*, which most masters of families would deem it indelicate to read to their wives and daughters. If, however, we have occasionally met with subjects which we should have excluded from volumes bearing the title which Mr. W. has affixed, we must do him the justice of saying that most of them are well chosen and ably treated; and we must not omit to add that his practical improvements of such as are abstruse are very serious, and adapted to persons in the ordinary situations of life. He finishes his sermon entitled *Political Revolutions the Judgments of God*, with remarks calculated to console the private individual under the pressure of affliction; and he makes the following improvement of another discourse, *on the Unity and Dominion of God*, which it may be very proper to impress on the minds of our children and servants:

“ Since we are informed of the universal and uncontrouled dominion of the Lord our God, is it not acting inconsistently with the instruction thus vouchsafed us, to permit the fear of any other being to torment us? To suppose wicked spirits can, without this commission, wreak their malice on us; or the ghosts of the departed return to earth to terrify us? Or is it less than prophanation to imagine, that He whose word is a law to the universe, will convey His decrees by the mouth of a hag, to be revealed for a penny, or make some of the most abandoned

abandoned of mankind His messengers? Henceforth, therefore, beware of giving way to superstitious fears, so contrary to the faith of a Christian; and of making yourselves partakers of other men's sins, by encouraging those presumptuous wretches, who wander from door to door, pretending to an insight into futurity!

To say nothing of the discourses on the *reciprocal Duties of Parents and Children* and on *Family Religion*, which are certainly appropriate, there is one on *Baptism* which reflects much credit on the author, and ought to be read in all families; especially in such as have children growing up to be themselves soon masters and mistresses of families.—By all members of the Established Church, the two sermons on *the Liturgy* may be read with profit.

The title and the text of the following discourse do not seem to suit each other. The title is *Causes of our Prayers remaining often unanswered*, and the text is Phil. iv. 6. Would not James iv. 3. have been better?

Without farther noticing the subjects of these sermons, we shall proceed to lay before our readers the author's own account of his general object in the series before us, at the conclusion of the first discourse:

‘I shall endeavour to set before you, in such method as will conduce both to the easier apprehension, and better remembrance of the several particulars: first, the grounds of our faith, or reasons for believing what we, as Christians, profess to hold, as the truth; then, the objects of it, or the articles of our belief; after which will naturally come to be considered the practice to which such faith leads; or the laws of God, which we are bound to obey; and then the rewards of those who thus use their faculties, powers, and opportunities, as they ought, and the punishments of those who do not: and since these be such that no pains can be more than we should take in obtaining the former, and avoiding the latter, I shall, by the divine permission, and merciful support, proceed lastly to consider before you, the various directions, admonitions, and encouragements, pointed out to us in the sacred writings, to assist us in this our pursuit of happiness, and avoidance of misery in the life of the world to come: trusting that ye will not let me labour alone in this work, but with earnestness endeavour at that which your own interest in it demands, to understand, retain, and reduce to practice, what I shall lay before you.’

These sermons evince that the author is a sensible and judicious preacher: but we could wish that they were shorter; and sometimes his periods also are too much extended. Would not the attention of most servants be exhausted, before the Family Reader had finished the following sentence?

‘Neither when sufferings are to be undergone, rather than deny God or Christ, if the question be suggested to us, why we should submit to the afflictions? is it likely that we should continue resolute

to support all with which we are threatened, unless, on reflection, we find that we have most convincing arguments for the faith, on account of which, persecution hangs over our heads: and, at best, those who blindly believe without considering, whether there be a reason for the faith they embrace, scarcely offer any thing better than the sacrifice of fools; since with this conduct they are fully as liable to be made to believe a lie, as to be converted to the profession of the truth.'

Mr. W.'s conclusions in general merit praise: but we must content ourselves with extracting his improvement of the sermon on *the Harvest*, from Gen. viii. 22. as a specimen of this kind:

'Behold first the call and encouragement here holden forth to unwearied diligence in our labour, and in the next place our utter dependence on the goodness of God. Nor do the improvements of the subject before us stop here. By reflecting on the never-ceasing bounty of Heaven to ourselves, there is an hope that our hearts may be softened into benevolence towards our brethren: from the measure with which it has been meted unto us, we may learn to measure unto others, and be ever after our power ready to give, glad to distribute; and from observing how our heavenly Father maketh His sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust; giving even to men who walk in their own ways fruitful seasons, filling their hearts with food and gladness, we may discern the superior glory of loving our enemies, blessing them that curse us, doing good to them that hate us, and praying for them which despitefully use us, we may become the children of our Father which is in heaven.

'But yet, further, if God hath made such bountiful provision for the sons of men as to external goods, Can it be believed, that He would leave the race abandoned in other respects, and not furnish them with what is no less important to their happiness, instruction in the truth, the food of the mind? Yet, if our Gospel come not from Him, this he must have done; or, if the effects of His benevolence be so great in this transient and uncertain state, how gloriously must they shine forth in the everlasting kingdom prepared for those who love Him? Reasoning after this manner from what our merciful Creator has done for us as to our natural, to what He will do for us as to our spiritual state, from the comforts with which He supplieth us during our short stay here, to what we may hope for in those mansions where we are to abide for ever, is making a wise and the proper use of the objects now before us, rendering them not snares to entrap our affections, and attach us to what we cannot keep, but subjects of encouragement to press forward to the high prize of our calling. Nor to this end are there wanting, in the holy scriptures, suggestions of a similarity between man in his temporal state, and the vegetables which he cultivates for his support. Like them, he is termed a plant; like them, he is described as flourishing by the protection of the Almighty, and as withering when that is withdrawn: and, like them, (an observation especially adapted to the present season) as having

having, when ripe for the harvest, the sickle put unto him, and, if good, being gathered like wheat into the garner of the master, and, if bad, like weeds burnt with unquenchable fire. Let us therefore, when we look on the fields that are reaped, recollect, that the period is approaching in which the world will be the same; and the things which now remain according to promise, will, according to promise, likewise be done away; and the following words of Him that sitteth on the throne be fulfilled, "Behold, I make all things new!"

There is a little peculiarity in the author's style, in his fondness for the *u* in the words *Creatour*, *Mediatour*, *Ancestour*, &c. and in his use of *hisselt* for himself, and *theirselves* for themselves. Each volume contains eighteen sermons, and they may all be easily abbreviated.

ART. XI. *The History and Antiquities of Scarborough and the Vicinity; with Views and Plans.* By Thomas Hinderwell. 4to. pp. 352. 12s. Boards. Richardson, &c.

ANTIQUITIES and local histories have lately seemed to constitute a fashionable study; and if an author has ability sufficient to render the former entertaining, and the latter generally interesting, he is intitled to no small share of praise. It should also be observed, that works of this sort may serve nobler ends than the gratification of idle curiosity, or provincial vanity. It surely is incumbent on every gentleman to inform himself of the history of his native country in all its branches; and perhaps in those books which are denominated general histories, though composed by men of unquestionable abilities, there is little that will give an insight into customs and manners, and those moral and political habits which render a nation flourishing and happy. This defect may, we think, be supplied by local histories: since, as most men are important in their own eyes, so every town which can boast an historian has all its perfections displayed in the fairest light: nothing that is commendable in its soil, produce, and manufactures is omitted; and the good qualities of its inhabitants, and the advantages of its situation are extolled, sometimes with too partial a fondness. After all, however, one of the most beneficial effects of books of this sort is, that, by their means, virtuous characters are frequently rescued from that obscurity to which they had been consigned: every liberal mind is pleased when bestowing praise on real merit; and the influence of examples of greatness and goodness, even in narrations, may be more efficient than is generally imagined.

Having spoken sufficiently of the nature and importance of Mr. Hinderwell's undertaking, it now remains to examine the manner in which it is executed.

REV. MAY, 1800.

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The first section contains an account of the invasion of the Romans, of Roman Roads, antient Camps, Tumuli, or burying places. Sect. II. Incursions of the Saxons and Danes. These two sections are well written, and entertaining: but, as they treat of a part of history which is generally known, and occurs in many books, we shall make no extracts.

The third section relates more particularly to the town of Scarborough. The 'bounds of the antient town' are thus described:

'The town of Scarborough was anciently confined within narrow limits, and might probably at first, have consisted of the habitations of fishermen, which, for the conveniency of the fishery, would be situated near the sea-shore. As it increased in respectability and opulence, it gradually ascended the hill to the west.

'Some of the foundations of the ancient walls are yet remaining, and the line of their direction may be traced so as to ascertain the boundaries with sufficient accuracy; and it is evident that the *Old* town has not extended westward beyond the situation of the present Market-cross.

'The town appears to have been defended on the west (towards the land), and on the south-east (towards the sea), by strong walls. On the north, by a deep moat and mounds of earth, whilst the Castle-cliff formed a defence on the east, totally inaccessible.

'The houses in Awborough, or Aldborough-Street, and Cross-Street, have some of them been built upon the foundations of the western wall, which has pursued a southern direction from Awborough-gate, until it has terminated at the cliff, now called *Bland's cliff**, a little to the south of the Market-cross.—Thus has the *Old* town been bounded and defended on the west.

'The wall which protected the town on the south-east towards the sea, joined the southern extremity of the western wall, and pursuing an eastern direction, passed along the south side of the street, now called MERCHANT'S ROW, and terminated at the foot of the Castle-dykes.

'On the north side, the vestige of the ancient moat is yet visible, and may be traced from Awborough-gate in an eastern direction, through a little field to the great bank, which has been a part of the

* Until the year 1722, the only road for carriages from the town to the sea-shore, was through Merchant's Row and the west Sand-gate, where those of the nobility also passed. About that period, Mr. John Bland, a merchant in the town, undertook, as his agreement with the Corporation, dated 22d March, 1722, recites, "To make at his own cost a horse-way quite down the cliff to the sands; and to pave the same from the top to the bottom, and to build a substantial staith or wall facing the sea,—and the Corporation engaged to pay him 85l. on this account." He completed this communication with the shore in such a manner as to accommodate carriages also; and hence it obtained, and still retains the name of *Bland's Cliff*."

ancient mound.—The line of this bank, which stretches to the north cliff, is a sufficient demarcation on this part, and it is presumed it must afterwards have pursued an eastern direction to the foot of the Castle-hill, through Charnel-garth, which has been an ancient burial-ground; but, as the land has considerably wasted away in that part; this line cannot now be traced.

‘Such have been the boundaries and defence of the *Old town*; and it appears that the addition of *Newborough* or the *New town*, had either been made in the reign of Henry III. or previously to that time, the *New town* being contradistinguished from the *Old*, in the charter of that monarch, recited and confirmed by Edward III. as before observed.

‘There is a traditionary report that the old Market-place was situated to the north, behind the covered Ropery *, near St. Mary’s Church; and the great *blue stone*, which is to be seen there, is said to have continued for many ages, and to have been the place where public bargains were ratified and discharged; it being the custom in those days to pay the money for goods bought in the market, upon a stone or at the cross †, in the presence of witnesses.

‘The northern extremity of *Toller-gate* has communicated with this Market-place, and it may have derived its appellation from being the place appointed to collect the tolls.’

The Castle is a subject on which the author enlarges with great pleasure. Its situation, on a promontory bounded on three sides by the German ocean, and elevated more than three hundred feet above the level of the sea, is bold, and we might say tremendous. That a place of such natural strength should be fortified with all the skill and art of the time is not surprising; and we can readily suppose that the possession of it, which was an object of considerable importance, gave rise to many contests in which great valour and heroism were displayed.—From William le Gros, who was appointed Governor by King Stephen, Mr. H. pursues the history of this important fortress, through the succeeding reigns, and enlivens his narrative with much curious historic anecdote. In the fatal civil war of the last century, it was nobly defended by Sir Hugh Cholmley, against the Parliament forces, 1645.

Section the fourth contains an account of the antiquity of the borough-charters, members sent to Parliament,

‘* This is confirmed by an ancient deed, in the possession of Mr. John Parkin, which mentions that one of the fields now adjoining the Ropery, *then butted* upon the *Market-street*, on the *North*.’

‘† The Market was kept upon the *Sands* in the reign of Edward VI. It has also been held in other parts of the town; the remains of a *very ancient Market-cross* are still visible at the *low Conduit*; and public proclamations continue to be read there, and at the *Sand-gate*.’

arms and seals. It appears that Scarborough is a borough by prescription, in virtue of customs and privileges which had obtained from immemorial usage the force of law. These customs and privileges were confirmed by a charter granted by Henry II. and John, enlarged by Henry III. and sanctioned, with additions and explanations, by all the succeeding monarchs to James I. The author observes that

‘The Charter (or Letters Patent) 30th of Edward III. 22d November, 1356, inspected, exemplified, and confirmed in the 8th year of Charles I. 4th of May, 1632, contains the most authentic evidence extant, of the constitution and privileges of the Borough. This Charter, confirming the very ancient, and immemorial rights of the Borough, vests the civil administration in forty-four persons, under the name of Bailiffs and Burgesses.’

After some curious extracts from this charter, we are told that

‘Charles II. in the 36th year of his reign, granted to the Borough a New Charter, which changed the form of its Government, by incorporating and nominating forty-four persons (the same number as the Bailiffs and Burgesses had heretofore been) under the title of Mayor, twelve Aldermen, and thirty-one Common Councilmen. This Charter was acted under four years, until the close of the year 1688-9, when King William published his declaration for restoring to all Corporations the Charters which had been wrested from them, during the latter part of the reign of Charles II. and that of James II. Consequently it appears that on the 30th January 1688-9, the *Bailiffs* were elected according to the ancient usages of the Borough, since which period, the same mode of government has invariably continued.’

As Mr. Hinderwell is properly attentive to enlivening the subject of his book by digressions, equally entertaining and instructive, this section closes with a description of an Anglo-Saxon Merchant Ship, and a short history of the rise and progress of our Navy to its present state of unparalleled greatness and splendour.—The 5th section relates chiefly to the Piers and Haven.

The Second Book is occupied by the description of the modern town of Scarborough; which

‘Is situated in the recess of a beautiful bay, on the borders of the German Ocean, in latitude $54^{\circ} 21'$ North, and longitude $0^{\circ} 28'$ West, in almost a central position between Flamborough Head and Whitby. This part of the coast, near forty miles in extent, is bold, varied, and rocky, with many points of considerable elevation. The line is undulating, indented with sandy bays, formed by the action of the sea, where the land is of loose texture.—The most dangerous winds upon the coast are those from the eastern quarter, which, in the winter season, sometimes occasion fatal shipwrecks.

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* The town rises from the shore in the form of an amphitheatre, and has a romantic appearance on the concave slope of its semicircular bay. It is peninsular, laved at the foot by the waves, and much admired for its varied beauties.

* To the *East*, stand the ruins of the ancient *Castle*, whose venerable walls adorn the summit of a lofty promontory. To the *South*, is a vast expanse of the *Ocean*, a scene of the highest magnificence, where fleets of ships are frequently passing. The recess of the tide leaves a spacious *area* upon the sands, delicately smooth and firm, equally convenient for exercise and sea-bathing. The refreshing gales from the ocean, and the shade of the neighbouring hills, give an agreeable temperature to the air, during the sultry heats of summer, and produce a grateful serenity.'

Of the mineral properties of the water, and the effects of sea-bathing, Mr. H. gives a long, and we believe a just account, extracted from the works of the Physicians who have written on those subjects; and he has added a catalogue of marine plants, and other natural productions.

The trade of Scarborough is by no means inconsiderable: according to the statement of the present author, the aggregate amount of the tonnage of ships belonging to that port may be estimated at nearly 30,000 tons: the population at about 7350; and the climate may certainly be considered as healthy, if the mortality, as Mr. H. says, is only 1 in 47 *per ann.*—This book concludes with some observations on the parochial assessments; the increase of which seems to require the consideration of the inhabitants: who, if we may judge from their charitable institutions, and amicable societies, are by no means deficient in benevolence and humanity.

In the Third Book, Mr. H. treats of the vicinity of Scarborough; and this part of the work may be considered as particularly useful to those who visit that town as a place of resort:—since it informs them of every thing which deserves attention in that wild and romantic country. The descriptions of Whitby and Hackness are particularly interesting.

In the concluding pages, the author brings us to Kirby Moorside, famous for the death of the profligate and witty Duke of Buckingham; and the account which he gives of that tragical event is affecting and instructive.

On the whole, this work displays learning, industry, and accuracy; and although on some occasions the author may be deemed rather too diffuse, there are few men to whom the perusal of this volume will not afford entertainment, and yet fewer to whom it will not communicate much useful knowledge.

ART. XII. *The History of Hindostan, its Arts, and its Sciences; as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of Indian Antiquities, Vol. II. 4to. 11. 5s. Boards. Gardiner. 1798.*

THIS volume is introduced by a short preface, in which the author tells us that,

‘Faithful throughout to the hypothesis on which, under the sanction of the highest Oriental authority possible, it originally commenced, the History of ancient India has at length proceeded to its conclusion. Sir William Jones afforded the clue which has directed my path through this dark and intricate labyrinth.—I am aware that there are Indian scholars of great respect and ability, who widely differ in opinion from him, on some of the topics discussed in this and the former volumes: but till these gentlemen oblige us with (what however will not easily be found) a *better hypothesis*, one more consistent with the general history of the ancient world, as detailed in profane records; one more reconcileable to the common sense and reason of mankind, and one more *consonant to the national code of faith*, I hope they will excuse me for persevering in it.’

Mr. Maurice has certainly persevered in his assumed hypothesis, and we applaud him for it, because we are persuaded that he writes from conviction. We doubt not that those *Indian scholars*, also, who differ from him in opinion, will be the first to do justice to the rectitude of his intentions, to his laudable industry, and to his more than common talents as a writer.

Mr. Maurice wished to have brought down the antient history of India to the period at which it properly terminates, that of the first invasion of Hindostan by the Arabs in the seventh century: but the great length of the eighth *Avatar* has prevented him from descending farther than the irruption of Alexander.

The work is divided into two parts, and these into books and chapters. Part I. (here called Part II.) contains the history of the seven remaining *Avatars*, with a detail of the events of the earliest postdiluvian ages.

In the first chapter of Book II. we have the history of the fourth incarnation of *Veeshnu*, in the form of Nara-Sing, or the Man-Lion, bursting from a marble pillar, to destroy a blaspheming monarch; supposed to allude to the catastrophe of Babel. To this history is prefixed a piece of Sanscreeet poetry, Jayadeva’s Ode in honour of *Veeshnu*, in his ten grand incarnations, in the bodies of a fish, a boar, a tortoise, a man-lion, a dwarf, of Parasu-rama, of Rama-chandra; of Chreeshna, of Buddha, and of Calci.—Mr. M. then descants at large on the ark of Noah, and the place on which it rested; quoting
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and balancing the authorities of Raleigh, Patrick, Shuckford, and other critical commentators; and we turn over 14 pages, before we come to the history of Veeshnu, or the second *Avatar*: of which the substance is this. The giant Hirinacheren was succeeded, in his kingdom, by a younger brother Hirinakassap, who refused to do homage to Veeshnu. His son Pralhaud, being a pious youth, disapproved of his father's conduct, and was persecuted and banished on that account. A reconciliation, however, taking place, and Pralhaud's piety remaining inflexible, the impious tyrant one day spoke thus to the intrepid youth: "Pralhaud! you say that Bhagavat is every where present; is he then in this pillar of the palace? or is he not?" "Most certainly he is," answered Pralhaud.—On this the Ditye, raising his sceptre, said: "If your Bhagavat be in this pillar, see only what kind of homage I shall pay him." He said, and struck the pillar with all his might: when lo! from the smitten column issued a tremendous voice, which caused an universal trembling throughout the palace: but, when the sun was about to set, the pillar burst asunder, and Veeshnu started forth in the form of a man-lion, breathing terrific flames. Hirinakassap, however, battled with him for two ghurries; when Bhagavat, conceiving that, if the contest should continue, the dissolution of the world must take place, dragged the struggling Ditye by the hair of his head to a subterraneous vault, where, extending him across his knees, he tore open his belly with his talons; and, "faithful to the instinct of the animal whose form he had assumed, quaffed the blood of the disembowelled monarch." At this event (says the Pourau) all good genii *rejoiced*, and *rained flowers* from heaven.

Now for the application.

'The Nara-Sing *breathing flames* naturally brings to our recollection the Oriental accounts of the calamity at Babel.—Let it also be remembered, while we are discussing this peculiar descent of Veeshnu to punish blasphemy and tyranny, that in the simple language of scripture, the Deity is affirmed to have descended at Babel. *And the Lord said, Go to, let us go down*,—Gen. xi. 7.'—

'The moral, inculcated throughout the whole of this Avatar, is sublime and admirable. We are, in the first place, taught by it, that repentance and prayer are omnipotent with the Deity, and that their reward is certain and ample; that, however, when virtue thus rewarded and exalted again suffers a relapse into the enormity of vice, and the reformed penitent becomes insolent to God and arrogant to man, vengeance is at hand to crush his overgrown tyranny; while Pralhaud exhibits to us a noble pattern of exemplary piety in youth, inflexible amidst all the splendid temptations of a licentious court, and unawed by the vindictive menaces of a despotic and sanguinary parent. The secretary of Akber, after relating this Avatar,

adds, from other sources of information, that Nara-Sing, after the destruction of the impious father, benignly turned to the son; and bade him ask whatever he wished for; when the pious young prince only solicited the speedy attainment of *muckt*, which is everlasting beatitude in the presence of that God, whom he had so zealously served *. I cannot avoid remarking, though chronology forbids the supposition of their identity, that this character of Pralhaud very much resembles that of Abraham, who is said, by the Oriental writers, to have been thrown by Nimrod into a fiery furnace, because he would not pay adoration to fire; from which, by the power of God, he came out unhurt. Traditions, widely spread over all the Higher Asia, concerning the piety of that patriarch, and his resolutely resisting the prevailing idolatry of the corrupt æra in which he flourished, might have served as the basis of this extraordinary history, perplexed by mythology and obscured by the vast distance of time elapsed since the event.'

In chap. 2. Mr. M. vindicates himself from the charge of system, and obviates 'an objection urged with persevering clamour against his history;' namely, 'that every thing in it is sacrificed to the support of the Mosaic writings.'—We have neither time nor inclination to follow the apologist through this part of his work, but must content ourselves with saying that he enumerates a variety of facts relative to the geography and history of the antient world; by which, he thinks, it is *proved* that 'the Sanscreeet writings decidedly corroborate the Mosaic records.' We should not much wonder to find a learned and ingenious Pandit inverting the argument, in favor of his own records. We will give, however, the conclusion of the chapter:

'Such, candid reader, is the grand collective evidence, such are the corroborative facts, which, from a quarter the least expected, the ancient annals of a kingdom which have been idly supposed to be utterly subversive of the Mosaic writings, I have been able to adduce in their favour. These will, I trust, prove an ample apology for my having proceeded so far in the investigation, which, however, I must again repeat is intimately connected with the subject before us, *the Indian history in its most remote periods*. These will display to latest ages their inviolable verity; and at the same time demonstrate, that, if (as the discouragers of this undertaking are forward to assert) I have pursued a *SYSTEM*, it is a system founded on the basis of incontrovertible fact, and supported by concurrent testimonies, drawn from the records of *one* of the most ancient empires, if not the *most* ancient empire, of the world. In pursuing this line of argument, I have obeyed the dictates of conscience, and have endeavoured to do my duty to my *country* and to *society*; and I appeal with confidence to its wise and virtuous members for applause, and, what is far more important to a work of this magnitude, *SUPPORT*.'

Chap. 3. exhibits a comprehensive view of Indian chronology, commencing at the second grand period. This includes three *Avatars*: of which the first is Bamun-Avatar; or the Descent of Veeshnu in the form of a Dwarf, to confound the pride and impiety of Bali, or Belus; probably the first regular sovereign of India. This period is called the *Treta-yug*: in adjusting the chronology of which to other profane records, Mr. M. professes to give himself the utmost latitude, 'not hostile to the sacred records,' and adopts the supputation of the Septuagint, which gives nearly 1500 years to the age of the world more than the Hebrew text. 'Our adopting this extensive chronology (says he), and fixing the commencement of the Indian empire at so early an æra after the deluge, will also, I presume, at once gratify the strenuous advocate for the high antiquity of the Indians, as a nation, and reconcile to that antiquity, bounded by such comparatively moderate limits, the believer in the Mosaic records.' If this be not bending chronology to system, it is something very like it.—We must here, however, do justice to the author's declaration, that there is in his opinion no urgent necessity for at all entering on a discussion with respect to regular antediluvian chronology.

'If the sceptical opponent of revelation will, therefore, condescend somewhat to relax from the extreme obstinacy and unreasonableness of his infidelity, and only allow, that, at some remote period, *the world*, instead of being necessarily eternal, *had a beginning*; and that it owed its existence and the disposition of its parts not to blind chance, but to the spontaneous and benevolent operations of an eternal, infinite, intellectual, Being; it is not my intention to enter into violent and unprofitable altercation concerning the precise number of years that elapsed between the creation and the general deluge; an æra, concerning which we never *can* know any thing certain, nor is it at all necessary to our happiness that we *should*; especially as, concerning the duration of that period, even the Jewish manuscripts, the most venerable for age and the most respected for authenticity, materially vary. This very disparity, therefore, ought to have the effect of inducing all considerate persons, on so disputable a point, to form their opinions with candour, and regulate their decisions with caution. I have before observed, and I here take permission to repeat the observation, that it is not for a century or two, more or less, that we wage the contest with infidelity; but we cannot allow of thousands and millions being thrown into the scale. We are ready to grant the sceptic the most extended limits he can reasonably demand, in respect to the *time* of our planet's duration; but we can by no means admit the fanciful and impious hypothesis, that it has revolved either through myriads of ages or from eternity.'

In our apprehension, the disjunctive particle *or*, in the concluding sentence, is improper. There is a great difference between asserting that *our planet* has revolved for *myriads of ages*,

and

and that it has revolved *from all eternity* : the former hypothesis admits a creation, the latter excludes it. For the rest, we cannot see how the addition of a *myriad* of years to the Mosaic chronology implies more infidelity than the addition of a *century or two*, if the Mosaical records, in at least one of their varieties, be an infallible, divine standard. — At any rate, we have no right to diminish the high antiquities of the Babylonians, Egyptians, and Indians, to make them accord with the Hebrew antiquities : although we certainly may, with our author, refer a great part of them to *Oriental vanity and fiction*.

Mr. M. fixes the commencement of the Indian empire soon after the dispersion from Babylon, and gives us, from Sir W. Jones, a series of kings, from *Menu* ii. (supposed to be *Noah*) to the beginning of the Christian æra : but what light can we derive from such a jumble of names and conjectures ? of which the author himself is obliged to own, that ‘there cannot possibly be exhibited more direct or positive proof of the confusion and perplexity in which the whole system of the Indian chronology is involved, than is displayed in the preceding statement by an author who, if ever any body could, was able to solve the Gordian knot.’

Chap. 4. gives the history of the *Bamun Avatar* : which ‘exhibits to us the instructive lesson of imperial pride and arrogance, humbled by so insignificant an instrument as a mendicant dwarf.’ The story is briefly this. The great Bali had obtained from Brahma the sovereignty of the universe. He was a generous and magnificent monarch, but of an unwarrantable pride ; and he neglected to pay proper homage to the *Devatas*. The *Devatas*, or their priests, were incensed at being deprived of the honey, butter, and other offerings which formerly loaded their altars ; and they applied to Veeshnu for redress. Veeshnu, resolved to do rigorous justice, descends from heaven in the form of a contemptible dwarf, and presents himself before the proud monarch, at a banquet of unbounded magnificence. Bali, smiling at his deformity, but pitying his distress, bade him ask whatever he desired. The dwarf asked only three paces of ground for the purpose of erecting a hut to hold himself, his books, his umbrella, his cup, and his staff. Bali, astonished at the modesty of this demand, told him that all the kingdoms of the world were at his (Bali's) disposal, so that there was no occasion for his fearing to request ground sufficient for a palace. “A *brahmin*,” replied the artful deity, “has no occasion for a palace : his wants are few, and by them his desires should be regulated : only swear that you will grant me this request.” Bali, bidding the supposed dwarf stretch out his hand, made the usual oath by pouring water on it : —
but,

but, as the water descended on his extended hand, his form gradually increased in magnitude, till it reached the heavens. Bali, convinced that it was Veeshnu himself, fell prostrate at his feet, and yielded to him the possession of the third region of the universe. Veeshnu then took the reins of government into his own hands, and new-modeled human society. Before that time, all property was equally distributed among the members of each of the great tribes, and in those tribes there was no disparity of rank or degree : but Veeshnu divided them into various subordinate classes, according to their talents and virtues, in an age in which the Brahmins believe that *one third of mankind became reprobate*.

Although Bali had despised the gods, yet, as he had not oppressed his subjects, his crown was not taken from him : he was left, for the remainder of his life, in the possession of Patala, the inferior regions of the south ; and at his death he was received up into heaven.

The son of Bali was Banacheren, a giant with a thousand hands : but he was subdued by Krishen, who cut off all his hands except two, with which he obliged him to do homage. His capital was Mahabalipoor : which one of his successors, Malecheren, embellished beyond all the cities of the earth : so that the gods grew jealous of it, and sent orders to the god of the sea to overflow a place which impiously pretended to vie in splendor with their celestial mansions.

The chapter concludes with an *astronomical and moral allusion of the Bamun Avatar*.

Chap. 5. contains the history of the sixth Indian Avatar ; which exhibits Veeshnu incarnate in the form of *Parasu-Rama*, by whom the Rajahs of the race of the Sun were extirpated for their impiety.—Parasu-Rama was the son of a holy Brahmin, whose name was Jamadagni. His wife's name was Runeeka. To her Veeshnu one day appeared in the form of a child, and asked her what was the object of her and her husband's austerities. "That we may have a son, (said she,) a child as beautiful and amiable as thou art."—"Your wishes are granted, (said Veeshnu,) you shall have a son, who to every bodily perfection, shall unite the noblest virtues of the soul—he shall be the avenger of innocence, and the exterminator of tyrants." In due time, the prediction was fulfilled by the birth of *Rama*, who, to avenge the cruel slaughter of his earthly parents, exterminated the whole race of Kettris, the Rajah-tribe of India.

Chap. 6. contains the conclusion of a legend from the *Seeva-Pooran*, relative to the tyrant Tarekee, the Ditya ; giving an account of the procession to the house of Heemachel, for celebrating the marriage of *Seeva* and *Parvati* ;—the consequent birth

birth of *Scanda*, the heavenly conqueror;—and the final destruction of three cities, of gold, silver, and iron, by fire.—In this unaccountable story, there is much to create a smile, and something to excite admiration. The imagery is bold and poetical in the highest degree :—witness the following description :

‘ The bridal attendants now spread wide abroad the carpet of congratulation, and arranged in order the banquet of bliss. Nature herself assumed the appearance of renovated youth, and the sorrowing universe recalled its long-forgotten happiness. The Gandarves and Apsaras began their melodious songs, and the Genes and Keenners displayed the magic of their various musical instruments. The earth and its inhabitants exulted with tongues of glorification and triumph; fresh moisture invigorated the withered victims of time; a thousand happy and animating conceptions inspired the hearts of the intelligent and enlightened the wisdom of the thoughtful; the kingdom of external forms obtained gladness, the world of intellect acquired brightness. The dwellers upon earth stocked the casket of their ideas with the jewels of delight, and reverend pilgrims exchanged their beads for pearls. The joy of those on earth ascended up to heaven, and the *tree of the bliss* of those in heaven extended its auspicious branches downwards to the earth. The eyes of the Devatas flamed like torches on beholding these scenes of rapture, and the hearts of the just kindled like touchwood on hearing these ravishing symphonies. Thus Shree Mahadeva set off like a garden in full blow, and Paradise was eclipsed by his motion.’

The marriage between Seeva and Parvati being accomplished, the Devatas became impatient for their promised deliverer, who was to be born of this marriage; and they sent *Fire*, a mighty Devata, to state the hardships which they endured. Fire, in the form of a dove, hastened to the palace, and found that Parvati had been just delivered of a gigantic son; who was given to the dove to be nursed. The dove, unable to hold the mighty infant, let him fall from the sky on the Ganges :—the Ganges, unable to support him, cast him up among the thick reeds on its banks;—thence presently he arose, a boy ‘ beautiful as the moon and bright as the sun; and whose high origin and extraction were visible in his countenance.’ He was called by the several names of Parvati-Nanda, Agnee-Bhoo, Gunga-Pootree, Seryeman, and Scanda. He was nursed by the six Pleiades; who happened then to be bathing in the Ganges; and he had thence the name of Khane-Matra, *i. e.* *having six mothers*.

The Devatas, learning that a son had been born to *Seeva*, set off in a body to his palace on mount Kilas, and requested young Seryeman for their leader against Tarekee. Seeva assenting, the Devatas, assisted by Seryeman, came in warlike array to Sheevnet the kingdom of the Ditye.

‘ For

‘For ten days together, were the lines of the two armies opposed to each other—the combating warriors, with their mighty efforts and redoubted blows, shook the eight quarters of the universe—innumerable Dityes and Rakshas were levelled with the dust of death, and vanished in the air.’—On the tenth day, however, ‘the gale of victory blew on Seryeman, who by the assistance of Omnipotence and the flashes of his victorious scimeter, severed the head of that impure monster Tarekee from his execrable body, and liberated the world from the fiend that had so long tormented it.’

The three sons of Tarekee, however, by prayers and austerities, acquired the good-will of Brahma, who bestowed on them three cities for their abode. The first of these cities was of gold, the second of silver, and the third of iron. ‘In each city, the chambers were ornamented with jewels, the height of each house was equal to the mountain of Kilas, and their roofs reached up to the highest heavens. The imagination, in short, has not beholden, even in a dream, aught in heaven or on earth, that could equal the beauty and delightfulness of those cities.’—The three sons of Tarekee ruled in them respectively, and became so powerful that the Devatas were reduced by them to the same distress which they had suffered in the reign of their father. They therefore addressed their prayers to Veeshnu, who heard them with compassion, and promised them speedy redress. For this purpose, he produced from himself a false prophet, whom he sent to pervert the inhabitants of the three cities, by teaching them heretical doctrines, that this might be the cause of their destruction. This being effected, Veeshvacarma is sent by Seeva to destroy the three devoted cities; which he effects at one stroke, having before placed them in a line.

We shall conclude this article with the description of Veeshvacarma’s chariot :

‘The avenging deity now put in order all the brilliant articles belonging to his war-chariot, which itself shone like gold. The arrangement of the furniture belonging to his war-chariot was as follows : in the place of the right wheel blazed the sun, in the place of the left was the moon; instead of the brazen nails and bolts, which firmly held the ponderous wheels, were distributed Brahmins on the right hand and Reyshees on the left; in lieu of the canopy on the top of the chariot was overspread the vault of heaven; the counterpoise of the wheels was on the east and west, and the four semordres were instead of the cushions and bolsters; the four Vedas were placed as the horses of the chariot, and Saraswaty was for the bell; the piece of wood by which the horses are driven was the three-lettered Mantra, while Brahma himself was the charioteer, and the Nacshatras and stars were distributed about it by way of ornaments. Sumeru was in the place of a bow, the serpent Seschanaga was stationed as the string, Veeshnu instead of an arrow, and fire was constituted its point.

point. Ganges and other rivers were appointed to the office of præcursors; and the setting out of the chariot, with its appendages and furniture, one would affirm to be the year of twelve months gracefully moving forwards.'

[To be continued.]

ART. XIII. *Public Characters of 1799-1800.* 8vo. pp. 580.
9s. Boards. Phillips. 1799.

WE have had occasion to speak of the first volume of this work, not completely in terms of approbation; and we are sorry to observe that errors, similar to those which then exacted our censure, have not been avoided in the present publication. We are again surprized by the introduction of some names, reputed Public Characters, which will be almost new to the reader; and we have to complain that the language of this volume is, in many passages, even more incorrect than that of the former. The word *belluosity* is coined, to express the desire of collecting books, p. 96; and in three successive pages, 97, 98, and 99, the writer introduces the phrase, *at the top of a station, or profession*; or, in his own elegant phrase, '*of every thing in hand.*'—The following passage, from the life of Dr. Hutton, will shew the reader through what a "crude consistence" we have been obliged to drag our steps:

'This removal was about the year 1760. By dint of a continual perseverance, in study and reading, at vacant hours and late evenings, Mr. H. had now acquired, as he thought, such a stock of scientific knowledge and experience in his profession, that he judged his acquirements too good for the obscure village and little country circuit in which he shone with unequalled credit among several others of his profession, and that they authorized him in making a tender of his services in that town, the rich metropolis of a large district, where he might hope to be better rewarded for his labours, by instructing the children of the more opulent inhabitants, and that in the higher branches of their education, or at least, so far as utterly to decline the humble and painful office of teaching them to read: a plan in which he perfectly succeeded, in opposition to every extraneous difficulty that could be made to his success, difficulties which were both numerous and powerful.'

In the life of Lord Hawkesbury, a most curious effect is produced by this scrambling sort of composition. If we read the following sentence according to the common rules of grammar, we must be greatly puzzled to understand which of the four distinguished personages mentioned in it became the victim of death:

'The Right Honourable Robert Banks Jenkinson, son of the Earl of Liverpool and of Miss Watts, (daughter of Governor Watts
of

of Bengal,) who died a few months after his birth, was born the 7th of June 1770.'

That we may not be thought, however, to extract only faults from this compilation, we shall transcribe the following account, from the memoirs of the Rev. Wm. Farish, of a new and very useful plan of lectures adopted at Cambridge.

' Mr. Farish never committed himself before the public as an author; but has chosen his path rather along the "sequestered vale" of science. Few persons, however, are better known, or more respected for their talents. In an age when improvement is extremely difficult, even in the slightest thing, Mr. Farish has struck out a new road to knowledge, equally bold and interesting. For many years, during the long vacation at Cambridge, it has been his custom to travel into every part of the kingdom, where any thing curious was to be found; to visit the work-shops of artificers; to descend into mines; to observe the improvements of the arts; and to take models of every thing valuable in machinery. His collection of this kind, thus made with astonishing labour and expense, is the epitome of every thing which supports the commercial consequence, and ministers to the convenience and luxury of this country. Cotton-mills, looms, polishing machines, steam-engines, sawing-mills, and contrivances of every kind, to facilitate labour, here in miniature, are capable of performing their several movements with all the exactitude of their originals. Mr. Farish gives public lectures, annually, on these, in Cambridge, to the students of the several colleges, who not only find them very instructive, but amusing also: they are in general, therefore, very well attended. In these lectures, the operations of the machines are not only described, but actually brought into effect. Raw materials, of every kind, are brought before his pupils, and undergo, with surprising speed and ingenuity, every ordeal of workmanship, till they arrive to their ultimate perfection. It is not unusual to see, in the course of one lecture, gunpowder, hats, vases, and various other things, start into existence from their constituent elements; so that, while an ordinary person, in the course of his life, becomes acquainted with one trade, Mr. Farish, in the course of a few years, has made himself master of almost every trade and manufacture in the kingdom. For versatility, therefore, of knowledge, in this way, he stands unrivalled.

' This undertaking was the speculation of an individual; and it is to be wished, his endeavours may be crowned with that success, which they so richly deserve. This can never be done by the profits of the lectures, let them be ever so well attended. As they are highly pleasing, and instruct our future magistrates and legislators in all the detail of manufactural economy, without the expense and fatigue of travelling; and as this knowledge may operate as well to the preservation, as future improvement, of the arts, would it not be a becoming public retribution to the ingenious institutor, for the University to purchase his collection at a liberal price, and create a mechanical professorship, with a good salary, the first chair of which Mr. Farish himself should fill?—Arts and useful inventions have arisen and disappeared; but,
while

while a public conservatory of these things exists, the danger of such an accident is prevented, and the *status quo* of improvement effectually preserved.

‘The plan of these lectures may not have been originally Mr. Farish’s, but the execution certainly is. Bishop Watson, at the end of his chemical works, first started the idea.’

An article of considerable length is appropriated to our poetical friend Mr. Southey, the most material information imparted in which is, ‘that he ties up his stockings very tight; that he is proud of being thought a republican, and not without reason; and that he still approves the theory of Pantisocracy.’ The criticisms on this gentleman’s works we shall not notice, as we have already given our opinion of his productions.

Of Dr. Duigenan, we are told, (p. 236.) ‘It is remarkable, that he is at present a widower:’ the reader may conjecture what sort of *remarks* may be expected from such biography: the passage itself is sufficiently remarkable.

• The account of that excellent patriot, Major Cartwright, contains a singular anecdote, which we shall lay before our readers:

‘That an Englishman, who, prior to hostilities with America, had vindicated her right to independence, and advised an admission and declaration of it by parliament, should enjoy the particular regard and esteem of Americans, who personally knew him, is most natural. There were a few at that time in London with whom he became intimate; and one of these was a man of good connexions in his own country. The Major calling rather late one evening upon this friend, a person booted and spurred retired just as he entered the room. The American gentleman, after a little conversation, appearing absorbed in thought, the Major, judging his visit unseasonable, was taking his leave. His friend stopped him, and attempted to assume his accustomed ease; but soon again fell into silence and absence. The Major took his hat; and his friend again with earnestness urged his stay; but other relapses and tokens of a labouring mind occurring, the visitor was forcing himself away; but his friend stepped between him and the door, and held out his hand as forbidding a retreat. After walking a few seconds in silence and apparent agitation, he turned short to the Major and said, “I am going to shew the confidence I repose in you. France has signed a treaty of alliance with my country; the man you saw had just brought me the express from —, at Paris; and, as it would be some hours after that express came away before the English ambassador would be in possession of the fact, ministers here will probably be ignorant of the event all to-morrow.” He then gave an outline of the treaty, of which the certainty of an early French war was the most striking feature.

‘Here then was such an opportunity for a ‘Change-Alley speculation, or other means of safely turning the intelligence to a gambling account, as might have made the fortune of an unscrupulous man; but he, to whom it was communicated, made no such attempt, thinking that

that all gaming with an ignorant adversary, and with a certainty of winning, was no better than robbery; as well as that no man ought to play for a greater stake than, in the event of losing, he was able to pay. And, when this temptation was thrown in his way, the Major had no other certain income than his half-pay as a naval lieutenant. Thus the important intelligence of his friend had no other effect upon his mind, than to fill it with indignation at the mass of vice and folly which then poisoned the counsels of the state, and were profusely sowing the seeds of calamity to his country.'

In his account of the late amiable poet Cowper, the biographer has committed a mistake in the genealogy. Mr. C.'s grandfather was *brother* of the first Lord Cowper.

In criticizing the works of this writer, the author has thought it proper to defend not only Mr. C.'s inattention to the mechanical structure of his verse, but even his inelegance; and he has very strangely chosen, as examples of similar writing, the satires of Horace. The *Sermo pedestris* of Horace certainly did not imply a vulgar nor an incorrect style, but a particular measure of verse; and a modern who should write as well as Horace would require no vindication. If there be any vitiation of taste in Mr. Cowper's pieces, as the biographer seems to insinuate, it cannot be excused by telling us that 'it is his choice, not his defect' (p. 554); since to choose amiss is undoubtedly a fault.

Two short poems by Mr. Cowper, hitherto un-published, are introduced at the close of this article: we shall copy one:

- ' The poplars are fell'd, and adieu to the shade,
And the whispering sound of the cool colonnade;
The winds play no longer, and sing in their leaves,
Nor the Ouse, on its surface, their image receives.
- ' Twelve years had elaps'd since I last took a view
Of my favourite field, and the place where they grew;
When, behold, on their sides, in the grass they were laid,
And I sate on the trees under which I had stray'd.
- ' The blackbird has sought out another retreat,
Where the hazels afford him a screen from the heat;
And the scene where his notes have oft charmed me before,
Shall resound with his smooth-flowing ditty no more.
- ' My fugitive years are all hasting away,
And I must myself lie as lowly as they,
With a turf at my breast, and a stone at my head,
E're another such grove rises up in its stead.
- ' The change both my heart and my fancy employs;
I reflect on the frailty of man and his joys;
Short-liv'd as we are, yet our pleasures we see,
Have a still shorter date, and die sooner than we.'

Men who undertake to direct the public opinion, concerning the estimation of distinguished characters, ought to examine their own qualifications for the task with some anxiety. If they can furnish little more information than that which is afforded by the daily news-papers, and almost daily biographies, and especially if their language be beneath the level of those journals, it were better to leave the attempt to abler hands.

ART. XIV. *A practical Inquiry on disordered Respiration; distinguishing convulsive Asthma, its specific Causes, and proper Indications of Cure.* By Robert Bree, M. D. 8vo. pp. 420. 6s. Boards. Robinsons. 1797.

OUR account of this work, and of a few other medical publications, has been delayed by unforeseen accidents. We mention this to obviate any suspicion of neglect, which might otherwise be attached to our silence. The treatise before us is interesting, because it contains the result of much thought and investigation, employed by the author in the treatment of himself, during a severe asthmatic complaint. In such works, we naturally expect more accurate information, and more nice distinction, than observations made on the feelings of others can produce. Sydenham's description of the gout, and Floyer's book on the same subject, with that of Dr. Bree, would almost induce us to long for a succession of intelligent medical invalids. The wish is not cruel, since it supposes the patient's recovery, and his ability to write the history of his disease; and since we might thus hope to benefit many by the sufferings of a few.

To his own observations, Dr. Bree has added every thing important, relating to his subject, which he has found in the writings of others. Perhaps the collections, and some speculative remarks, (especially those which are merely introductory,) might have been shortened, or altogether omitted, without injury to the performance. We observe, also, a diffuseness in the language, which sometimes renders the perusal tedious: but we are aware that the art of writing with brevity and precision is not to be acquired in a first attempt. These imperfections may be corrected, however, by a little attention, if a second edition should be demanded.

Dr. Bree has taken considerable pains to settle the nosological place of convulsive asthma: but discussions of this kind appear to us of a very subordinate nature, since all arrangements of diseases are at present arbitrary. We are not entirely satisfied with his definition of asthma.

‘Asthma is an excessive contraction of the muscles of respiration, usually called difficulty of breathing, excited by irritation, and proceeding from various remote causes.’

We apprehend that *the difficulty to be overcome* by the increased exertions of the muscles constitutes the disease itself; and that the muscular action is not more morbid in this case, than it would be if employed to raise a weighty external substance, or to counteract external force. Indeed, Dr. Bree has noticed (p. 33,) that these contractions are really *motus medicati*. The terms of the definition are certainly not so clear as we could wish.

We shall extract the author's description of an asthmatic fit :

‘The attack of a paroxysm of periodic or convulsive Asthma is preceded very generally by Dyspepsia, and the circumstances which occur to a relaxed habit. This condition of the body may have prevailed for months or years before it assumes the additional form of Asthma, but when that disease is commenced, the symptoms of Dyspepsia never fail to become aggravated, and to shew themselves with violence before the fit. These symptoms are flatulence and distention of the stomach and bowels; a heavy pain over the forehead and eyes; eructation of wind, with water which is sometimes insipid, at others sour.—When the evening approaches, this weight over the eyes becomes more oppressive, and the patient is very sleepy. Occasionally, if particularly animated by company and conversation, the drowsiness does not take place, but a shortness of breath is perceived, and soon after much anxiety of the præcordia, with great restlessness. The presence of company then becomes irksome, as it seems to increase a certain heat of the body, a want of free respiration, and an irritability which repels the most cautious attentions of friends. Frequently at this period there is a tingling and heat in the ears, neck, and breast, and a motion to expel the contents of the bowels is attempted with some violence, and with great uneasiness of the abdominal muscles. When an asthmatic feels these warnings, he may be convinced that his enemy is at hand.

‘At some uncertain hour before midnight the patient is sensible of the violence of the disorder; most frequently after a slumber in bed, he awakes with great difficulty of breathing, and feels the necessity of a more erect posture of his body. Inspiration is performed with great effort of the muscles subservient to that function, but is never perfectly deep, and the diaphragm seems to descend with great difficulty against an opposing force.

‘There is now a desire of free air, speaking becomes distressing, and the irritability of the mind continues, but is not so acute as in the approach of the fit. There is great straitness of the chest, and a wheezing sound in respiration. An inclination to cough shews itself, but it is small and interrupted. The pulse is increased in quickness a few strokes, but there is no hardness in the pulsation. No preternatural thirst, unless, as often happens, the fit is excited by the presence of indigestible matter in the first passages. There is a

propensity to make water, which is discharged copious, frequent, and pale.

'After some hours of distress the patient perceives his anxiety to be less, the breathing less quick and laborious, the inspirations longer and more full, the expirations still attended with wheezing; the pulse not so quick and more open, irritation less acute. The cough probably brings up a portion of phlegm, and a very sensible relief follows that excretion. Then the tranquil state of the feelings introduces sleep, but not unaccompanied by wheezing, which continues almost always through the first night, and until, by the progress of the fit on the second or third day, a more considerable expectoration of mucus takes place.

'The second day is ushered in by a remission of the symptoms which the patient perceives from the time of awaking in the morning. No change of posture is, however, yet performed with impunity, and particular distress will affect him, if he engages in the fatigue of dressing whilst the stomach is empty. The pulse will be accelerated more than it was in the acmé of the paroxysm, and motion must frequently be suspended, or a vehement agony for breath will certainly supervene.—During the day, if no particular hurry occurs, the breathing becomes gradually more free till the evening; an inexperienced Asthmatic even flatters himself that his disease is retiring, but he finds at the approach of night that he must sustain a new attack. The paroxysm recommences with the usual symptoms, and the night is passed nearly as the former, but the sleep is more perfect and productive of more relief.

'The third day, the remission is more complete, there is some additional expectoration, and motion is exercised with less distress, but still with great inconvenience. After the paroxysm has renewed its invasion in this manner for three nights, expectoration generally becomes free, but there is no certain termination of the fit at a fixed period. However, except in particular cases, it goes off after a few days. And as the daily remissions become more perfect, the urine becomes higher coloured, and in smaller quantities; the expectorated mucus is more copious and digested, strength of pulse and vigour of action encreases, and good humour and sunshine again enliven the mind.—The expectorated mucus has been said to be streaked with black, or to have a blackish tinge, and this appearance certainly prevails in many instances, but not invariably. The taste of the expectorated mucus is also equally uncertain, sometimes sweetish, but most frequently saline, and occasionally coloured minutely with blood.'

This is a just account of a moderate paroxysm, but the attack is sometimes much more severe: we have known it continue during three days and nights without intermissions, and recur with equal violence in the course of a few weeks. There is indeed infinite variety in asthmatic cases; and perhaps there is no complaint respecting which persons of equal ability, writing from their own feelings and knowledge, would differ more widely in the result of their experience.

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The cause of the first species of this disease is supposed, by Dr. Bree, to be an effusion of serum into the air-vessels of the lungs. That such effusion exists, in certain stages of asthma, cannot be doubted; and the discharge of such a fluid by expectoration is certainly followed by relief of the symptoms: but the morbid state which occasions this effusion is surely the most important object of consideration; because, when *that* is removed, the patient is enabled to discharge the extravasated fluid, and the disease may be considered as receding. The appearances accompanying this species of asthma clearly indicate that, during the paroxysm, the branches of the bronchia are affected with a spasmodic constriction. This simple view of the subject explains the sudden occurrence of the paroxysms, and the great relief, sometimes even the total removal of a fit, by the use of a small quantity of ardent spirits. It also completely accounts for the effusion in which Dr. Bree places the essence of the disease; as the quantity of fluid poured out by the exhalent vessels must necessarily be increased, during the great interruption to the transmission of blood through the pulmonary system, which the paroxysm occasions. No doubt, the extravasated matter becomes a cause of irritation in its turn: but the most distressing part of the complaint is over, before its effect can be perceived.—In fact, other causes, which lessen the dilatability of the bronchia, (incipient ossification, for example,) have been observed to produce the common symptoms of asthma. If we cannot perceive the difficulties which Dr. Bree has objected to this opinion, in so serious a light as he apprehends them, it is no novelty in medical reasoning. Such difference in conclusions will take place, even among persons who are equally well acquainted with the phenomena to be explained.

The history of the remote causes of asthma, and the *ratio symptomatum*, are copiously (not to say diffusely) considered. The enumeration is full and accurate: but we observe nothing which requires particular notice. The author has accommodated them very ingeniously to the theory which he has adopted.

Dr. Bree has divided Asthma into two species; one arising from the effusion of serum, already mentioned; the other owing to the irritation of acrid effluvia, conveyed into the lungs by the air. He admits, however, in a subsequent section, that irritation in some part of the abdominal viscera is a third cause of asthma; and a fourth species is depending on habit. This part of the work is somewhat obscurely and unsatisfactorily expressed. We shall therefore exhibit the author's own sum-

mary view, as annexed to the sections which we have just perused.

‘ Disordered respiration unattended by fever, may be divided into *asthma continued* and *periodic*.

‘ *Continued Asthma* cannot properly be said to be free from convulsive contractions of the respiratory muscles, but these are carried on without regular paroxysms. They are more permanent but less violent, and depend upon fixed irritation, abdominal, or thoracic.

‘ *Periodic Asthma*, discovered in regular paroxysms of more acute energy, and therefore usually called *convulsive*, which term we adopt as describing its character, and still complying with general custom.

‘ *Convulsive Asthma*:—1st Species, from Pulmonic Irritation of Effused Serum.

‘ 2d Species, from Pulmonic Irritation of Aerial Acrimony.

‘ 3d Species, from Abdominal Irritation in the Stomach, Uterus, or other Viscera.

‘ 4th Species, secondary and dependent upon *Habit*, after Irritation is removed from the Thoracic, or Abdominal Viscera.

‘ These are the Species to which I shall refer, in the last part of this Practical Inquiry.’

After these long discussions, we arrive with pleasure at Dr. Bree's view of the Practice in Asthma.—*Purgatives* are here condemned, and we believe justly.—*Gentle emetics*, particularly in nauseating doses, are recommended as useful in the first, second, and third species.—*Diaphoretics* are said to relieve, during the fit of the first and second species; and to be useful in the third.—*Bleeding* is said to be imprudent, in every species, excepting the second. We apprehend that the author has been rather too much influenced by his theory, in this instance. The state of the pulse, the age, habit, and appearance of the patient, must direct us in the use of this remedy. We have frequently witnessed the instantaneous relief procured by opening a vein, on the first approach of a paroxysm, even when the disorder had harassed the patient periodically, during several years.—*Diuretics* have been found of little efficacy by Dr. Bree, and he has not succeeded with *Digitalis*. Some facts, lately published, seem to afford better hopes with this vegetable; and positive results, well-authenticated, must always carry the palm from negative deductions.—*Issues* are mentioned as useful, but chiefly in dropsical habits. Dr. Bree adds; ‘ When the disease is complicated with general dropsy, I have seen great advantage to the breathing, from their application to the thighs.’—*Antispasmodics*, our old and worthy friends! are summarily dismissed.—*Expectorants* are, in course, advised: but stimulant medicines of this class are deemed improper.—*Blisters* are doubtfully mentioned.—Dr. Bree thinks that *testa-*
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ceous powders are useful; and in the same paragraph he recommends the *acetous acid* :

‘Acetous acid is particularly grateful to the stomach, and appears to correct the tendency to fermentation, at the same time that it excites absorbing action, and invigorates the organ. It is obvious that cretaceous powders should not be exhibited at the same time, but it is fully confirmed by experience, that both eminently counteract the flatulence and distention.’

This may seem rather contradictory; and indeed the use of vinegar has been extremely pernicious in cases which have fallen under our own observation, both in the paroxysms and during the intervals. These facts only prove the great diversity in the *juvantia* and *ludentia* in this disease: greater, perhaps, than in any other complaint to which the human body is liable.—We shall add some other passages on this subject.

‘The mixture proposed by Dr. Griffiths, and Dr. Percival, of myrrh, kali, and viriolated iron, is a stomachic, of great use when the predisposition of Asthma is to be cured.

‘Vinegar is the most useful medicine in the paroxysm of the first species, which I have tried. In the access of the fit it may be united with squill, ipecac. or emetic tartar. Afterwards, according to the progress, æther may be added in the first and the third species, in the second it is too heating. When opium is given, it should be united with this acid. Of nitre, in combination with vinegar, I have great hopes, but cannot speak with any decision.

‘Vinegar would have been found much more useful than it has appeared to be in this disorder, if it had been less combined with saccharine and acescent substances. I have seen the paroxysm, in many cases of the first species, relieved by vinegar, simply united with water, when oxymel was useless or injurious.

‘The effect of this acid upon the lips, which it renders pale and shrivelled, seems to indicate a quality stimulating the absorbing vessels to increased action, and it is thus that its operation in Asthma is probably to be explained: there may be other reasons given for its good effects, but not so clearly established.’

Warm bathing is strongly condemned, and the *cold bath*, used during the intervals of the fits, is as strongly recommended.—*Tonics*, and especially the preparations of iron, given during the intervals, furnish (according to the author,) the best preservation against the returns of the disease.

The particular plan of cure follows these general observations. In the paroxysm of the first species, gentle vomiting is proposed, and draughts with an ounce of distilled vinegar and three grains of ipecacuan to be given every four hours; or, according to circumstances, testaceous medicines with ipecacuan. During the remission, columbo, and infusion of camomile. On the third day, expectorants become necessary. During the interval,

bitter infusions of myrrh, quassia, or columbo, with absorbent earths, or vinegar.

In the paroxysm of the second species, antimonial diaphoretics, and nauseating doses of ipecacuan with opium, are directed.

In the third species, an emetic, and afterward calomel with rhubarb, or mercury with chalk, succeeded by an opiate, form the plan of relief.

In the fourth species, opium and æther are the best remedies,

The directions concerning diet are judicious, but contain nothing particularly interesting.

To counteract the predisposition, and cure the disease,

‘ Peruvian bark, iron, cold bathing, exercise, change of air, oxygen, bitters, absorbents, and acids, these are the means, which, diversified according to their effects, will prevent the recurrence of paroxysms, by curing the condition of body in which they are excited.’

This part of the work contains a curious account of the author's own case, which we shall lay before our readers :

‘ R. B. enjoyed general health in various situations until 1783; when dyspepsia first attacked him at twenty-five years of age. The symptoms increased gradually for four years. He was hypochondriac, sleepy after meals, and had constant pains in the intercostal muscles.

‘ 1788.—Reading was painful, his eyes constantly inflamed; a stupor came on every night, and apoplexy was apprehended. He had lived upon a very weak and fluid diet, and taken saline medicines very injudiciously.

‘ In the summer, after awaking in the morning, he perceived some wheezing in his expirations, but no dyspnœa.

‘ In the autumn, after a catarrh, and fatigue in riding, he was seized in the usual manner, with a paroxysm of Convulsive Asthma of the first species.

‘ In the winter, he had several paroxysms, and pursued the means of alleviating them, pointed out in the preceding sections. His experiments frequently prolonged their duration, and the intermissions were neglected.

‘ For four years this disease preserved its character, and was remarkably excited by the following remote cause:—The elevated flat of Solihull is the highest part of Warwickshire, from which rivulets descend to the eastern and western oceans. The soil is gravelly, but always moist with springs; the air is light, and continual evaporations make it cold. He was frequently called to this spot by the ties of family, or motives of business, from a residence forty miles distant, and two hundred feet nearer to the level of the sea. In his first visit, after he had sustained the Asthma, he was seized with a very severe paroxysm on the evening of his arrival. He was laid up during his stay, and the symptoms had not subsided when he pursued his road back. As he descended from the high country into the rich pastures of Leicestershire, the dyspnœa gradually went off, notwithstanding great fatigue. During four years he repeated this visit in warm and cold

cold weather, and under all circumstances, seven times, but with the same bad success in every attempt.

‘ 1792 — He had tried the effect of numerous remedies in the paroxysm, and had attained some advantage over it. Dyspepsia was less, and his general health improved, but he had not yet succeeded in lengthening the intervals.

‘ He now pursued, more vigorously, the plan which he had adopted. He took iron in large doses, and in all preparations, but preferred the rust, which corrected dyspepsia most powerfully. He went into the cold bath every other morning, and took absorbent earths frequently with bitter infusions, and rhubarb.

‘ In the summer, dyspepsia was greatly abated, and the intermissions became longer. In October he went to Bath, and drank the water a few weeks with great benefit. Upon his return he resumed his tonics, and trusted chiefly to the rust of iron, taking chalk more seldom. The cold bath was suspended in the winter,

‘ 1793.—Some boils had appeared in the last year, and they were now more frequent upon his face and body. The paroxysms did not come on so often, but were excited by fatigue or cold, and by professional business, which he now determined to abandon, rather than his hopes of a perfect cure.

‘ 1794.—In the winter he was very free from disordered respiration, which he attributed to excursions and changes of ideas, in new pursuits. In the spring he had two severe returns, excited by dust of oats and hair powder, which revived dyspepsia and gloomy prospects. But he expectorated little, although dyspnoea subsided with the paroxysm. His disease now approached the character of the second species, and the change was considered favourable. He also applied the principles of Sect. XV. to these attacks, and secretly determined to oppose a future invasion by sedatives which he had long discarded as useless in this intention.

‘ An opportunity occurred twenty days after, when he completely stopped the paroxysm at its commencement, by two grains of opium dissolved in vinegar with æther. He enjoyed a good night, and arose in the morning without dyspnoea or expectoration.

‘ He was now prompted to see the event of a journey into Warwickshire, but here the paroxysm came as usual on the evening of his arrival, when his mind was occupied by the perceptions which he had before experienced in the same place, and which he had great anxiety to avoid. When he perceived the symptoms, he withdrew from company, and took a draught of cold water and vinegar with forty drops of tinct. opii. Relief soon came, but not extended to a perfect removal of the affection, which he attributed to the strength of influences operating upon habit.

‘ The dose of opium was repeated, and he had a good night, but no sleep; in the morning dyspnoea without wheezing. Further reflection strengthened his opinion that he was now under the dominion of a secondary disease established in habit, and he determined to answer the *new indications*, at any expence of effort which circumstances might demand. He recollected the aphorism of Hippocrates on the convulsive disease of epilepsy, which had been dilated in the doctrines of

of many modern writers applied to custom or habit, but not with the force which has been since exhibited by the author of *Zoonomia*.

‘ Military business was most opposite to his former habits, and most likely to turn the current of his ideas, to sever the chain of links by which they revived old sensations, or to obliterate their influence. Exercise near the sea, where the density of the air might co-operate with other means of cure, and the opportunity of bending his mind to the principles of a new science, were his motives for taking a company in a regiment of militia, commanded by excellent officers, who were his friends.

‘ At the end of June he joined his regiment, encamped upon a dry common, elevated above the plain, and sloping towards the sea at a few miles distance. The Colonel of this regiment is a father to his officers, and he permitted him to occupy lodgings, with his family, in the vicinity of the camp. He at first avoided, with great care, errors in diet, which are exciting causes copiously provided at military tables. But after a few weeks he found great caution was unnecessary, an accidental excess having no bad consequence. He soon gave his whole attention to the scene before him, and attempted to fill his mind with the images which it presented. A new system of tactics being ordered for practice of the regiments in camp, he employed himself in assiduous study of its principles and their application to active service.

‘ During the summer, and until late in the autumn, he had uninterrupted health. The vigorous spring of elastic youth again animated his frame, and was attended by satisfaction and serenity of mind, which the capricious tyranny of his disorder had denied him for the preceding ten years. He generally rose at four in the morning, and frequently marched six miles, in the dust of two brigades of infantry, to be reviewed under a burning sun, and was on foot until noon before he returned to camp. When this duty was not executed, exercise was pursued in the camp ground, become equally dusty as the road, but neither cough nor dyspnoea was excited. Dyspepsia and hypochondriacism were equally overcome: liberties were taken with every species of diet: no exertion seemed too considerable, and fatigue was never felt. At the close of the campaign he slept constantly in camp, and torrents of rain, which filled the tents with wet, and flowed through a knights-bridge house, which he was favoured with, produced no alteration for the worse.

‘ 1795.—The regiment was cantoned in the towns of Cambridge-shire during the winter, and he had no return of Asthma.

‘ In March he had orders to take three companies under his command, and to follow other divisions of the regiment to Hull. He was now so confirmed in health, as to determine upon finishing his military experiment, when this duty was discharged.

‘ Yet at Huntingdon, having taken cold and drunk bad wine, he had the *terrentia* of his disease, but the progress of the symptoms was suspended by opium, and finally carried off in a bilious diarrhoea.

‘ At the end of the month, fully satisfied with the success of an uncommon experiment, he resumed his regular profession, and to the present period, (July, 1797) has felt no symptom of his former complaint.

complaint. A slight dyspnœa came on with unusual exercise and heat last September, and went off in a bilious diarrhœa without taking the form of Asthma. But what are the proofs of a perfect cure in this disease capable of so long intermissions?

‘ He has resided in Birmingham since August, 1795, a situation of nearly equal altitude to that where he always met with a paroxysm since he knew the disease, and only seven miles from it.

‘ The air is much rarified by numerous fires, and a population of 80,000 inhabitants, with particles of dust perpetually floating from the manufactories. He is, however, not so imprudent as to abandon preventive means.

‘ In the summer he uses the cold bath frequently. If flatulence disturbs his stomach, he opposes the first symptoms of growing disorder, by absorbents, and bitters, always concluding this occasional plan by steel, for several days, though the symptoms soon leave him. After a catarrh he takes the same care to recover the tone of the pulmonary vessels and stomach; and with these attentions he has no apprehension of the disease returning, although the exciting causes are so ready to act.’

Although this treatise contains a large portion of valuable information, yet, from the manner in which it is written, its merit may not be justly appreciated by many readers. Indeed, we apprehend that students will find some difficulty in comprehending several passages. The attacks on Dr. Cullen's system might have been well spared; since rational practitioners disdain to rank themselves as implicit followers of any dogmatist, however celebrated. From such practitioners, however, this book merits an attentive perusal.

ART. XV. *An Inquiry into the Nature and Origin of Mental Derangement.* Comprehending a concise System of the Physiology and Pathology of the Human Mind; and a History of the Passions and their Effects. By Alexander Crichton, M.D. &c. 2 Vols. 8vo. pp. 450 each. 12s. Boards. Cadell jun. and Davies. 1798.

THE difficult investigation attempted in this work, though it has already exercised the abilities of many writers, has not been cultivated with so much eagerness and success as other branches of pathology. We are glad, therefore, to find the inquiry resumed by a writer of Dr. Crichton's industry and good sense, though it cannot be expected that he should clear away all difficulties in the thorny path which he has explored. The medical reader has long wished for a systematic book of this kind, which will at least afford him some resting-places in his progress; and from which he may at least survey what has been hitherto done by labour and zeal, if the ultimate prospect of the undiscovered country be yet denied him.

Among

Among the large and useful mass of materials on which Dr. Crichton has worked, we are sorry to observe some which we cannot entirely approve. We allude to the German cases, which he has surely over-rated. In the preface, he gives the following account of the work from which they are taken :

‘ It was entitled, *Magazine zum Erfahrungsseelenkunde*; which means in English, Magazine of Psychological Experience. This work consists of no less than eight volumes, and was first published in numbers under the direction of two learned psychologists, Charles Philip Moritz and Salomon Maimon. In this work I found what I had not yet met with in any other publication, a number of well-authenticated cases of insane aberration of mind, narrated in a full and satisfactory manner, without a view to any system whatever : for the Magazine is almost entirely made up of cases which are sent to its editors by different hands, and the greatest part of them are without much comment. It is, indeed, to be lamented, that by far the greatest number of cases contained in this work are uninteresting to the physician. The Germans almost equal ourselves in a fondness for what is wonderful ; and it must be confessed, that the Psychological Magazine contains a rich and ample stock of materials with which this frail desire may be gratified. The histories of prophetic dreams, surprizing inspirations and warnings, occupy too much of this work ; and, independently of these, the long and often tedious relation of the moral sentiments of deaf people, the history of crimes, &c. are for the greater part uninteresting to the physician.’

The facts obtained from such a repository must be of little real value.

The first section relates to irritability ; in which the author has attempted to reduce the numerous facts concerning this mysterious principle to a few general heads, which he calls Axioms, but which ought to have had a different name, since most of them require both proof and explanation. Dr. Crichton, however, seems fully aware that little real progress has yet been made in this research.

In the next section, on Sensation, many words are employed to little purpose ; since we do not receive one new idea from the author's laborious exertions.

After much preparation, we arrive, in p. 137, at Dr. C.'s definition of delirium :

‘ All delirious people, no matter whether they be maniacs, or hypochondriacs, or people in the delirium of fever, or of hysteria, differ from those of a sound mind in this respect, that they have certain diseased perceptions and notions in the reality of which they firmly believe, and which consequently become motives of many actions and expressions which appear unreasonable to the rest of mankind.’

The approach and progress of phrenzy are very well described ; and, after having examined the opinions of different writers

writers concerning the cause of delirium, Dr. Crichton thus delivers his own:

‘ Upon the whole, I conclude that the delirium of maniacs, when it has the peculiar character of that which has been described, always arises from a specific diseased action of those fine vessels which secrete the nervous fluid in the brain. This diseased action appears to be one which, independent of its specific nature, by which it is distinguished from common inflammation, or scrophula, is a preternaturally increased one; and this I think is proved by the quickness of the external senses, the irascibility of mind, the heat of the skin, the flushed countenance, and uncommon energy of body which maniacs evince. This hypothesis explains the reason also why it often has periodical exacerbations, and remissions. They who believe that tumors, ulcers, and ossifications of the brain, or increased specific gravity, or increased hardness of the same, give birth to mania, must necessarily be at a loss to explain why the delirium ever ceases while such causes exist; but if it arises from diseased action, it must cease, and may, or may not return, according as a variety of other circumstances conspire to its re excitement.’

It is an obvious objection to these ideas, that they assume the existence of a fluid which has never yet been proved to exist. Every theorist on this topic may exclaim with Archimedes, “*give me a footing:*” but unluckily none has hitherto been found.

On the subject of hypochondriasis, the history of the disease is good, but the intermixture of German discription is almost ludicrous.

In treating of the Nature of *Mind*, Dr. C. declares against the modern doctrine of materialism; and he has attacked Dr. Priestley’s opinion on this point with some acuteness:

‘ In order to demonstrate the great danger of such reasoning, or rather such assertions (for it does not deserve the name of reasoning), we have only to read Dr. Priestley’s work already alluded to; and see into what a dilemma he brings himself by a similar mode of arguing. He, indeed, denies solidity and extension to be qualities of matter, and defines it to be mere centres of attraction and repulsion. He is evidently well aware that the mind of man cannot have a clear notion of what is meant by a centre of attraction or repulsion, as a property of matter, but by supposing some very minute atom placed there, which is endowed with the qualities of attraction and repulsion; but as this notion would completely refute the conclusion he wishes to draw from it, he takes care repeatedly to affirm that the centre which attracts and repels, has not the dimensions of a physical point; and that it has no kind of solidity or extension! (See his *Dissertations on Matter and Spirit*, p. 16.) In the name of common sense, what is this thing? Is there less absurdity in calling that a spirit which is thus divested of every corporeal quality, than in calling it matter? If ever there was a boundary put to human understanding, it is here.’

When Dr. C. attempts to establish a distinction between the *faculty* and the *power* of attention, (p. 255,) he is not so happy. It is only a difference in aptitude.

Much

Much metaphysical discussion follows on the subject of memory : but, as we have had occasion at former periods to notice the different opinions attacked by Dr. C. and as we observe little novelty in his arguments, we shall proceed to a different part of his work.

In treating of Genius, the author has noticed very judiciously the effects of intense study :

‘ In the exercise of the body, as well as in that of the mind, it is impossible to fix any general standard for all mankind, so intirely does this depend upon various circumstances, such as age, sex, temperament, state of bodily health and habit, &c. But there is a faithful monitor within us, in our own feelings, which ought to warn us when any exertion of the mental faculties is carried too far and ought to be discontinued. What I allude to is a sense of bodily fatigue and weariness, which always follows long-continued and excessive attention ; to which may be added feelings, which every person experiences on such occasions ; a sort of fullness, tension, and uneasiness about the forehead, often terminating in severe head-ach. This observation has not escaped the learned and ingenious Tissot. In his work on the health of men of learning, he says, “ Quiconque a pensé fortement une fois dans sa vie, a fait cette experience sur soi même, et il n’y a point d’homme de lettres qui ne soit sorti plusieurs fois de son cabinet avec un violent mal de tête, et beaucoup de chaleur dans cette partie, ce qui depend de l’état de fatigue et d’échauffement dans lequel la môelle du cerveau se trouve.” *Sur la Santé des Gens de Lettres*, p. 145.’

Many cases are related, chiefly from the German *Miracle-Journal*, of aberrations of mind, resulting from intenseness of ideas, which will be found more interesting in the physician’s nursery, than in his library.—We shall extract Dr. Crichton’s *own* account of the causes of Melancholy, and its distinction from Hypochondriasis :

‘ That a certain peculiarity of disordered constitution, which, by constantly yielding a number of diseased and painful sensations, predisposes to melancholy, may be accidentally created, as well as born with a person, is a fact founded on daily experience. Many professions give birth to it, and it also often arises from the injuries which a dissolute life, and various excesses in diet and drink occasion ; shoemakers, who not only live a sedentary life, but sit constantly bent, and sustaining an injurious pressure on the stomach, taylor, bakers, and glass-blowers, who are exhausted by intense heat, severe work, and hard drinking, and men of letters, who neglect all exercise, and live too much retired, are the most frequently exposed to occasional symptoms of this dreadful malady ; but even in these men whose health is much deranged, true melancholy seldom arises, except mental causes of grief and distress join themselves to the corporeal ones, and this constitutes one of the characters which distinguish *Melancholia vera* from *Hypochondriasis*. The former may be said to be always excited by mental causes, and consists in various phenomena of grief, despondency, and despair ; whereas the latter most commonly arises from corporeal causes, and its mental phenomena consist

consist of erroneous ideas entertained about their own make or body. These two diseases are, indeed, often united in the same subject, and then the mental character is seldom constant; for, at times, the strange illusions of hypochondriasis prevail, and at other times the despondency and despair of melancholy. Melancholic patients seldom live long. They often terminate their own existence in the attacks of the disorder; but even when carefully watched, and every care is taken of them, they never attain old age. Many die before thirty or forty, and few live beyond sixty; but a great deal of diversity in this respect arises from the difference of the time of life when they are first seized with the complaint.'

In the general conclusions, we observe a distinction attempted, which (we think) is by no means established from facts.

'Corporeal causes of delirium are of two kinds. The first act by altering the action of the arteries of the brain and nerves; the second by yielding morbid impressions, which either impair, or prevent the transmission of natural external nervous impressions, in their progress to the mind.

'The first class of corporeal causes produce mania and the delirium of fevers; the second, hypochondriasis and the delirium of nervous or hysterical patients.'

We apprehend, however, that changes in the vascular system have sometimes not been observable, on the dissection of patients who have died in a maniacal state; and that the dissection of hypochondriacal patients has frequently contradicted the latter part of Dr. C.'s assertion.

We meet with some facts deserving attention in the Appendix, from the writings of Dr. Greding. The following passages respecting the fatal terminations of mental diseases are curious, and apparently accurate:

'The greater number of insane people fall into a state of atrophy or decay towards the close of their life; for it has been found that of one hundred maniacs sixty-eight died in this way; of twenty-six epileptic maniacs there were thirteen; of sixteen epileptic idiots only four; of twenty who were purely epileptical, there were eleven; and of twenty-four melancholic, there were twenty; and lastly, of thirty idiots, there were twenty-one who died of this kind of consumption.

'Hydrothorax appears to be the disease to which they are most subject; for we have found, that of one hundred maniacs there were seventy-six; of twenty-six epileptic maniacs nine; of sixteen epileptic idiots ten; of twenty purely epileptical, eight; of twenty-four melancholic patients, there were twenty; and lastly, of thirty purely idiotical there were eighteen, in whom the thorax was found full, either on one side or in both of a fluid which was either of the common yellow colour, or of a bloody colour; and, now and then, of a fluid which was extremely stinking and offensive.'

'Consumption, from an ulcerated state of the lungs, appears to be another disease, which often terminates the existence of insane people; for it has been found, that of one hundred maniacs there

were

were forty who laboured under Phthisis pulmonalis ; of twenty-six epileptic maniacs, eight ; of sixteen epileptic idiots, four ; of twenty purely epileptic patients, seven ; of twenty-four melancholic persons, twenty ; and lastly, of thirty idiots, there were fifteen consumptive.'

From another extract, the reader may learn that the epithet *thick-skulled* is not unmeaning in a literal sense :

' It is very remarkable, that the skulls of the greater number of such patients are commonly very thick ; nay, some have been found of a most extraordinary degree of thickness. Among two hundred and sixteen patients of this description, whose bodies were inspected after death, there were found one hundred and sixty-seven whose skulls were unusually thick, and only thirty-eight thin ones ; among which last number there was one which was much thicker on the right side than on the left. But in particular it was observed, that among one hundred raving madmen, seventy-eight had very thick skulls, and twenty very thin ones ; among which skulls there was one quite soft. Among twenty-six epileptic raving madmen, there were nineteen found with very thick skulls, and four very thin ; among sixteen epileptic idiots there were fourteen, and among twenty epileptic patients, sixteen who had very thick skulls ; among whom there was one discovered, one side of whose skull was thick and the other thin. Among twenty-four melancholic patients, there were eighteen with very thin skulls ; and lastly, among thirty idiots, twenty-two with very thick, and six with very thin skulls. All the others had skulls of a natural thickness.'

Many other anatomical observations by Dr. Greding merit the notice of students, in the general paucity of facts on this most interesting subject.

Dr. Crichton has certainly rendered this work a respectable compilation ; though we cannot avoid remarking that many of the discussions might have been advantageously omitted, and the whole rendered more interesting by being considerably abridged.

ART. XVI. *Thoughts on the English Government* : Addressed to the quiet Good Sense of the People of England : in a Series of Letters. Letter the Second. The Design of the first Letter vindicated—Authorities from Records, Law-writers, and others to support its Doctrines—Hale, Coke, Clarendon, Whitlock, Hooker, Mr. Burke, Mr. Pitt, Lord Thurlow, the present Attorney General, [now Lord Eldon,] and Chief Justice of the Court of Common Pleas—The Expression of three Estates, three Branches of the Legislature, and King, Lords, and Commons, considered—Censure of Opinions from Montesquieu, Locke, and other philosophising Politicians—Censure on Blackstone and Wooddeson—Defence of the Paragraph prosecuted as libellous—The Author's Accusers proved guilty of Præmunire—The Author's Political Creed delivered in Nineteen Propositions—Expostulations on the Prosecution of Mr. Reeves. 8vo. pp. 200. 4s. Wright. 1799.

ART. XVII. *A brief Vindication of the Rights of the British Legislature*; in answer to some Positions advanced in a Pamphlet, entitled, "*Thoughts on the English Government, Letter the Second, addressed to the quiet Good Sense of the People of England.*" By Richard Wooddeson, D.C.L. many Years Vinerian Professor in the University of Oxford. 8vo. pp. 40. 1s. Payne. 1799.

ART. XVIII. *Thoughts on the English Government, &c. &c.* Letter the Third. Character of Mr. Wooddeson—Reply to his brief Vindication—His Maux Halfpenny—Description of a Lawyer's Argument—Mr. W. suppresses two Passages of the Attorney General's Speech—The Form of Proceedings in Council—Mr. W. mutilates a Passage from Hale—Form of Prayer for the High Court of Parliament—Mr. W. is reproved—Of Tellurian Politicians—Expostulation with Mr. W. on the Manner of his brief Vindication—Reasons that induced the Author to write these *Thoughts on the English Government*—His Reason for being a little severe with Mr. W.—Encomium on Mr. Whitaker's Origin of Government. 8vo. pp. 90. 2s. Wright. 1799.

ART. XIX. *Thoughts on the English Government, &c. &c.* Letter the Fourth. Blackstone's Commentaries deficient in Constitutional Information—The probable Reasons of the Commentator's Deficiency in this Branch of Knowledge—Certain Speeches criticised for unconstitutional Expressions—Parliamentary Phrases—Examination of the first seven Chapters of B.'s Commentaries—Their Arrangement—The King is not a Magistrate—Our's is not a Constitution of Balances and Checks—A Paragraph of B.'s—Text compared with an amended one—The Word Prerogative does not properly signify the Royal Authority—Postscript. 8vo. pp. 74: 2s. Wright. 1800.

As the subject of these four pamphlets is the same, we shall consider them in a connected view, and in one article acquaint our readers with the principal question discussed in them. We have transcribed the particulars of the title-pages: because they may be considered, especially in the case of the first, the third, and the fourth tract, as a table of contents, and will sufficiently shew all the topics that are introduced; many of which the limits of our journal prevent us from noticing.

Mr. Reeves is universally allowed to be the author of these *Letters*: but the veil of obscurity is still preserved. The first of them (see M. Rev. vol. xviii. N. S. p. 443) was the ground of a prosecution against him for a libel on the constitution. In his second letter, he maintains the same opinions for which he was before arraigned, and farther begs and declares that every sentence and word in his former letter may be considered as now re-said and re-published; and 'I do hereby (he continues) re-say and re-publish the same, and do com-

mit them, together with this, to the same tribunal; and if the opinion of the Judges, formed on the rigid principles of law, shall not be with me, and if every thing I have said in this and my former letter shall not be sanctioned and confirmed, I shall be content to pass for a libeller.'

He endeavours to support his idea of the frame and nature of the constitution of our Government, by authorities to be found in law-books, records, and history: but we must declare that these by no means appear to us to be decisive, being liable to objections, capable of very different constructions from those which are put on them by the present author, leading to different conclusions, and opposed by other authorities equally respectable.—That we may be in no danger of misrepresenting this writer's sentiments on so delicate and important a subject as that of our constitution, we shall quote his own words:

'In my Letter, the King is considered as the supreme head of the Government, the functions of which he exercises by different advisers, assigned by the law and usage of the realm, either in Parliament, or out of Parliament; which two functions may be denominated by two terms, that have grown into fashion; *the executive power* of the King, and *the legislative power* of the King*.

'As to the *executive*, it is plain to every common observer, that the whole of that power and duty is placed in the King. He executes the law, he is supposed to be present in some of the courts, as in the King's Bench, and Chancery; all of them are the *King's* courts, and every process runs in *his* name. The command of the army and navy, as well as that of the civil force, is in his hands. *The King's peace*, is the quiet of the country. In short, no one doubts, but that the whole of the executive power is lodged in the King.

'Nor can there be more doubt, after a little consideration, that the *legislative* is also residing fundamentally in the King. The two Houses of Parliament, consisting of the Lords and Commons, constitute one of the *councils* with which the King consults on the arduous affairs of the nation. It is therefore in these two respects called *the Great Council of the Realm*. —*His* Parliament †—The supposition of law is, that he is always present there; and all the dignity and pre-eminence ascribed to the Parliament are derived, as I take it, from the consideration of the King being at its head. We have seen during the trial of Mr. Hastings what reverence was shewn only to the *cloth of estate*, because it is the throne where the King sits. The

* I find these terms in common use; I shall hereafter give my reasons for disapproving them. Vid. post p. 175, and the note there.'

† It is known to every pleader, that wherever it is necessary to speak of the King, coupled with the Parliament, it must be pleaded as *his Parliament*.

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very liberty of speech, of which the Commons are justly so proud; is granted to them, at their prayer, on the opening of the Parliament by the King; and so are the whole of their privileges.

The Parliament is also stiled the King's *Court of Parliament*; judgments there are supposed to be sanctioned immediately by him. And acts of Parliament, that is *statutes*, are, in the form of them, considered as the acts of the King, to which the Lords, and Commons give their *advice and consent*; however the formation and discussion of them in the Houses may suggest the appearance, that they are acts of the Lords and Commons, to which the king only assents. But the *form* (which is the *substance* according to the Attorney General) shews they are the King's acts, just as much as those he orders in his Privy Council, are his acts and not those of the Privy Council; the Privy Council in one case, and the two Houses of Parliament in the other, prepare, and propound to his Majesty for his approbation, their orders and their bills. He is alone the efficient cause of both.

This great council of the realm derives its origin from the King, equally with his Privy Council: it is called by his writ, and may be dissolved by his proclamation; the peers are all created by the King's patent, or writ; and though the Commons are elected by their respective constituents, yet the places where they are elected, I mean at least the cities and boroughs, have all been nominated, from time to time, by the King. This right of nomination has not indeed been exercised since Charles the 11^d's reign; but it is still supposed by the better opinion to reside in the King, because no law has taken it from him; and those who question it, allege no stronger objection to it, than the *Union with Scotland*, by which the number of Scotch members was fixed at 45, and it is contended, that it would diminish the proportion that kingdom is, by the compact of union, to hold in the legislature, if the King called upon any fresh English boroughs to send members.

Can therefore any thing be more peculiarly *his* than the Parliament, which owes its existence to the King? The frequency, and continuance of Parliaments, as we have them in our days, are wholly ascribable to the King's choice; he is not obliged by law to hold a Parliament till within three years after a prorogation, or dissolution.

It was therefore meant to say, and it is truly said, as I contend, that the King is the *supreme power* from which the whole of our constitution is derived, by which it is governed, and round which as a centre it moves, and performs all its operations.

That he is the *caput, principium et finis*. That *with* him, we possess every thing, not only what is immediately a part of himself; but also, that which is not in every sense so, namely the *commons and juries*; for those are not brought into action but by his writ, and at his call. That *without* the King we cannot have *them*, or any thing whatsoever civil or military. He is the *sine qua non* of the whole constitution and government; not an accidental part, not an adjunct, not a thing that may or may not exist: but an essence, a primary cause, always in action; while Lords and Commons and juries, are

at intervals unemployed and dormant, being in their nature only occasional and temporary.'

In another passage, the author declares that it is the business of the Houses to prepare bills for the King's approbation, but that the King is the maker of the laws. The writer appears perfectly aware of the opposition which this doctrine is calculated to produce; and he endeavours to remove that opposition by what we consider as a weak and contemptible sophism, by a mere change of terms, where the meaning remains the same.

'I know that some will still resist this doctrine upon general principles, though they find themselves silenced by authorities, and by the particular usage of *our* constitution. They may think it strange, that after the framing, the considering, and revising, which bills undergo in the two houses, not the houses, but the King (who may be supposed to know nothing of them till they are presented to him for his approbation) should be said to be the maker. To such objection it may be answered, that till they come to the King they are only bills, or proposed drafts for laws, of which it is true, the two houses are makers; but that it is the King, who makes them into *laws*; of which, therefore, he alone is the maker.'

It is observable that, into these *bills* or *drafts*, the King cannot introduce the smallest change or alteration; and that the authority of the Houses is as necessary to the enactment of *laws*, (call them *bills*, or *drafts*, at pleasure; the name alone is varied;) as the authority of the King. We shall have occasion to enter more fully into this subject, when we consider Mr. Wooddeson's pamphlet, and the third letter in reply.

In the remainder of Letter II. are contained the censure of Mr. Wooddeson, which produced his *Brief Vindication*, and the defence of that passage in the first Letter which was considered and arraigned as libellous. In this defence, it must be allowed that the writer evinces considerable talents: but he exposes himself to merited reprehension for the sarcastic contempt with which he treats the sentiments of his opponents, and for the arrogance and presumption with which he speaks of his own opinions, as alone furnishing a true and just view of our constitution.

The charge brought against Mr. Wooddeson is that, *following the idea of the legislature being the supreme power, he begins with the Parliament and then comes to the King; and that in these respects he follows his predecessor Blackstone both in doctrine and arrangement.* After having maintained the propriety both of his doctrine and of his arrangement, Mr. W. proceeds in his *Vindication* to endeavour to confute those passages, in which the letter-writer attempts to degrade and diminish the dignity
and

and power of the two Houses of Parliament. *Statutes*, according to the latter, are the acts of the King, to which the Lords and Commons indeed give their advice and consent, but still they are the *King's* acts; *Statutes*, according to Mr. Woodderson, are enacted 'by Lords and Commons as well as and in concurrence with the King.' To support this position, Mr. W. shews that the form of the statutes, from which the letter-writer had drawn an argument in favour of his opinion, proves that the two houses are legislators also with the King; since the words are not only, *be it enacted by the King's most excellent Majesty, with the advice and consent of the Lords Spiritual and Temporal, and Commons, &c.* but the emphatic and essential words, **AND BY THE AUTHORITY OF THE SAME**, are added, not indeed by the letter-writer, because they did not assist his mode of reasoning, but in the statutes themselves. We are aware that he is not satisfied with this construction of the words *by the authority of the same*; and that, in his third letter, he proposes another construction, more strained indeed, but less unfavourable to his sentiments. The introductory words to different statutes even in the same period, it must be acknowledged, considerably vary: but they all, with a greater or a less degree of force, tend directly (according to our understanding of them) to shew that the acts of the legislature are ordained by Lords and Commons as well as by the King.—We shall copy a few of them, as they occur in the Statute Book, during the reign of Henry the Eighth; who ruled with a more arbitrary sway than any of his predecessors. In the 27th of this King, cap. 7. "for the abuses in the forests in Wales," we find these expressions—"It may please the King's Highness, with the assent of the Lords Spiritual and Temporal and the Commons in this present Parliament assembled; *and by the authority of the same*, to enact &c." Precisely to the same effect is the introduction to several other statutes passed in this reign.—Again, in the immediately succeeding statute, we observe the words "the King's Highness is pleased and contented that *it be enacted by authority of this present Parliament*;" here it appears that the law in question was enacted by the authority of Lords and Commons with the consent of the King, (*pleased and contented* bear only that construction,) rather than by the King with the assent of the Lords and Commons.—In the statute, "For Clerks of the Signet," 27 Hen. 8. c. 11. we find a still farther variation, as it runs thus; "Be it ordained, established, and enacted, by the consent and assent of the Lords Spiritual and Temporal and the Commons in this present Parliament assembled, and by authority of the same." Again, in the next act, "for the true making of cloth,"

we observe those expressions which appear to us to place the matter beyond all farther dispute; and clearly to shew, as far as it can be collected from the *form* of the Statutes, that the Lords and Commons had a concurrent (we do not say CO-ORDINATE, because the term is particularly offensive to the letter-writer,) power with the King in the enactment of laws. The words are these: "Be it ordained and enacted by the King our Sovereign Lord, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the authority of the same." The same mode of expression is adopted in cap. 13.;—and in cap. 14., being an act "concerning the custom of leather," we find that "It is enacted by the authority of this present Parliament;"—a Parliament consisting in course (vide Co. Litt. 109. b. Salk. 510.) of King, Lords, and Commons. The act for the inrolment of bargains and sales, 27 Hen. 8. c. 16. is worded in the same manner. The last variation which we shall notice is to be found in the act ordaining tithes to be paid throughout this realm, 27 Hen. 8. c. 20. "Our Sovereign Lord the King hath ordained and enacted, by authority of this present Parliament." Do not these expressions naturally, we had almost said necessarily, lead to the conclusions that his Majesty could not have enacted *without* the authority of his Parliament; and that, if such authority be indispensable, the Lords and Commons are legislators jointly with the King? That tyrannical act, properly called by the protestants the *Bloody Bill*, "for abolishing of diversitie of opinions in certaine articles concerning Christian religion," passed in the thirty-first year of Henry the Eighth, and preserved in the Appendix to Ruffhead's edition of the Statutes, "is ordained and enacted by the King our Sovereign Lord, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by authority of the same."

The act 31 Hen. 8. c. 8. which gave to the King's proclamations the same force as to a statute enacted by Parliament, would have been in a great measure useless, if the authority of a Parliament had been unnecessary to constitute an act of the legislature. Hume was no enemy to prerogative; and yet, in his reasoning on this law, which was in such direct opposition to the spirit of constitutional liberty, as understood even in those days of violence and injustice, he severely reprehends the Parliament for the entire surrender of their civil liberties: thus unequivocally shewing his opinion that their authority was necessary to, and that such authority might have been withholden from, so shameless a measure; which, without it, could not have passed into a law.

Mr. Wooddeson proceeds to examine the authorities by which the letter-writer supports his position, that laws are enacted by the King alone; and he brings forwards several (to us, more satisfactory) authorities, to shew that laws are enacted by all the constituent parts of Parliament; namely, by Lords and Commons, as well as by the King. Among the rest, he adduces the opinion of that learned judge, Lord Hale, as delivered in his *Analysis*, sec. 5. His words are, speaking of making statute laws and spiritual laws, "so that in both these kinds of laws, the King's power of making is only a qualified and CO-ORDINATE POWER."

To this part of the subject, we shall add a few authorities not noticed by Mr. W.

"The jurisdiction of this court," says Sir Edward Coke, speaking of Parliaments, 1 Inst. 110. a. "is so transcendant, that it maketh, enlargeth, diminisheth, abrogateth, repealeth and reviveth, laws, statutes, acts, and ordinances, concerning matters ecclesiastical, capitall, criminal, common, civil, martial, maritime, and the rest." This is an irresistible authority for the power of Parliament,—which, as we have seen before, consists of King, Lords, and Commons,—to make laws; and this authority is supported by the concurrent opinion of Chief Baron Comyns in his Digest, Tit. *Parliament*, H. 1. who had before laid it down in the same title, that the *assent* of King, Lords, and Commons was necessary to the enacting of a statute, placing the power of each in this particular on an equal footing; and that it is only an ordinance, if there be the consent of only one or two of them; and, again, the same doctrine is maintained in the same title, R. 3. This writer also, in his title *Prerogative*, observes that no statute can be enacted without the assent of the King, but does not state that the King alone can enact a statute.

The letter-writer is not satisfied with these authorities, but represents them, and many more which might easily be collected to the same point, as 'unmeaning unconsidered trifles;' which, in his Letter to Mr. Wooddeson, he says, 'you are in the habit of collecting as choice authorities, but which I walk over, without deigning to examine, whether they can be twisted one way or the other, as of no value in either case, like your passage from Hale, with the word "co-ordinate" unhappily stuck into it.'

We have read the whole of the *Third Letter* with attention; and we remain of opinion, notwithstanding that the author fights his battle obstinately, if not discreetly, that the King, Lords, and Commons enact laws, and that the King alone does not make them with the consent and concurrence of the two

houses. With this observation, we should have dismissed this letter: but we cannot refrain from remarking that the importance of the subject discussed, and indeed the very nature of it, as being little calculated to excite the angry or the contemptuous feelings, should have prevented the appearance of petulance and disdain. From the charge, however, of having indulged in expressions of this kind, wholly unprovoked by Mr. Wooddeson, we cannot acquit the writer of the *Letters*; nor can we discover any plea in mitigation of that punishment which should attach to such conduct.

The *Fourth Letter* begins in the same supercilious manner in which many parts of the former were written, assuming the triumph of a victory, and consigning the adversary to the mortification of a defeat. It would, at least, have been as decent in the letter-writer to have waited for the decision of the public, before he pronounced a judgment in his own favour *in his own cause*: but, having been successful (as he declares) in his engagement with Mr. Wooddeson, he proceeds not only with unabated, but with increased confidence, to attack the Commentator on the laws of England.

‘It is much to be lamented, that a work so popular, so generally read, and of such real merit, should be blemished with false notions, on points of great moment; and it may appear strange, that a person who has succeeded so well in detailing the law of the land, in every other branch of it, should fail in what relates to the nature and form of our Government, upon which other persons of very ordinary attainments, and of none at all in the law, think themselves so well qualified to discourse. But, the truth is, that the author of the *Commentaries*, at the time he drew up that Institutional work, had not the experience, or knowledge, that alone could enable him to treat this part of his subject, with the same intelligence, he had the others.’

Again he says, in the same spirit;

‘I think it would be a very useful service to the country, if some one would undertake to recast, and fashion to the true form, the first seven chapters of his first volume; the matter should have a different turn given to it in many places, and there should be additions of such particulars, as the commentator does not seem to have sufficiently regarded, or even understood. To explain what I mean, I will trouble the reader with a short disquisition upon some passages in these chapters, and endeavour to suggest the sort of reform, which, according to my opinion, would be a considerable improvement in this national work. While we are taking this liberty with an author of established reputation, I must intreat the reader not to place himself in a situation too disadvantageous, and disheartening. It is not the venerable judge, we have been used to see on the bench, whom we are about to criticise and censure, but Mr. Blackstone the Lecturer at Oxford; who had fewer years over his head than ourselves, when he wrote his *Commentaries*; and did not, perhaps, possess the knowledge,
certainly

certainly not the experience of many of us, who are too much disposed, from habit, to admit for authorities certain established names, that, upon examination, appear to have less pretensions than ourselves.'

To obviate the objection of inexperience and want of knowledge, which is here, with little delicacy, imputed to Mr. Blackstone, it is to be observed that the commentator was in his forty-third year when he published the first volume of his great and invaluable performance: since he was born in July 1723, and his work appeared in November 1765, at which time he was a Representative in Parliament for Hindon, ranked as King's Counsel, and was Solicitor General to her Majesty. So much for his inexperience; and for his not possessing the 'knowledge of many of us who are too much disposed, from habit, to admit for authorities certain established names, that upon examination appear to have less pretensions than ourselves.' We agree that they made less *pretensions*; let the world decide which has most *valid claims*.

The letter-writer is aware that it would be highly indecorous in him to contend with the venerable Judge, whom many of his readers had seen on the bench; and therefore he bespeaks their indulgence by informing them that it is not the *Judge*, but the *Lecturer at Oxford*, whom he proposes to criticise and censure. It cannot have escaped his knowledge, however, that what the '*Lecturer of Oxford*' published in the year 1765, 'the *venerable Judge*' acknowledged and sanctioned in the year 1778; when the last edition of his *Commentaries*, which appeared in his life-time, (he died in the beginning of the year 1780,) was given to the world: with a declaration by its mild and respectable author, that he had retracted or expunged what seemed to be really erroneous, that he had amended and supplied what was inaccurate or defective, and that he had illustrated and explained what was obscure.

MONTHLY CATALOGUE,

For MAY, 1800.

AGRICULTURE, &c.

Art. 20. *Proposals for a Rural Institute, or College of Agriculture and the other Branches of Rural Economy.* By Mr. Marshall. 8vo. 1s. 6d. Nicol.

THE idea here thrown out is good; and if it were taken up by the Board of Agriculture, and strongly recommended to the Government, the plan of a Rural Institute on a large scale would probably be adopted; in which case, Mr. Marshall's proposal of assisting in the

the establishment and superintendence of it would no doubt be cheerfully embraced. Although Agriculture, however, be more permanent in its operations, and less revolutionary in its effects, than commerce, it is not so short a road to wealth for individuals, nor so accommodating to Governments on the score of taxation; for which reason, it has been but little aided by public bounty; and we fear that there is small ground for expecting that this projected College will be a National Institution.

Supposing, however, that the plan is not cherished by the Government, it may be adopted by individuals on a smaller scale and in a humbler degree; as the Rev. Mr. Close has done near Lymington*, and as Mr. Marshall himself may do on his still more expanded conceptions.—Moreover, a Professor of Agriculture may be added to each of our Universities, who may read public lectures on the several branches of Rural Economy.

TRAVELS.

Art. 21. *Travels from England to India, in the Year 1789, by the Way of the Tyrol, Venice, Scanderoon, Aleppo, and over the great Desart to Bussora; with Instructions for Travellers; and an Account of the Expence of Travelling.* By Major John Taylor, of the Bombay Establishment. 8vo. 2 Vols. 15s. Beard.

From a traveller who is unacquainted with the languages of the countries through which he passes; and whose leisure, or previous studies, did not qualify him to collect observations on the natural productions of the soil; little can be expected that is calculated to furnish information.—For amusement, his readers must depend on the casualties of the journey; on incidents sometimes abundantly perplexing to the traveller, but which seldom fail to contribute to the diversion of the reader. Fortunately for Major Taylor, his journey afforded not much of that nature. If we except his tedious navigation of the Adriatic, owing to the perverseness or laziness of a Slavonian captain, every thing proceeded *à merveille*. The ferocious Scheikhs, Vizirs, and Imams, who perform so conspicuous a part in the pages of other travellers, make little figure in the present work; and the only particular which we can mention as remarkable, throughout the narrative, is that Mrs. Taylor accompanied her husband during the whole journey. If we mistake not, she is the first European lady who has ventured to cross the Arabian desert.

The Major was intrusted with the East India Company's dispatches for Bombay, and consequently made every exertion to promote expedition; yet his journey occupied the space of six months, which is considerably more than the average time required by a fleet to perform the voyage. Forcibly impressed with a conviction of the utility of establishing regular and speedy communications between Great Britain and India, he treats at great length of the means best calculated to facilitate expedition. The result is that the dispatches should be forwarded by the foreign mails to Messina, conveyed in

* See M. Rev. April, p. 397.

packets to Alexandria, and thence to Cairo and Suez, where vessels from Bombay should be in readiness to receive them. By these means, Major Taylor thinks, they should reach Bombay in fifty-two days from their date.

I R E L A N D.

Art. 22. *Castle Rackrent*, an Hibernian Tale, taken from Facts and from the Manners of the Irish Squires, before the Year 1782. 8vo. 4s. Boards. Johnson. 1800.

We most heartily offer our best thanks to the unknown author of these unusually pleasing pages, which we have closed with much regret. They are written with singular humour and spirit; and it is seldom indeed that we meet with such flowers in our walks in the rugged and thorny paths of literature, through which we are often obliged to explore our weary way.

In these Hibernian Memoirs, we have been highly entertained with the exhibition of some admirable pictures, delineated (as we conceive) with perfect accuracy and truth of character; and we apprehend that, from a due contemplation of these portraits, many striking conclusions may be drawn, and applications made, respecting the necessity and probable consequences of an union between the two kingdoms.

In his preface, as well as in his title-page, the author has duly warned his readers to note that these are "Tales of other Times:" "that the manners depicted in the following pages are not those of the *present* age: the race of the Rackrents has long since been extinct in Ireland; and the drunken Sir Patrick, the litigious Sir Murtagh, the fighting Sir Kitt, and the slovenly Sir Condy, are characters which could no more be met with at present in Ireland, than Squire Western or Parson Trulliber in England. There is a time when individuals can bear to be rallied for their past follies and absurdities, after they have acquired new habits and a new consciousness. Nations as well as individuals gradually lose attachments to their identity, and the present generation is amused rather than offended by the ridicule that is thrown on their ancestors.'—

'When Ireland loses her identity by an Union with Great Britain, she will look back with a smile of good-humoured complacency on the Sir Kitts and Sir Condys of her former existence.'

The Memoirs of the Rackrents are not of a nature to admit of extracts, without injury to the whole; the structure of which is of so peculiar and singular a cast, that the reader, to be himself pleased, and to do justice to the author, must be enabled to judge of the connection and dependencies of the several parts.—The work concludes with the following remark:

'Mr. Young's picture of Ireland, in his *Tour* through Ireland, was the first faithful portrait of its inhabitants. All the features in the foregoing sketch were taken from the life, and they are characteristic of that mixture of quickness, simplicity, cunning, carelessness, dissipation, disinterestedness, shrewdness, and blunder, which in different forms, and with various success, has been brought upon the stage, or delineated in novels.'

We are truly sorry that we have found it impracticable to communicate to our readers, in our usual mode of reviewing productions of merit,

merit, any share of that pleasure which this ingenious writer has communicated to us in the perusal of his uncommon performance.

Art. 23. *Union, Prosperity, and Aggrandizement.* 8vo. 2 s. West and Co. 1800.

The title-page of this tract sufficiently indicates the author's zeal for the Legislative Union of the two Kingdoms; in support of which he makes many good observations. In *conclusion*, he takes it for granted that, 'In Ireland, the good consequences of the Union will be very speedily experienced, in the mild administration of penal justice; in the proscription of persecution, of every name and degree; in alleviation of the sufferings of the hitherto destitute Poor; in the curbed and crest-fallen pride of the village oppressors; in the placid brow of innocence, confident of protection; in the animated countenance of independent and aspiring industry; in augmented commerce; in improving agriculture; in accumulating capital; in the security of the higher and the meliorated condition of all the inferior orders; in the increase of the middle class of society, and the softened distinction, and better harmonized and blended shades of the different ranks; in a word, the Union will make Ireland soon be as England now is; while in securing the domestic peace, it will promote the prosperity, and conduce to the aggrandizement of the whole empire.'

In regard to this pleasing *Prospectus*, the writer may possibly be deemed somewhat enthusiastic, but he is by no means singular.

Art. 24. *Speech of the Right Hon. John Beresford*, on his moving the Sixth Article of the UNION, in the House of Commons of Ireland. 8vo. 1s. Wright. 1800.

This production merits peculiar distinction, as an argumentative composition highly creditable to the author's character and ability in parliamentary business and discussions. It particularly relates to the consideration of Art. VI. of the proposed Union; the subject of which is confined to manufactures and commerce. The Right Hon. Orator, in the opening of his elaborate statements and estimates, sets out with patriotically professing, that 'in what he has to offer on this occasion, he shall endeavour to state matters as they appear to him, fairly and laudably;' hoping that 'he shall not be induced, by his favorable opinion of a LEGISLATIVE UNION between the two countries, to advance any thing inconsistent with the interests of his own.'

As far as we can pretend to form an adequate judgment, on a subject which requires a more than ordinary acquaintance with the manufacturing intercourse and commercial connexions of the Sister Islands, Mr. B. has perfectly made good his professions as a fair and candid investigator of a very important, nice, and difficult question.

POLITICAL, &c.

Art. 25. *Effectual Means of Providing*, according to the Exigencies of the Evil, against the Distress apprehended from the Scarcity and high Prices of different Articles of Food. By George Edwards, Esq. 8vo. 1s. Johnson.

It is patriotic, in these times, to turn our thoughts to saving on the one hand, and to the production of as great a quantity of all articles

articles of food as possible, on the other. Mr. Edwards suggests some practicable and some rather impracticable hints on providing against apprehended distress. He proposes, also, among his effectual means of producing plenty, the restoration of peace: but whether this be practicable or impracticable, we leave the Minister to determine.

Art. 26. *Short Strictures on a Brief Examination into the Increase of the Revenue, Commerce and Manufactures of Great Britain*, from 1792 to 1799, lately published by George Rose, Esq. By a Merchant. 8vo. 1s. Jordan. 1800.

These short strictures cannot be supposed to contain much depth of argument; since, in the small compass of twenty-two pages, the writer has cast a *coup d'aile* over almost every part of the subject. He professes to have but little faith in Mr. Rose's Statement of British Prosperity. We know not how to remove his doubts.

NOVELS.

Art. 27. *Selina; founded on Facts*. By a Lady. 12mo. 3 vols. 10s. 6d. sewed. Law.

This novel is written with a view of pointing out the evils attendant on disobedience to parents in the article of matrimonial connections. While most of the modern novels represent it as the height of all that is amiable and generous to sacrifice everything to the noble passion of love, the present has certainly a better title to commendation from its more sober and prudential doctrines. Though we applaud the intention, we are of opinion that, to give the moral its full effect, the ill consequences of the breach of duty ought to be such as naturally and directly flow from it, and should not proceed from any coincident or collateral cause not necessarily connected with the offence. If a woman marries a bad man, or has a hasty, rash, and obstinate parent, the misery which she may endure is in the one case to be attributed to the misconduct of the husband, and in the other is unjustly brought on her by that of her parent. *Selina's* misfortunes proceed from the vices of her husband, and her continuance in wretchedness arises from the rash vow of an impetuous father, who in a moment of passion had sworn never to relieve her. In other respects, we find little to applaud and less to censure. The attention is not often disappointed by any defect of interest in the narrative, nor offended by any flagrant outrage on probability and nature.

Art. 28. *The Natural Daughter*. With Portraits of the Leadenhead Family. By Mrs. Robinson, Author of *Poems*, *Walsingham*, &c. &c. 12mo. 2 vols. 7s. Boards. Longman and Rees. 1799.

Fancy has been little restrained in the composition of this novel, and the satirical talent of the writer has not lain dormant. The story may be said to possess more of entertainment than of probability; a predominance which will more readily find favour with the generality of readers, (and, critics as we are, we cannot in conscience much blame their taste,) than if it had been reversed. *Marat* and *Robespierre* are made to appear; and in affairs, we were going to say, of gallantry,—so unrestrained is the acceptance of the word! The

Leadenhead family we did not deem the most diverting part of the company introduced. Sir Lionel Beacon afforded us more amusement.

Mrs. R. has occasionally interspersed small pieces of poetry; which have feeling and imagination, and form by no means the least commendable part of the work. We give the following stanza from the description of a poor soldier:

‘ To mark the haughty brow severe;
To hear th’ imperious, stern command;
To heave the sigh, to drop the tear,
While mem’ry paints his native land.
To know the laurel he has won
Twines round the brow of Fortune’s son,
Whilst he, when strength and youth are flown,
Shall die unknown.’

Art. 29. *The Gipsy Countess.* By Miss Gunning. 12mo. 4 vols. 14s. Boards. Longman and Rees. 1799.

The first two volumes of this novel contain too much dissertation and digression; and narratives, little connected, displace each other by turns, as if for the express purpose of preventing a continuation of interest. The letters attributed to different characters are not sufficiently distinguished from each other in their style and phraseology; though, from a female who had associated with gypsies, some peculiarity of character and expression might have been expected, even after she had been exalted to the rank of a countess. In the latter part, the narrative is permitted to proceed with less interruption; and, (which is no small encouragement to novel readers,) in its approach towards the conclusion, the degree of interest which has been created suffers no diminution.

L A W.

Art. 30. *The Proceedings at large on the Trial of an Action brought by Mr. John Mackell, of Park-Lane, Smith; against Mr. John Hanson, of Bruton-Street, Smith, and Furnishing Ironmonger to the King, for a supposed Libel on the Plaintiff, in a Pamphlet published by the Defendant, relative to the Prices charged by Mr. Mackell, for the Iron Railing made by him, for inclosing Gardens in the Green Park; before the Right Hon. Lloyd Lord Kenyon, and a Special Jury at Guildhall, London, 29th June 1799, taken in Short Hand by Joseph Gurney.* 8vo. pp. 194. 3s. 6d. Wright.

This appears to be an accurate account of a trial, and of the circumstances occasioning it, in which the public are little concerned, though the parties must necessarily have felt considerable interest in the event. Nothing is so natural and common as to conceive that to be of importance to others, which we feel to be so to ourselves. We must however observe that Mr. Hanson’s conduct seems not much liable to reprehension, and that the treatment which he has experienced has been vexatious in a great degree. The Jury non-suited the plaintiff on the trial.

Art.

Art. 31. *Observations on the Office of Constable, with a View to its Improvement; in a Letter to Patrick Colquhoun, Esq. one of his Majesty's Justices of the Peace for the Counties of Middlesex, Surrey, Kent, and Essex.* 8vo. 1s. Sael. 1799.

This is a sensible and well-written pamphlet, evidently the production of a man who has thought dispassionately on the subject which he has undertaken to discuss. He proposes an alteration in the mode of electing constables, and an augmentation of their numbers, in the proportion of not less than one to every *hundred* house-keepers. He recommends that certain prescribed rules of order and discipline should be observed by them in the execution of their duty; that they should be furnished with more adequate means for prosecuting delinquents; and that an annual stipend should be allowed to them, in some degree suited to the labour and loss of time to which the active constable is liable. On each of these topics, the writer shews considerable knowledge, and we regard the work as intitled to attention.

Art. 32. *The Trial of Jane Leigh Perrot, Wife of James Leigh Perrot, Esq. charged with stealing a Card of Lace, in the Shop of Elizabeth Gregory, Haberdasher and Millener at Bath, at Taunton Assizes, 29th March 1800. Taken in Court by John Pinchard, Attorney of Taunton.* 8vo. pp. 45. 2s. Newbery.

The jury acquitted Mrs. Perrot of the offence with which she stood charged. Such a verdict neither requires nor admits of confirmation from us; and, if we entertained any doubt of the propriety of the decision, it would be scarcely decent to express it. Our court is only a court of criticism, not of appeal;—and in course the matter here submitted to our view is *coram non judice*.

Art. 33. *The Duties of Overseers of the Poor, and the Sufficiency of the present System of Poor Laws, considered in a Charge delivered to the Grand Jury at the General Quarter Sessions of the Peace for the Isle of Ely, 2nd April 1799. By James Nasmith, D. D. Chairman. To which are annexed, Remarks on a late Publication entitled, "Observations on the present State and Influence of the Poor Laws, founded on experience, by Robert Saunders, Esq."* 8vo. pp. 70. 2s. Rivingtons.

We have read this pamphlet with considerable satisfaction, derived from the interesting nature of the subject, and from the candid, intelligent, and dispassionate manner in which it is discussed. Dr. Nasmith is of opinion that, whatever abuses may exist in the management of the poor, (and he admits the existence of many,) they are referable to the neglect of the laws now in being, and are not to be imputed to any insufficiency in the present regulations. In conformity with this sentiment, he observes that no new statutes are necessary; and that nothing more is requisite than for the respectable inhabitants of every parish to act up to the true spirit and meaning of these laws, and to exert their influence in enforcing a strict and punctual observance of them. On this subject, the author differs materially from Mr. Saunders, (see our 29th Volume, N. S. p. 458.) who attributes most of the evils attending this system to the nature of the overseer's office, which is indued with too much power, and which involves in it a
medley

medley of important and degrading duties. "*Nolumus leges Angliæ mutari*," however, is Dr. Nasmith's motto; and he applies it with confidence to our laws respecting the poor; while Mr. Saunders thinks that improvements may be introduced into these regulations, and goes so far as to specify and recommend them.—The legislature, aware of the importance of the subject, about two years ago gave it a serious consideration: but no alterations have been made in consequence; which circumstance may be imputed either to the difficulty of the undertaking, or to their conviction on examination that no change was necessary.

We have not often read a pamphlet more distinguished than the present by judicious observation, valuable and appropriate knowledge, or candid and temperate remark. Where the author entertains opinions different from those of other writers on the same subject, as in the case of Mr. Saunders, he expresses his dissent with moderation and good manners.

Art. 34. *An Examination of the Statutes now in Force relating to the Assize of Bread*; with Remarks on the Bill intended to be brought into Parliament by the Country Bakers. By James Nasmith, D. D. one of his Majesty's Justices of the Peace for the County of Cambridge and Isle of Ely. 8vo. pp. 90. 2 s. 6 d. Rivingtons. 1800

The object of this pamphlet is to inquire into the principles on which the tables of assize, in the statutes 31 Geo 2. c. 29. and 13 Geo 3 c 62. have been formed; to investigate in what particulars they adhere to or deviate from those principles; to point out in what manner the irregularities (for the existence of such irregularities must be admitted,) affect the prices or weight of bread; and at the same time to shew the means of remedying these irregularities, and correcting the tables, so as to make them strictly conformable to their principles. The author proceeds to consider how a new and general table may be formed, not liable to the same objections that have been brought against the very principles on which the present tables are constructed. We observe much good sense and knowledge of the subject contained in this publication, and we recommend it to the attention of those for whose use it was more particularly designed.

Art. 35. *Reports of Cases argued and adjudged in the King's Courts at Westminster*. By George Wilson, Esq. Serjeant at Law. The third Edition, with general and improved Tables of the Principal Matters, and of the Names of the Cases, some Account of the Judges, Serjeants at Law, and most eminent Counsel attending the Bar during the Period of these Reports; with other Alterations and Additions. Royal 8vo. 3 Vols. 1 l. 14 s. Boards. Brooke and Rider. 1799.

These reports by Serjeant Wilson were published in folio in the year 1770; and we now announce their appearance in their present commodious size, not on account of any material improvement which they have received, but because we consider it as our duty to inform the public of those particulars which render a valuable work more accessible than it had been on former occasions.

RELIGIOUS.

Art. 36. *The Libertine and Infidel led to Reflection, by calm Expostulation: A Method recommended in a farewell Address to his Younger Brethren.* By John Duncan, D. D. Rector of South Warmborough, Hants. 8vo. pp. 502. 6s. Boards. Cadell jun. and Davies. 1799.

To the benevolent disposition and conciliatory efforts of this writer, we have on several occasions paid a tribute of respect. (See M. R. vol. xlviii. p. 422. vol. liii. p. 278. and N. S. vol. vii. p. 234. vol. xv. p. 101. 464.) This work is an enlargement of an *address* under a similar title, published in 1794, and of which we expressed our approbation in the page and volume of our Journal last cited. To the sentiments there delivered, we have now only to add that the venerable author maintains the same character for liberality and candour in this publication, and that he pursues the same course of benevolent labours for promoting rational views of religion and the genuine spirit of christianity, which have intitled him to honourable notice on former occasions.

The present work is admirably calculated to conciliate and unite persons of discordant sentiments, to reclaim the erring, to restrain licentiousness of principle, and to encourage the votaries of religion amid the gloomy and threatening appearances of the passing time. With these views, we recommend it to the perusal of those to whom it is immediately addressed; and we cordially wish that the author's efforts, in favour of the cause of truth and charity, may not prove ineffectual. To himself, however, the consciousness of well-aimed and repeated endeavours cannot fail to be a source of the utmost and the purest satisfaction in the decline of life; and we hope that he will long enjoy this happiness.

Art. 37. *A Funeral Oration on the late Sovereign Pontiff Pius the Sixth.* By the Rev. Arthur O'Leary; to which is prefixed an Account of the solemn Obsequies performed to his Memory at St. Patrick's Chapel, Sutton-street, Soho, by Order of Monsignore Erskine, his Holiness's Auditor, 16th November 1799. 8vo. 1s. 6d. Keating, &c.

Effect being much studied in all the ceremonies of the Romish church, it was to be presumed that, on so solemn an occasion as that to which this pamphlet relates, every preparation would be made with sable drapery, dirges, and processions, with a decorated cenotaph, artificial darkness, and wax-tapers, to impress the mind. Such, it appears, were the ceremonies observed previously to the delivery of this Funeral Oration on the late Pope; which, as might be expected, is composed in a strain of panegyric. The virtues of the unfortunate Pius VI. were indeed intitled to praise; and one of his own clergy is surely to be pardoned, if, at a moment when his obsequies were solemnized, he should paint those virtues with all the warmth of colouring derived from eloquence, animated by affection and the most pious veneration. Posterity will not seek for the true and discriminating character of the late Pope in Mr. O'Leary's oration: but as a composition it is a proof of talents.

Mr. O'Leary often alludes to the *Memoirs of the Life of Pius VI.* lately published *, as not doing justice to his memory. He lived certainly in a very critical period; and the enemy and the friend will differ considerably in their representations of him. The unfeeling behaviour manifested towards him by the French is here deservedly reprobated.

Art. 38. *Nine Discourses on Prayer.* By John Townsend, Minister of the Gospel, Jamaica-row, Bermondsey. 8vo. pp. 306. 5 s. boards. Matthews. 1799.

General readers may possibly be inclined to expect that such a volume as this would not be confined to one subject: but the author may plead that these nine sermons are published by request. The preface informs us that they derive their origin from a social conversation which, at his own fire-side, took place on the subject. To answer inquiries, and to afford some aid to devotional exercise, he determined to preach on the subject, and was, he tells us, insensibly led to a greater length than he had intended. He remarks that the reader must not expect the 'embellishments which recommend sermons to the approbation of literary men, or to the mere curious and speculative professor:' according to his own account of them, 'in arrangement they are defective in logical precision; in the composition they are not only far from elegant, but, he fears, they will be found very incorrect.' There may be some policy in all this; and, as the writer is thus before-hand in censure, we shall not say much on those points. Plain discourses are not unfrequently the most useful; and though Mr. T. is rather diffuse and declamatory, he is not quite so inaccurate as his own criticism might lead the reader to expect. Some passages are well written, and the whole attains to rather more than mediocrity, although it has the air of old and puritanical writing. Mr. Townsend in one place refers us to a criticism of Dr. Manton concerning an expression which St. James uses, viz. 'the effectual fervent prayer of a righteous man,' who says that the word properly signifies prayer *wrought and excited*, and so implies the influence and efficacy of the *Holy Ghost*,—to which it is here added, 'until he begin to work, the soul will never pray in spirit and in truth.' This, surely, is a misapplication of what in the epistle of James appears to relate to a miraculous faith or impulse; and it opens a door for fancies which may prove pernicious.—Some just and proper observations occur in different parts of the volume, though extended to greater length than was necessary, and perhaps not sufficiently attending to that practical influence of prayer on the conduct, destitute of which it loses all its value. Some expressions, particularly at p. 8. and p. 173. do not imply all that candour and liberality towards those who in some opinions differ from the writer, which christianity inculcates; and which rational, reverent, and affectionate prayer to the *Great Father of all* has a tendency to excite and improve.

* See Appendix to M. Rev. vol. xxix. N. S. p. 563. An English translation has also appeared.

PHILOSOPHY.

Art. 39. *Experimental Inquiries concerning the Principle of the lateral Communication of Motion in Fluids*; applied to the Explanation of various Hydraulic Phænomena. By Citizen J. B. Venturi, Professor of Natural Philosophy at Modena, &c. Translated from the French. 8vo. pp. 75. and 2 Plates. 2 s. 6 d. Taylor, Holborn. 1799.

The theory of the motion of fluids has exercised the invention and skill of the most eminent geometricians. It has been the cause of improvements and discoveries in pure analysis, but it still remains uncertain and imperfect. D'Alembert, Daniel Bernouilli, and Bossut, have published treatises on hydrodynamics, and have attempted to calculate the velocities of effluent fluids, and the times of emptying vessels. Their theories, however, fail to produce results agreeing with experiments.

M. Venturi, the author of the present treatise, sensible of the little dependance which can be placed on mere theory, rejects it almost entirely, and gives a series of propositions as established solely by experiment. These propositions are, however, assumed as principles to solve other effects observable in the motion of fluids. The first principle, as established by experiment, is that the motion of a fluid is communicated to the lateral parts which are at rest; which principle differs a little from that which was established by Newton in the second volume of the *Principia* *. (Prop. 41, 42.)

M. Venturi next proceeds to those experiments by which it appears that the expenditure of water, from vessels, is increased by inserting horizontal cylindrical pipes; and this increase of expenditure is caused, he says, by the pressure of the atmosphere: which truth he establishes by several ingenious experiments. The ancients, as M. Venturi observes, were acquainted with the circumstance that descending tubes caused more fluid to flow from a vessel than would issue from a simple orifice.

The necessity of plates, to explain the experiments, prevents us from entering into their details; and we have stated some of the results, in the hope of encouraging those who are fond of physical inquiries to the perusal of the work itself.

The latter part of this treatise is occupied in the application of the principles established by experiment, to objects of practical utility; to the form of the flues of chimnies; to the blast of a furnace, caused by a fall of water; to the drainage of lands, without the aid of machines, and by means of a fall of water, even in the case when the ground is on a lower level than the established current below the fall; to the tail water of mills, &c. M. Venturi likewise considers the causes of eddies, and the means of avoiding them in the construction of canals; (and it is desirable to avoid them, since they retard the velocity of the stream;) the causes of the excitation of sound in organ pipes, and in conical divergent pipes, &c.

The simple machinery, as described by M. Venturi, is well adapted to the ends which it is to answer; and the experiments

* "*Motus omnis per fluidum propagatus divergit a recto tramite in spatia immota.*"

appear to have been regulated and varied with judgment and discrimination. No theory is imposed: but the results of the experiments are offered with that diffidence and scepticism, which, on a subject so intricate as the motion of fluids, are the natural fruit of deep and deliberate investigation.

The English public are obliged for this translation to Mr. W. Nicholson; who, with his usual good judgment, had previously inserted it in his valuable *Journal of Natural Philosophy, Chemistry, and the Arts*.

Art. 40. *Result of two Series of Experiments towards ascertaining the respective Velocity of Floating Bodies, varying in Form; and towards determining the Form best adapted to Stability, or possessing most Power of resisting the Force of the Wind in carrying Sail: intended to convey useful Hints to the Constructors of Ships; with Observations: in a Letter to the Society for Improvement of Naval Architecture. By Charles Gore, Esq. of Weimar in Saxony. 4to. 5s. sewed. Black. 1799.*

In this small work, results are merely stated, and we find no information concerning the machinery, nor any detail of the experiments. Two plates are given; the first exhibits the forms of the various vessels which were tried, and the author has annexed their weights and velocities.

‘From the result of the foregoing, it seems to appear, that the form best calculated for velocity, is a long parallel body, terminating at each end in a parabolic cuneus, and having the extreme breadth in the center. Also, that making the cuneus more obtuse than is necessary to break with fairness the curve line into the straight, creates a considerable degree of impediment. And, I am inclined to think, from what I have stated, that the length of ships, which has already been extended with success, to four times the breadth; is capable, with advantage, of still further extension, perhaps to five, and, in some cases, even to six times.’

The experiments to which the second plate refers were calculated to ascertain the respective degrees of stability, or power of resisting the pressure of the wind, in carrying sail, on bodies of different forms.

The bodies used in the experiments had their specific capacities and weights precisely equal, but their forms different. From the results of the experiments, the author concludes:

‘From hence it appears, that the form of a midship body, best adapted for stability only, is a flat bottom, with perpendicular sides; and, that the next best adapted, is a semicircle. But as there exists much difficulty in constructing the former with sufficient strength, besides its being ill adapted to heavy seas, as, by the sudden descent in pitching, the bottom will strike the water, nearly at right angles, and sustain, thereby, a tremendous shock. And, as the latter seems to be too inclinable to transverse oscillation, or rolling, and also to be deficient in capacity for many services, I am of opinion, that a midship body, of a compounded form, is most applicable to general purposes.’

On account of the few documents before us, we are unable to speak critically concerning this tract. To benefit naval architecture,
we

we are of opinion that the method of experiment is more sure and expeditious than that of calculation: yet conclusions from experiments must be drawn with great caution. It is by no means certain that a result obtained for a body of a given bulk will obtain for similar bodies, but which differ in dimensions.

MISCELLANEOUS.

Art. 41. *A Treatise upon Lime considered as a Cement, and also as a Manure.* 8vo. pp. 27. Printed at Edinburgh. 1799.

The writer of this little treatise begins with telling his readers that he does not pretend to be deeply versed in the chemical history of lime, but that his information is founded on practical observation, and that he shall attempt 'to make lime as a cement and as a manure more generally known, and perhaps more useful than it has hitherto been.'—Lime is only useful as a cement while in a soluble state, or free from carbonic acid; its concreting, in consequence of attracting this acid, constitutes its useful property as a cement. Builders should be aware that lime, which has been long exposed to the air, will have its virtue as a cement impaired; and that a new calcination will render it as fit for this purpose as ever. In plastering the walls of houses, care should be taken to use lime recently mixed with water, instead of previously leaving the mixture exposed for a long time to the air; for the obvious reason that the lime hardens on the wall by absorbing carbonic acid.

With regard to the use of lime as manure, we are told by the author that, when applied to plants, it extracts carbon which abounds copiously in all plants, and it produces fermentation and putrefaction in every vegetable substance. Lime also contains, in a remarkable degree, the principles of inflammability, insomuch as to restore the calces of metals, &c. Hence 'we may safely say that lime contains the food of plants in an eminent degree.' It is surely needless to quote at length such unfounded doctrine.

The author adds that, urinary concretions being calcareous, 'aeriated' water is very efficacious in the removal of them.—There is a small proportion of rational doctrine in this little pamphlet, but even that consists only of what is known to every *Tyro* in chemistry; and the rest is undeserving of criticism. It is scarcely worth while to notice the erroneous spelling of most of the technical words, viz. *watercle*, *putrification*, *aeriated*, *assidulated*, &c.

Art. 42. *Official Correspondence between his Excellency Count Metternich, Minister Plenipotentiary of the Emperor, the Deputies of the Empire, and Citizens Treilhard, Bonnier, Roberjot, and Jean de Bry, Ministers Plenipotentiary of the French Republic, assembled at Rastadt for the Purpose of negotiating a Peace between those Powers. Containing the Whole of the State Papers from the Commencement of the Negotiation in December 1797, to April 1799, the Period of its Dissolution. From the original Papers; with an English Translation.* 8vo. 9s. Boards. Wright. 1800.

A collection of the notes and relations of the conferences which passed in the course of this extraordinary negotiation. If the revolution has covered France with military glory, it has not raised her

diplomatic reputation. In the proceedings at Rastadt, the communications of the Count de Metternich shew the dignified, accomplished, and skilful negotiator; while those of the republican plenipotentiaries furnish evident proofs of inexperience, and frequently disgust by their rudeness, arrogance, and chicanery.

Whether the emperor, even in the first of these negotiations, really aimed at peace, knowing the terms on which it was then to be attained; whether he did not, throughout the course of them, secretly contravene the wishes of the empire, which were *bonâ fide* pacific; and whether these negotiations, on his part, were ever more than an artful game to win over to his views the states of the empire; are matters which cannot be cleared up at present. Be this as it may; we may rest assured that this august prince did not see the Swiss Cantons, Piedmont, and Naples, become the prey of the insatiable ambition of France, without feelings very remote from pacific. Was his wary cabinet averse from risking again the hazards of war? The victory of the Nile, even less brilliant in itself than salutary and important in its consequences, and the imbecility into which it was now apparent the councils of France had fallen, would invite enterprise; while the activity of Russia would force vigilant jealousy no longer to hesitate. - No one will expect great assistance from these papers, in attempting to penetrate the secret views of the parties; the disclosure of these belongs to futurity, which will bring to light documents now locked up in cabinets, after they shall have been covered with venerable dust; and when the events, to which they refer, shall have ceased to interest otherwise than as matters of history. These papers will remain a monument at once flattering and humiliating to France; they bear unequivocal testimony to the superior success of her arms; while they proclaim that weakness in her councils which was incapable of profiting by advantages of the most brilliant and extensive nature.

The politician will prize the present volume, as it exhibits under one view what he before saw detached, often with long periods intervening, and without the conveniences of comparison and reference.

Art. 43. *The Portentous Globe*; an Enquiry into the Powers solicited from the Crown, under an Act of 39 Geo. III. intitled, "An Act enabling his Majesty to grant a Charter of Incorporation" to certain Persons under the Style of the "GLOBE INSURANCE COMPANY;" containing Observations on the Tendencies of such Grant, and on the Effect of CHARTER on commercial Undertakings; recommended to the Consideration of the Bankers of the Metropolis, and to the Country Bankers of Great Britain, &c. &c. By George Griffin Stonestreet, Esq. 4to. 2s. 6d. Walter, 1800.

Indiscussions relative to commercial and money-getting speculations, we have rarely witnessed more pleasantry and sprightliness than Mr. Stonestreet has displayed in his strictures on the powers solicited for the *Globe Insurance Company*. He openly avows his connection with the Phoenix Company, and other public institutions: but he disclaims being actuated in this publication by the mere impulse of private

vate interest. Smollett, who, in describing the South Sea madness, calls it "a portentous tide," seems to have furnished Mr. Stougiestreet with his epithet in the title; and having called it the "PORTENTOUS GLOBE," nothing less than the celebrated passage in Shakspeare's *Tempest*—"The great globe itself," &c. would serve him for a motto; though there is something a little *bathotic* in applying such a quotation to the failure of an insurance scheme.

Mr. S. argues not only agreeably but ably against the establishment of a monopolizing and overbearing corporation. According to his statement, the powers solicited from the crown could not, consistently with policy or even with justice be granted; and his majesty's advisers appear to be of the same opinion.

Art. 44. *Critical Remarks on Isaiah, ch. vii. v. 18.,* by Granville Penn, Esq. 26 pages, 4to.

The verse here discussed by Mr. Penn stands thus in the English version: "And it shall come to pass *in that day*, that the Lord *shall* hiss for the fly that is in the uttermost parts of the rivers of Egypt, *and* for the bee that is in the land of Assyria." Mr. Penn combats, successfully, (as we think) the accuracy of this translation. He contends that the first member of the sentence is introduced for similitude, and has a retrospective signification; while the latter only is prophetic and prospective. The mistake proceeds from an erroneous conception of the word which has been rendered "in that day," but which signifies "as in that day." The whole passage, when rectified conformably to Mr. Penn's correction, should stand thus: "And it shall come to pass, *as in that day*, Jehovah *did* hiss for the fly that *was* at the end of the rivers of Egypt; (alluding to the invasion of Sisac) so will he for the bee that is in the land of Assyria, (predicting the conquests of Sennacherib)."—Mr. Penn proceeds 'to adduce a coincidence of learned opinions, which are in the highest degree important towards establishing a synchronical arrangement of the principal events of sacred and profane history.' The first hypothesis is that Sisac, king of Egypt, was the Sacya of the Hindus; who by conquest, says Sir Wm. Jones, "spread a new religion and philosophy from Egypt to the Nile, and imported into India, the mild heresy of the antient Bauddhas." Notwithstanding the highly respectable authority adduced in support of this opinion; and notwithstanding the very curious, but indisputable fact, that the statues of Buddha or Sacya indicate an Ethiopic origin; we think that the nature of his tenets is decisively hostile to the supposition of his being a conqueror. In what consists the essence of his doctrine? In the abolition of sacrifices, asserting that all religion prescribed was "to kill no animated being." Is it possible that a conqueror, who had stained with blood the countries from the Nile to the Ganges, should propagate this dogma? We know, moreover, from the dietetic regimen of the Egyptians, that the tenets of the Bauddhas did not prevail in that country.—The second hypothesis maintains that Sisac was the same with Sesostria. Marsham supports this opinion, which makes Sesostria contemporary with Rehoboam, king of Judah; according to Usher, on the other hand, he was son of the Pharaoh who was drowned in the Red-sea when pursuing the Israelites. The inexplicable series of Egyptian monarchs is more intricate than their labyrinth.

Art. 45. *Remarks on the Eastern Origination of Mankind, and of the Arts of cultivated Life*; by Granville Penn, Esq. F. S. A. 32 pages, 4to.

Of the two propositions stated for illustration in the above title, the last is comprized in the first. It has been so considered by the author of this essay; who resolves both problems, by tracing the progression of the patriarchal families from the mountains of Armenia, where the ark rested, along the banks of the Euphrates, to the plain of Shinar, the future site of the once splendid Babylon. It follows that the above propositions must be received under great limitations; since, to the powerful empires of Persia, India, and China, population and the arts must have been derived from the west. The plain of Shinar, however, is situated nearly south from Mount Ararat; how then must we account for the fact mentioned in the 11th chapter of Genesis, that the posterity of Noah arrived there as they journeyed from the east? Here, Mr. Penn contends that the word, which has been rendered *ex oriente*, should (as in many other passages) be translated "*a principio*," in the beginning, at first. To those who acquiesce in the venerable authority of scripture testimony, the origin of the postdiluvian race of mankind can admit of no difficulty, since it is expressly stated that the sole survivors from the general deluge landed from the ark on Mount Ararat, in Armenia: on those who disclaim that testimony, no conviction will be produced by any arguments advanced in this essay.

Art. 46. *Epitome of the Ancient History of Persia*, extracted and translated from the Jehan Ara, a Persian Manuscript; by William Ouseley, Esq. 12mo. 92 pages. 7s. 6d. sewed. Cadell jun. and Davies. 1797.

Cazi Ahmed al Gafari, the author of the Gehan Ara, was a native of Cazin, and died on his return from a pilgrimage to Mecca in 1567. From his Universal History, Mr. Ouseley has selected for publication the 1st chapter of the 2d book; comprising a history of the Persian monarchs till the introduction of Islamism into that country, from Caiumaras to Yezdejerd; if a history it may be called, which offers little more than the names of these princes, and of the cities which they founded, together with the length of their reigns. The Persic text is here printed with singular accuracy; and Mr. Ouseley's version is intitled to the same commendation; though we read with surprise the following passage in the account of the last of the Sassarides: "Yezdejerd fled from their (the Musulman's) hands to Meru; and there, in the month Shehur, of the 32d year of the Hegira, he was put to death." The Arabic calendar contains no month called Shehur; that word is the plural of "Sheher," *a month*; and the passage signifies that the unhappy prince was killed in one of the months of the 32d year, without specifying which. The fact is that the time and manner of his death are totally unknown, and rumours prevailed of his being still alive long afterward.

Mr. (now Sir William) Ouseley reserves his illustrations of Persian history for a splendid work, which will soon be given to the public, and which will prove (we think) interesting in no common degree. The brief chronicle now published affords little information, and
leaves

less amusement. A view of the ruins of Istakhar, and a map of Persia, ornament the volume.

Art. 47. *Secret Anecdotes of the Revolution of the 18th Fructidor*; (Sept. 4th 1797;) and New Memoirs of the Persons deported to Guiana, written by themselves: containing Letters from General Murinais, Messrs. Barthélemy, Tronçon-du-Coudray, Laffond Ladébat, De la Rue, &c. &c.—A Narrative of Events that took place at Guiana subsequent to the Escape of Pichegru, Ramel, &c.—A Picture of the Prisons at Rochefort, by Richer-Serisy.—An authentic Account of the Captivity and Escape of Sir Sydney Smith.—A Memoir by Barbé-Marbois, &c. &c. Forming a Sequel to the "Narrative of General Ramel." Translated from the French. 8vo. pp. 215. 4s. Wright. 1799.

We cannot agree with the editor that the small portion of this publication, which he calls the chapter of *Anecdotes of the 18th Fructidor*, forms a complete history of that revolution: but it contains many particulars in which the deported deputies were concerned, as well as some others which have not before been made public; and it adds considerably to our knowledge of the springs which governed that event.—In the 'account of the situation of the deported at Guiana, by one of the deported persons,' M. Ramel is accused of having, in his narrative*, spoken of the Abbé Brothier with too much asperity. It does not appear that the Abbé was in the confidence of any of the deported. He is now no longer among the living; and we have to regret that 'his death will deprive the world of various works which he intended to have published from the manuscripts of his uncle, and among others, an edition of Pliny, with notes, &c.'

An extract from a letter written by M. De la Rue clears up a doubtful passage in M. Ramel's account of the escape from Sinamary:

'They departed in the night of the third of June, and on the fifth met with a heavy sea, which drove them on the coast, wrecked their canoe, and deprived them of the little biscuit that remained. Forests, which had hitherto known no inhabitants but tigers and other wild beasts, now became their asylum. In this dreadful situation they continued till two days after, when they were liberated by two Dutch soldiers, whom chance directed that way, and by whom they were informed, that they were only three leagues from a Dutch post called Orange.'

The 'narrative of events that took place at Guiana, subsequent to the escape of the eight exiles,' exhibits a continuance of the same unfeeling barbarity which had been before practised; and which can be no otherwise described than by the appellation of gradual and deliberate murder. 'Jeannet is no longer commissary of the government at Cayenne; and the tyranny of his successor is so great, as to make even his removal regretted.' Of those who did not make their escape from Sinamary with Messrs. Barthélemy, Pichegru, &c. only two were living in March 1799. Of those since deported, twenty-nine died in the space of twenty-five days.

* See Rev. vol. xix. p. 129.

Besides the interest created by the circumstances which are related, this publication is to be esteemed as a collection of documents for the future historian. As a narrative, however, we think that it is not equally entertaining with that of M. Ramel. Miscellaneous information cannot, indeed, possess uniformity of style: but, in the narrative part of the present work, the writer has been at some pains to demonstrate, what M. Ramel rightly supposed would never be disputed, the injustice with which the deported were treated; and this has led to invective and passionate exclamation, which the circumstances were fully sufficient to excite.

The account of the imprisonment and escape of our gallant countryman, Sir Sydney Smith, is in no way connected with the rest of the publication. The narrative appears in a letter addressed to M. Lewis Zelmann, a merchant at Hamburg, from M. de R***, London. It is related in the first person, though not written by Sir Sydney himself; which is thus explained by M. de R***:

‘He relates his adventures with so much elegance and spirit, that they have made a very strong impression on my mind. Indeed, when I shewed him the following narrative, of which I send you a copy, he expressed great surprise at the fidelity of my memory.’—The account is short and entertaining.

The character of the prison-keeper at the Temple is well drawn.

‘He was a man of unparalleled severity, yet he never departed from the rules of civility and politeness. He treated all the prisoners with kindness, and even piqued himself on his generosity. Various proposals were made to him, but he rejected them all, watched us the more closely, and preserved the profoundest silence.’—‘This man had a very accurate idea of the obligations of honour. He often said to me, “were you even under sentence of death, I would permit you to go out on your parole, because I should be certain of your return. Many very honest prisoners, and I myself among the rest, would not return in the like case; but an officer, and especially an officer of distinction, holds his honour dearer than his life. I should be less uneasy, Commodore, if you desired the gates to be always open.”

This man is an excellent model for prison-keepers to imitate. He was, however, soon changed.—Sir Sydney at length effected his escape by means of a forged order for his removal to another prison; to which a friend, by means of a bribe, procured the real stamp of the minister’s signature. The scheme was executed with great address, and this country has profited by its accomplishment.

Art. 48. *Remarks on some Passages in Mr. Bryant’s Publications respecting the War of Troy.* By the Editor of the *Voyage of Hanno* *. 8vo. 2 s. 6 d. Cadell jun. and Davies.

An ingenious and learned detection of Mr. Bryant’s Classical Infidelity.—In the course of his remarks, the present critic seems to have fairly exhibited his venerable and paradoxical opponent as a knight errant of a new and singular description:—“Fighting with all antiquity.” See the motto prefixed to this pamphlet.

We have been much amused with these strictures; in the course of which, the remarker treats the dissertator with considerable but

* See M. R. vol. xxiv. N. S. p. 59.

not illiberal severity :—of which the following passage may be given as an example :

‘ In attempting to account for the appearance of Mr. Bryant’s singular paradoxes respecting the war of Troy, I once supposed that they were intended merely as an experiment, to determine what absurdities people in general would receive, without examination, on the authority of a name. I would have assigned any motive that was innocent ; but the serious reply to Mr. Morritt obliged me to recur to any other solution than a love of truth. I have therefore considered, not so much the question of Homer’s veracity, as Mr. B.’s manner of *disputing*, as the only topic not previously exhausted by the learning and acuteness of Mr. Morritt and Mr. Wakefield.’

Art. 49. *A Lecture on Heads.* By Geo. Alex. Stevens, with Additions by Mr. Pilon ; as delivered by Mr. Charles Lee Lewes. To which is added, an Essay on Satire. With 24 Heads by Nesbit, after Designs by Thurston. 12mo. pp. 114. 2s. 6d. Boards. Vernor and Hood. 1799.

This choice morsel for lovers of the inferior order of wit, which has probably afforded many of our readers a hearty laugh in their younger days, is here exhibited in a more perfect state, we are informed, than any former edition has offered. As we have not undertaken to *collate the copies*, we shall receive the present editor’s word for the fact, and shall only remark that this little work is neatly printed, and that the figures are tolerably executed.

One additional subject might be recommended to be introduced into this collection ; we mean the eccentric lecturer who first struck out the idea. It would afford some morality, and much amusement, to point out the impotence of genius, when its possessor sets at defiance all the common maxims of prudence. Men of much higher consideration in society than poor Stevens might be benefited by such a lesson.

Art. 50. *Proceedings of the Town of Charlestown, in the Commonwealth of Massachusetts*, in respectful Testimony of the distinguished Talents and pre-eminent Virtues of the late GEORGE WASHINGTON. 8vo. pp. 82. 2s. Stockdale. 1800.

We are here presented, 1st, with a well adapted pulpit-discourse on Mr. President Washington, by the Rev. Dr. Jed. Morse, Pastor of the Church in Charlestown ; 2dly, a biographical sketch of General Washington ; and 3dly, a set of instructive notes, explanatory of many of the *Anecdotes* contained in the preceding *Sketch*.—In his very good sermon, Dr. Morse aptly compares Moses and Washington ;—with no disparagement of the character of the great Leader of the Hebrews. The account here given of the truly illustrious American Chieftain will, doubtless, afford considerable gratification to many readers of the present day ; and may also prove eminently useful to the more elaborate future biographer of the justly celebrated MOSES OF AMERICA !

This excellent man died Dec. 11th, 1799, aged 68. His disorder was the violent effect of a cold, caught by having been exposed to the rain, and which proved fatal in 24 hours. With exemplary composure and resignation, he quitted a world in which his well-earned fame can never die.

Art. 51. *The Principles of Elocution*, and suitable Exercises ; or elegant Extracts in Prose and Verse. Comprehending numerous Examples of the different Species of Eloquence. Intermixed with Remarks, and Rules for reading and reciting. By John Wilson, Teacher, &c. 12mo. Printed at Edinburgh.

"*Julius Candidus* (as Pliny tells us in one of his Letters *) *non inveniuste solet dicere, Aliud esse Eloquentiam, aliud Loquentiam.*" Speaking is not always Eloquence ; the object of this last being not merely to teach, to delight, and to move the passions, but it may be said to lose its very essence when it fails to produce these effects ; for, as Cicero remarks, *Docere debitum est ; delectare, honorarium ; per-movere, necessarium* †. On the cultivation of this art, the Moderns bestow less study and attention than were dedicated to it by the Antients ; and hence, though we have many speakers, we have few real orators ; very few who at the same time can convince the judgment, charm the mind, and captivate the heart. True Eloquence is capable of these achievements ; and the English language is not so destitute of either beauty or force, that we need despair of seeing a consummate English Orator. Perfection, however, in this or in any other art, is not of easy attainment ; and although practice, and the imitation of the best examples, will contribute much to this end, the perfect orator cannot be formed without carefully studying the rules and principles of his art.

Rhetoric constituted a distinct profession among the Antients ; and the Orator first studied in the schools of the Rhetoricians, before he ventured on the practice of Eloquence. We seem to have rejected the preparatory institution, and to have adopted as a maxim, *Orator (ut poeta) nascitur, non fit*. The force of genius we could not deny ; but excellence, either in composition or oratory, is not to be acquired without a knowledge of language, and of the principles of elocution. We are therefore always disposed to encourage the authors of judicious elementary books of this kind ; and especially those who appear to consult, not so much profit and fame, as the instruction and improvement of the rising generation. Mr. Wilson is an author of this description ; and, if his plan be not altogether so new as he supposes, he has furnished a very useful, instructive, and cheap volume on the Principles of Elocution, with apposite examples and exercises. He thus speaks of the design of the work :

'To unite the principles of elocution with apt and copious exercises,—to comprize the essential rules of rhetoric, in a clear, concise, and practical system,—to diffuse a taste for correct reading and graceful delivery,—and to remove obstructions to an easy, expeditious, and general acquisition of eloquence,—are the important ends the work was formed to accomplish ; but its degree of adaptation to these ends, and its consequent success, must be left to the slow decision of time, or the speedier judgment of a penetrating public.

'Something of this nature, however, appeared to be wanted for making complete English scholars ; for though nothing can be equal to living example and instruction, the observations which masters occa-

* Lib. 5. l. 20.

† Opt. gen. Oratorum, Cap. I.

sionally make, during the short period usually allotted to the study of elocution, are often unconnected, and apt to be forgotten; but a portable monitor being always at hand, suggests useful information whenever its assistance is needed. The giddy and the thoughtless may be incapable of reaping much benefit from it; but the studious and intelligent, it is hoped, for whose use it was chiefly designed, and who eagerly embrace all means of improvement, will favour it with an attentive perusal, and find it entitled to a share of their regard. The original matter, indeed, appears in a much more abridged state than was at first intended; but a copious illustration of the several subjects would have occupied too large a department of the book, and concise hints were thought sufficient for the purposes of genius, and the guidance of deliberate reflection.

The Essay containing the Principles of Elocution is sensible and well composed. It is followed by extracts from various authors, (like those in the work intitled "Elegant Extracts,") arranged under the heads of *Narrative Pieces, Descriptive Pieces, Instructive Pieces, Specimens of Pulpit Eloquence, Eloquence of the Bar, &c. and Poems*. Each of these divisions is introduced by some general remarks on that species of oratory to which particular examples belong:—Thus the Narrative Pieces are prefaced by General Remarks on History; the Instructive Pieces, by Observations on the different modes of Instruction; and the Poems, by Remarks on Poetry, and Rules for reading verse.

Art. 52. *The Traveller's Companion*, in a Tour through England and Wales; containing a Catalogue of the Antiquities, Houses, Parks, Plantations, Scenes, and Situations, in England and Wales, arranged according to the alphabetical Order of the several Counties. By the late Mr. Gray, Author of the Elegy written in a Country Church-yard, &c. A new Edition; to which are now added, considerable Improvements and Additions. 12mo. 4s. sewed. Kearsley.

In an advertisement prefixed by the editor to this little volume, the public are informed that 'this catalogue was originally written on the blank pages of Kitchen's English Atlas, by Mr. Gray. His own extensive researches into the topography of this island, furnished him with many of the particulars; the summer tours which he made supplied him with more; and to these he was frequently adding, from the information of such persons on whose taste and judgment he would best depend.'—'As the present catalogue was compiled several years since, some alterations by change of property or deaths may have happened in the names of the owners of particular seats.'—It may in course be concluded that later buildings cannot have obtained notice. A list of topographical publications is added to each county. The whole is merely intended as an index, being a catalogue of names, to which not the least item of description is annexed.

Art. 53. *The Stock Broker's Vade-Mecum*, and Ready Assistant to all Persons concerned in the Funds, in calculating the Amount of any Sum, Capital Stock, from One Penny to One Hundred Pounds, at any Rate, from Fifty to One Hundred *per Cent.* To which,

which, among other useful Tables, is subjoined, a Table shewing the Sum, in Capital Stock, to be transferred, for the Redemption or Purchase of the Land Tax. By E. B. 8vo. 3s. 6d. Dilly.

This work requires little other description than what the title page furnishes. It is recommended by the author to those who have occasion to transact business in the public funds, as being calculated to assist, 'not only persons whose knowledge of figures may be limited,' but the most expert to whom the saving of time is an object.

An account of the days and hours for business at the Bank, and at the East India and South Sea Houses, is prefixed to the tables.—By an advertisement which has appeared since the publication, we learn that the author is Mr. Edward Ballard, of Sarum. The book is neatly printed, and of a very convenient pocket size.

Art. 54. *Strictures on a Work entitled, An Essay on Philosophical Necessity.* By Alexander Crombie *. These strictures are comprised in three Letters addressed to the Rev. T. Twining. To which is added an Appendix, shewing in various Particulars the Affinity there is between Necessity and Predestination. By John Gollidge. 12mo. 1s. Johnson, &c.

So often, and to so little purpose, have the subjects of this pamphlet been discussed, that we shall content ourselves with merely making an extract :

"As therefore," says Mr. Crombie, "the powers of body and mind by which every agent is capacitated to do good or commit evil are ultimately ascribable to the Deity, and as their operations were foreseen by him, I must contend that in the divine Being ordination and permission are one and the same." P. 140. God's creating the powers of man and foreseeing their operations by no means prove ordination and permission to be one and the same thing: nor can it be proved any way whatever. For ordination and permission are so manifestly distinct and opposite, that both cannot exist. Permission means nothing more than God's leaving man to the free exercise of his moral powers, and suffering him to commit moral evil. But ordination means that he appointed and unalterably fixed all human actions, so that the most atrocious crimes committed by men are unavoidable."

Art. 55. *An improved Method of Book-Keeping.* The Result of Thirty Years' practical Experience. By John Shires, Accomptant. 4to. Boards. Hodgson, &c. 1799.

We transcribe the following certificate, which the author has prefixed to his work, as the best voucher for its merit. "We, the undersigned, having perused the manuscript of the above-mentioned work, beg leave to recommend the same as a performance deserving the patronage of all persons concerned in business, or who have in charge the education of youth: and we hope that the labours of the author will be amply rewarded by the sale of his book." (Signed) *Lushington and Mavor. Joseph Marryat. Thomas Dickason and Co. Andrew Johnson. John Chuter. Thomas Billinge. Paul Theodore Favre.*

* See M. Rev. vol. xv. N. S. p. 128.

To the testimony of such able reviewers, we shall only add that Mr. Shires's method appears to us to be well calculated for the speedy detection of errors.

SINGLE SERMONS.

Art. 56. Preached at the Visitation of the Hon. and Right Rev. the Lord Bishop of Ely, at Cambridge, June 12, 1799. By the Rev. John Haggett, B. D. 8vo. 1s. 6d. Faulder. 1800.

If this be not the age of *pious frauds*, it is in some respects the age of *pious illiberalities*. The preachers of religion are not sufficiently candid towards each other. There is a class of separatists, who, not contented with exercising the liberty of withdrawing from the national Church, proceed to the ungenerous length of denying that its ministers are *preachers of the Gospel*. When will ignorant, erring mortals learn humility and mutual forbearance? Let every Minister endeavour to understand the Gospel; and in his public exhortations let him honestly exhibit his views of it: but let no one, as if endowed with the gift of infallibility, pronounce that he and those of his particular sentiments are the *only preachers of Christ*. It is lamentable when the most low and ignorant men assume such high pretensions.

The preacher before us, in vindication of the Clergy of his Church, has attacked the public dealers in this calumny against them. He argues for the propriety of moral exhortation; and, in opposition to those who condemn it, he shews that the whole scheme of our redemption is *a doctrine according to godliness*. The illiberality of which Mr. H. complains merits a severer chastisement than he has bestowed on it. Why cannot orthodoxy, or supposed orthodoxy, be united with charity? Can he be actuated by the genuine spirit of Christianity, who excites suspicions destructive of the usefulness of that body of men who are appointed to teach the people their duty to God and to one another?—We hope that the Clergy will not, for the sake of pleasing any description of enthusiasts, abandon the useful path of practical preaching, to drag their hearers through the thorns and briars of religious controversy.

Art. 57. *The predicted Stability and Permanence of Christianity, illustrated by Historic Testimony*: delivered at Salter's-Hall, Nov. 3, 1799, to the Supporters of the Sunday-Evening Lecture at that Place; and published at their request. By Thomas Morgan. 8vo. 1s. 6d. Johnson.

That such a discourse as this should be published *by request* is an evidence of the judgment of the audience, while it pays a merited compliment to the learning and ability of the preacher. It must be read, as it was no doubt heard, with as much satisfaction and pleasure as can be derived from a masterly discussion of the corruptions and persecutions of Christianity. From Matth. xvi. 16—18. Mr. Morgan maintains the indestructibility of the Christian Church; and he adduces the evidence of history to prove the inefficacy of all those violent measures designed to destroy it, which at different periods have been employed by emperors, popes, and kings. He recalls to our recollection the painful and disgraceful persecutions, with which

good men, in different ages and countries, have been forced to struggle for the sake of Christian truth; and, if we cannot help lamenting that the history of the most amiable of all religions should be so peculiarly stained with blood and tears, we must console ourselves at perceiving the triumph of *Truth* and *Mercy* over cruelty, vice, and error. We will hope that, in time, the world will be convinced of the absurdity of attempting to enlighten the human mind by persecution; and that not only in Europe, but also in Asia, (a part of the world to which the preacher should have turned his thoughts, since there *the gates of Hades* seem hitherto to have prevailed,) God's moral government under the mild dispensation of Jesus Christ will be acknowledged, and will obtain a peaceful and widely-beneficial permanence.

CORRESPONDENCE.

We are requested to state that there are two editions of the *Missionary Voyage*, of which we have given an account in the first articles of our last and of the present Number; one, as we mentioned, price 2l. 2s. in boards; the other in demy quarto, with the same embellishments, price 1l. 1s.

A. R. (Downham) requests us to point out a good practical *Treatise on Brewing Ale*. We imagine that our Correspondent would obtain the best information on this subject from his neighbours in the country: but we find, by our General Index, that a very respectable work on the "Theory and Practice of Brewing," in general, was reviewed in the 26th vol. of the M. R. It was written by Mr. Combrune, and was published by Dodsley about the year 1762: price 10s. 6d. sewed.

Mr. Oulton's letter relates to a work which we have not yet seen.

The letter signed W. S. came too late to be answered in this Number. Our *General Index* would probably furnish W. S. with the information which he requires: at least in part.

Jeremy Sea is just received, with thanks. We have not time now to notice all the particulars of his letter; nor could that properly be done in this place. If our Correspondent would favor us with his address, we could duly attend to some of his queries.

✂ The APPENDIX to Vol. XXXI. of the MONTHLY REVIEW, containing ample accounts of important FOREIGN PUBLICATIONS, with *General Title, Index, &c.* for the Volume, is published with this Number.



THE MONTHLY REVIEW,

For JUNE, 1800.

ART. I. *An Account of an Embassy to the Kingdom of Ava, sent by the Governor-General of India, in the Year 1795.* By Michael Symes, Esq. Major in his Majesty's 76th Regiment. 4to. pp. 500. 2l. 2s. Boards. Nicol. 1800.

AT the northern extremity of the vast peninsula which separates the Gulph of Bengal from the Chinese Sea, the Birman nation occupies a fertile region, denominated by European geographers, from the name of its former capital, the kingdom of Ava. On the west, a range of lofty mountains inclose the maritime country of Aracan; the flat lands of Pegu, on the south, define the antient boundaries, without limiting the present power, of the Birman empire: the distant dependencies of Siam, and the woody confines of China, mark its eastern extremity; while the northern mountains shelter a hardy race, who continue to assert the independence of their hills, under various native princes. After having laved the Chinese province of Yuman, the Iravati* enters the Birman country, where it receives the Keenduem, and rolls a rapid stream through the whole extent of Ava and Pegu; where, by a number of mouths, it discharges its waters in the Bay of Bengal. These countries have hitherto been impervious to the penetrating eye of philosophic research; and though in the immediate vicinity of the British dominions in India, no intercourse was established between the governments. Rumour spoke of battles, of revolutions, and of conquests; and their reality was attested by multitudes of fugitives, who sought refuge in the frontier provinces of Bengal from the sword of the conqueror: but the scenes and the actors were unknown, and the events excited little interest in our European settlements. Such was the situation of affairs, when, without

* Our readers will recollect that, in the orthography of Oriental proper names, we usually adhere to the mode adopted by Sir William Jones.

any previous intimation, in the year 1794, an army of Birmans entered Chittagong in a hostile manner, and encamped on the Company's territories.

Several centuries have witnessed the conflicts of the Birman and Peguvian nations; and fortune has frequently changed sides in the contest. In 1744, a century of actual, if not undisputed supremacy, seemed to confirm to the former a lasting superiority: but in that year the King of Pegu, throwing off the yoke, expelled the Birmans from his dominions: the warfare which ensued added to their misfortunes; and in 1752 a period was put to a long line of Birman monarchs, by the conquest of the whole territory, and the death of the sovereign. The intrepid valor and military talents of Alompra, a Birman of low extraction, now rescued his countrymen from a foreign yoke; though he aspired not to the praise of seating the posterity of his deceased sovereign on a throne which he might bequeath to his own. In 1753 the Peguvians were expelled from Ava; and, in the course of a brilliant reign, of seven years' duration, Alompra reduced the whole of the Peguvian territory to his subjection, and carried his arms to the gates of the capital of Siam, when death put a period to his exploits in 1760. Minderagee Prau, who now fills the throne, is the son of that conqueror. In 1783 he subdued the neighbouring maritime country of Aracan, and has retained the conquests of his father, consisting of Pegu, and the coast of Siam, as far south as the port of Mergui;—' indisputably pre-eminent among the nations inhabiting the peninsula; possessed of a territory equal in extent to the German empire, blessed with a salubrious climate, and a soil capable of producing almost every article of luxury, convenience, and commerce, that the East can supply.'

The irruption of an armed force into the territories of the English East India Company was for the apprehension of persons guilty of piratical practices on the coasts of Aracan. The offenders were delivered up to public justice by the Bengal Government, after their guilt was established by trial: but the previous departure of the invaders was required as a preliminary. This period seemed, to the Governor-General, favorable for the establishment of an intercourse between the States, and the adjustment of commercial arrangements; and in his comprehensive mind, we may suppose, the interests of science were not entirely overlooked. An embassy to the court of Ava was projected, and Major Symes was selected as the ambassador. Such of our readers as followed us to the palace of Gondar, under the guidance of Mr. Bruce, and those who accompanied us more recently with Sir George Staunton to the court of the
Chinese

Chinese monarch, will not be very unwilling to visit the hitherto-unexplored seat of the Birman empire.

Major Symes embarked at Calcutta on the 21st of February 1795, on board the *Sea Horse*, Capt. Thomas, accompanied by Mr. Wood, assistant and secretary; Dr. Buchanan, surgeon to the mission; a military guard, and suite; the whole party consisting of 70 persons. On the 5th of March, they landed at Port Cornwallis, a settlement lately formed by the Company on the Andaman Islands. They are a continuation of the Archipelago, which extends from Cape Negrals to Sumatra. The great Andaman is about 140 miles in length and 20 in breadth: the whole island is covered with a thick forest, and inhabited by a race of negroes in the lowest stage of human existence; whose configuration and language bear no analogy to those of the inhabitants of the surrounding continent, or neighbouring isles. Their number is from 2 to 3000, and their sole occupation is that of fishing, on which they depend for a scanty and too frequently a precarious sustenance. The quantity of rain which fell at Port Cornwallis, during seven months, is stated to be not less than 98 inches. If the observation be correct, the fact is not a little extraordinary.

In the middle of March, the deputation reached Rangun, the principal sea-port in the Birman dominions; where, after considerable delay, arising from the jealous caution of the municipal officers, it was determined that the ambassador should wait on the viceroy of the province, who resides at Pegu, until orders should arrive from the capital, relative to the mode of conduct to be observed towards the embassy. The distance by water is about 90 miles; and the interjacent country seemed to have been nearly depopulated by the long series of wars which it had sustained. Pegu, the ancient capital of a state formerly independent, was razed to the foundation when captured by Alompra, who spared only the religious edifices. Its Sanscrit name was Hungsavati, (the emblem of which is the goose,) and its position on the globe was fixed by accurate observations at $17^{\circ} 40'$ north lat. and $96^{\circ} 11' 15''$ east longitude.—The present inhabitants do not exceed 6000, though the prince now on the throne encourages the re-establishment of the city, which is now principally impeded by the superior local advantages of Rangun for foreign commerce. The reception which the English ambassador experienced from the viceroy was conformable to that reserved politeness, which uniformly characterized the behaviour of the Birman officers. On his arrival, the conclusion of the year was celebrated by a variety of sportive amusements; boxing, wrestling, and fire-works, were of the number; at all of which he was invited to attend. A

drama was also performed; the subject was borrowed from an epic poem in Sanscrit, celebrating the loves and the misfortunes of Rama and Sita; and the actors acquitted themselves in no despicable manner. A temple of great antiquity, and singular architecture, dedicated to Sumadu, (the golden Madu,) which our author conceives to be a corruption of Mahadeva, still exhibits its fading grandeur to its diminished votaries.—After a residence of three weeks in this city, Major Symes returned to Rangun.

The foundation of Rangun was laid by Alompra, a few years before his death, near the site of a celebrated temple dedicated to Sudagon, (the golden Dagon,) and on that (as far as it could be traced by tradition,) of an antient city called in the Pali, or sacred language, Singunterra. The liberal policy of the Birman government, in the encouragement of commerce, and in the toleration of every religious sect, has produced its natural effect in the rapid population and flourishing circumstances of this new city. There are 5000 registered taxable houses in the town and suburbs; and if each house be supposed to contain six people, the estimate will amount to 30,000. In the same street may be heard the solemn voice of the muezzin, calling pious Islamites to early prayers, and the bell of the Portuguese chapel tinkling a summons to Romish Christians. The Birmans never trouble themselves about the religious opinions of any sect, nor disturb their ritual ceremonies, provided they do not break the peace, nor interfere with their own divinity, Gautama.

After some time spent at Rangun, while the fate of the embassy was still in suspense, a letter came from the Viceroy of Pegu, with the intelligence that an imperial mandate had arrived, directing that preparations should be made for conveying the English Ambassador and his suite, by water, to the capital; and that the Viceroy himself should accompany them. They left Rangun on the 30th May, and two days afterward they entered the Iravati, on which the whole subsequent navigation was performed. The rapid current of the stream rendered the journey tedious, and extremely laborious to the people of the boats. The banks of the river presented great variety of scenery; sometimes an unproductive waste of desolate country; sometimes large cities, with their gilded temples and grotesque architecture, extended along the sides; sometimes commodious villages, seated on the shore, combined the labours of the husbandman with the more lucrative occupations of commerce; and frequently the banks were shaded by groves of pipal and mango trees, while the distant mountains of Aracan appeared covered with forests of lofty teak. At Yainangheum (or Petroleum Creek) a piece of stone was brought

brought to the author, which he was assured had been petrified wood. He says: 'I picked up several lumps of the same, in which the grain of the wood was plainly discerned; it was hard, siliceous, and seemed composed of different lamina. The Birmanians said it was the nature of the soil that caused this transmutation; and added, that the petrifying quality of the earth at this place was such, that leaves of trees shaken off by the wind, were not unfrequently changed into stone, before they could decay by time.'—The face of the neighbouring country was sterile, and the trees were stunted in their growth.—The pits which supply the whole empire with oil are some miles inland; the ground which yields it is farmed by government. The pit which the author inspected was 37 fathoms deep, but the depth of Petroleum could not be ascertained.

At Tirupmeu (Chinese Town), the Keenduem joins the Iravati, after having divided the country of Cassay from that of Ava; it is reported to have its source in a lake three months' journey to the northward, and is navigable as far as the Birman territories extend. 'As our distance from Amrapura diminished, towns and villages recurred at such short intervals, that it was in vain to inquire the name of each distinct assemblage of houses; each, however, had its name, and was for the most part inhabited by one particular class of people, professing some separate trade, or following some peculiar occupation.' The seat of government, and with it the inhabitants of Aungwa, or Ava, have been removed thence to Amrapura, by the caprice, superstition, or policy of the reigning monarch. Ava is totally deserted, and the walls are mouldering to decay. The new capital is seated some miles higher up the river, on the banks of a lake which communicates with the Iravati. 'On entering the lake, the number of boats that were moored as in a harbour, to avoid the influence of the sweeping flood, the singularity of their construction, the height of the waters, which threaten inundation to the whole city, and the amphitheatre of lofty hills that nearly surrounded us, altogether presented a novel scene, exceedingly interesting to a stranger.' The absence of the King from his capital gave time to Major Symes to prosecute his inquiries into the manners, laws, and opinions of his new acquaintances,—after he had taken possession of the habitation allotted for the embassy; which was furnished in every respect conformably to the Birman notions of convenience and comfort, and situated near a mansion occupied by ambassadors from the provincial government of Yunan in China.

The Birmanians, says the author, are Hindus; not votaries of Brahma, but sectaries of Buddha. It is to be lamented that the

Major has not informed us whether the traditionary history of this personage, preserved by his votaries, corresponds with the inscriptions discovered in Hindustan. Do the Birmans admit that Buddha was born in Bengal?

'Gautama is said to have been a philosopher, and is by the Birmans believed to have flourished 2300 years ago: he taught, in the Indian schools, the heterodox religion and philosophy of Buddha. The image that represents Buddha is called Gautama, which is now a commonly received appellation of Buddha himself: this image is the primary object of worship in all countries situated between Bengal and China. The sectaries of Buddha contend with those of Brahma for the honor of antiquity, and are certainly far more numerous, The Singalese in Silan are Buddhists of the purest source, and the Birmans acknowledge to have originally received their religion from that island. It was brought, say the priests, first from Silan to Aracan, and thence was introduced into Ava, and probably into China; for the Birmans assert with confidence, that the Chinese are Buddhists.'

Major Symes observes that this assertion was corroborated by the ambassadors from China prostrating themselves before an image of Gautama, in his presence; and by the Bonzes wearing yellow garments, like the Birman priests. The metempsychosis constitutes a part of the system of Buddha; but we wish that the Major had furnished us with some more definite idea of their general belief. Does the mysterious union of the three powers of nature with nature herself, on which the whole Hindu mythology rests, form a part of the Buddhist's creed? Is the worship of the Devata enjoined, and is the mythology of the Puranas admitted or rejected?

The laws of the Birmans, it is here said, like their religion, are Hindu. This matter is also involved in much perplexity; for Major Symes informs us, that the laws of Menu furnished the basis of their national jurisprudence; yet the Birmans are not separated into casts, though this be the fundamental principle of the Indian institutions; abstract it, and the whole fabric vanishes into air. Again, the Birmans require celibacy in the priesthood; and this unnatural injunction removes their system still farther from any similarity with that of the Brahmans, with whom celibacy is a crime, and want of children an irreparable misfortune, in both worlds.

'The Birman system of jurisprudence (says Major S.) is replete with sound morality, and in my opinion, is distinguished above any other Hindu commentary for perspicuity and good sense; it provides specifically for almost every species of crime that can be committed, and adds a copious chapter of precedents and decisions to guide the inexperienced, in cases where there is doubt and difficulty. Trial by ordeal and imprecation are the only absurd passages in the book; but on the subject of women it is, to an European, offensively indecent;

sent; like the immortal Menu, it tells the prince and the magistrate their duty, in language austere, manly, and energetic.'

The first commission of theft is not punished capitally, unless the amount stolen exceeds 100*l.* sterling; capital sentences decreed by inferior magistrates are revised first by the grand council, and afterward by the King, before punishment is inflicted; an appellate jurisdiction exists also in civil causes.

The ceremonial of the Birman court is ascertained with much precision and exactness. The dresses indicate the rank of the wearer. There are no hereditary dignities: but the order of nobility which accrues from official distinctions is marked by the *tsaloe* or chain, of which there are different degrees, distinguished by the number of strings, or small chains, that compose the ornament.

'The court dress of the Birman nobility is very becoming; it consists of a long robe, either of flowered satin or velvet, reaching to the ankles, with an open collar and loose sleeves; over this there is a scarf, or flowing mantle, that hangs from the shoulders, and on their heads they wear high caps made of velvet, either plain, or of silk embroidered with flowers of gold, according to the rank of the wearer. Ear-rings are a part of male dress; persons of condition use tubes of gold about three inches long and as thick as a large quill, which expand at one end like the mouth of a speaking trumpet.'—

'The Birmans in their features bear a nearer resemblance to the Chinese than the natives of Hindustan. The women, especially in the northern part of the empire, are fairer than Hindu females, but not so delicately formed; they are, however, well made, and in general inclined to corpulence: their hair is black, coarse, and long. The men are not tall in stature, but active and athletic; they have a very youthful appearance, from the custom of plucking their beards instead of using the razor: they tattoo their thighs and arms into various fantastic shapes and figures, which they believe operate as a charm against the weapons of their enemies. Neither the men nor women are so cleanly in their persons as the Hindus of India, among whom diurnal ablution is a religious as well as a moral duty.'

'Marriages among the Birmans are not contracted till the age of puberty; the contract is purely civil; and the law prohibits polygamy, though concubinage be admitted. They burn their dead on a funeral pile six or eight feet high, made of billets of dried wood, laid across, with intervals to admit a circulation of air, and increase the flame. The priests walk round the pile, reciting prayers to Gautama until the fire reaches the body, when the whole is quickly reduced to ashes: the bones are afterwards gathered and deposited in a grave. Persons of high distinction are embalmed, and their remains preserved six weeks or two months after decease, before they are committed to the funeral pile.'—

'Of the population of the Birman dominions, I could only form a conclusion, from the information I received of the number of cities, towns, and villages in the empire; these, I was assured by a person

who might be supposed to know, and had no motive to deceive me, amount to 8000, not including the recent addition of Aracan. If this be true, which I have no reason to doubt, and we suppose each town on an average, to contain 300 houses, and each house 6 persons, the result will determine the population at fourteen millions, four hundred thousand. Few of the inhabitants live in solitary habitations; they mostly form themselves into small societies, and their dwellings thus collected compose their ruas, or villages; if, therefore, we reckon their numbers, including Aracan, at seventeen millions, the calculation may not be widely erroneous; I believe it rather falls short of than exceeds the truth.'

The tithe of all produce, and of foreign goods imported, constitutes the revenue of the state, and is mostly levied in kind; the salaries of the officers, and allowances to the royal family, are paid by assignments of land; and the coffers of his Birman Majesty are supposed to be extremely well supplied. The Birmans may be denominated a nation of soldiers, but the regular military establishment only consists of the royal Guard, and such as are necessary to preserve the police. When an army is to be raised, the provincial courts determine the number which each place must furnish, with a reference to the relative population. The most respectable part of their military force is their establishment of war boats.—The appearance and vigor of the natives bore testimony to the salubrity of the climate; the seasons are regular; and the extremes of heat and cold are seldom experienced.

'The soil of the southern provinces of the Birman empire is remarkably fertile, and produces as luxuriant crops of rice as are to be found in the finest parts of Bengal. Farther northward, the country becomes irregular and mountainous; but the plains and vallies, particularly near the river, are exceedingly fruitful; they yield good wheat, and the various kinds of small grain which grow in Hindustan; as likewise legumes, and most of the esculent vegetables of India. Sugar canes, tobacco of a superior quality, indigo, cotton, and the different tropical fruits, in perfection, are all indigenous products of this favoured land.'

'The kingdom of Ava abounds in minerals; six days journey from Bamu, near the frontiers of China, there are mines of gold and silver; there are also mines of gold, silver, rubies and sapphires at present open on a mountain near the Keenduem; but the most valuable and those which produce the finest jewels are in the vicinity of the capital. Precious stones are found in several other parts of the empire. The inferior minerals, such as contain iron, tin, lead, antimony, arsenic, sulphur, &c. are met with in great abundance; amber, of a consistence unusually pure and pellucid, is dug up in large quantities near the river. Diamonds and emeralds are not produced in any part of the Ava empire; but it affords amethysts, garnets, very beautiful chrysolites, jasper, loadstone, and marble.'

The

The marble is equal to the finest which Italy produces, but it is appropriated solely to compose the images of Buddha.—The Birmans, like the Chinese, have no coin; silver in bullion, and lead, are the current monies of the country.—In the following passage, the author contrasts the national character of this people with that of their western neighbours :

‘ Notwithstanding the small extent of the barrier which divides them, the physical difference could scarcely be greater, had they been situated at the opposite extremities of the globe. The Birmans are a lively, inquisitive race, active, irascible, and impatient ; the character of their Bengal neighbours is too well known, as the reverse, to need any delineation ; the unworthy passion of jealousy, which prompts most nations of the east to immure their women within the walls of a haram, and surround them with guards, seems to have scarcely any influence over the minds of this extraordinary and more liberal people. Birman wives and daughters are not concealed from the sight of men, and are suffered to have as free intercourse with each other as the rules of European society admit ; but in other respects women have just reason to complain of their treatment among the Birmans ; they are considered as not belonging to the same scale of the creation as men ; the evidence of a woman is not considered as of equal weight, nor is she allowed to ascend the steps of a court of justice.’

The difference is indeed remarkable between the nations, in their treatment of the sex ; for the Birman women are employed in the most laborious offices, without any idea of seclusion. The author saw a woman of rank at Rangun, wife of the Governor of Dalla, who superintended the building of a ship, and spent most part of her time with the artificers, to keep them to their duty.

‘ The Birmans in some points of their disposition, display the ferocity of barbarians, and in others, all the humanity and tenderness of polished life : they inflict the most savage vengeance on their enemies ; as invaders, desolation marks their track, for they spare neither sex nor age ; but at home they assume a different character ; there they manifest benevolence, by extending aid to the infirm, the aged, and the sick ; filial piety is inculcated as a sacred precept, and its duties are religiously observed. A common beggar is no where to be seen : every individual is certain of receiving sustenance, which, if he cannot procure by his own labor, is provided for him by others.’

The Birman month is divided into four weeks of seven days each. The names by which the days are distinguished are in all probability those of the planets, following the same arrangement as prevails in Europe : as we infer from observing the Sanscrit names of the planets Mercury, Venus, and Saturn, for Wednesday, Friday, and Saturday. The other names are either peculiar to the Birmans, or have been imperfectly caught

caught by Major Symes; since the Siamese have the same names for the planets, and for the days of the week, with those used by the Brahmans.

‘The Birmans are extremely fond both of poetry and music: they have epic as well as religious poems of high celebrity. Some of their professional musicians display considerable skill and execution, and the softer airs are pleasing even to an ear unaccustomed to such melody.’

Major Symes informs us that the Pali, the sacred language of the priests of Buddha, is thought to be nearly allied to the Sanscrit of the Brahmans; and that there is certainly much of that holy idiom engrafted on the vulgar language of Ava, by the introduction of the Hindu religion. The priests have a character peculiar to their sacred language, and another character is used in writing the Birman tongue. The author has exhibited a specimen of both, and has given the Birman alphabet with the corresponding characters in Devanagari; and the sounds which they express in Roman letters. Unhappily, they have been transposed by some inadvertence, for the two latter do not always correspond; of the first, we are unqualified to judge: but the vowels of both are omitted.

The Birman empire appears to include the space between the 9th and 26th degrees of north latitude, and between the 92d and 107th degree of longitude east of Greenwich; about 1050 geographical miles in length, and 600 in breadth. It is likely that it may extend still farther north, and the breadth is in many places very inconsiderable. The embassy will probably produce some very important corrections in the geography of that part of Asia, particularly in the origin and course of the rivers which water the eastern peninsula: but we forbear to state them, because they appear still to require future elucidation.

The 30th of August was the day fixed for presenting the English Ambassador to the King of the Birmans. Our limits will by no means admit of detailing the whole ceremonial, previously to entering the palace: but we shall extract some particulars:

‘On approaching the gate, the greater part of our attendants were stopped, and not permitted to follow us; and we were desired to put off our shoes, with which we immediately complied. The area we now entered was spacious, and contained the Lotu or grand hall of consultation and of audience; where the Wangis meet in council, and where affairs of state are discussed and determined. Within this inclosure there is an inner court, separated by a brick wall, which comprehends the palace, and all the buildings annexed to the royal residence. Within the gate a troop of tumblers were performing their feats, while dancing girls were exhibiting their graces

in the open air, and on the bare ground, to the sound of no very harmonious music. We were next ushered up a flight of stairs into a very noble saloon, or open hall, called the Lotu, where the court was assembled in all the pomp that Birman grandeur could display. On entering this hall, a stranger cannot fail to be surprised at the magnificence of its appearance; it is supported by seventy-seven pillars, disposed in eleven rows, each consisting of seven. The space between the pillars I judged to be about twelve feet, except the central row, which was probably two feet wider. The roof of the building is composed of distinct stages, the highest in the centre. The row of pillars that supported the middle, or most lofty roof, we judged to be thirty-five or forty feet in height; the others gradually diminish as they approach the extremities of the building, and those which sustain the balcony are not more than twelve or fourteen feet. At the farther part of the hall, there is a high gilded lattice, extending quite across the building, and in the centre of the lattice is a gilded door, which, when opened, displays the throne; this door is elevated five or six feet from the floor, so that the throne must be ascended by means of steps at the back, which are not visible, nor is the seat of the throne to be seen, except when the king comes in person to the Lotu. At the bottom of the lattice there is a gilt balustrade, three or four feet high, in which the umbrellas and several other insignia of state were deposited. The royal colour is white, and the umbrellas were made of silk of that colour, richly bespangled with gold. Within this magnificent saloon were seated, on their inverted legs, (the posture of respect,) all the princes and principal nobility of the Birman empire, each person in the place appropriated to his particular rank and station: proximity to the throne is, of course, the most honourable station, and this station was occupied by the princes of the blood and great officers of state. The heir apparent sat on a small stool, about six inches high; the other princes on fine mats. The space between the central pillars that front the throne, is always left vacant, for this curious reason, that his Majesty's eyes may not be obliged to behold those, whom he does not mean to honour with a look.—

‘In a few minutes, eight Brahmans dressed in white sacerdotal gowns and silk caps of the same colour, studded with gold, assembled round the foot of the throne, within the balustrade, and recited a long prayer in not unpleasing recitative; this ceremony lasted a quarter of an hour. When they had withdrawn, the letter from the Governor-General, which I delivered to the Wundoc, was placed on a silver tray in front of the railing, and the reader advanced into the vacant space, and made three prostrations, touching the ground each time with his forehead; he then read, or rather chanted, in a loud voice, what I understood was a Birman translation of the letter. When this was done, the reader repeated his prostrations, and next proclaimed a list of presents for the King. These several readings being finished, he repeated his obeisances and retired; after an interval of a few minutes, an officer advanced, and proposed a question to me, as if from his Majesty; on receiving my answer he withdrew, as it might be supposed, to communicate the reply; and returned in an adequate time

time to ask another: thus he put three separate questions to me which were as follows; You come from a distant country; how long is it since you arrived? How were the King, Queen, and royal family of England, when the last accounts came from thence? Was England at peace or war with other nations? and was your country in a state of disturbance?—

‘These were all the questions that were proposed, neither the Chinese nor any other person being interrogated. In a few minutes after my last reply had been conveyed, a very handsome dessert was brought in, and set before us; it consisted of a variety of sweet meats, as well China as Birman; pickled tea-leaf, and beetle, formed part of the entertainment, which was served up in silver, china, and glass-ware; there appeared to be not less than a hundred different small dishes; we tasted of a few, and found some of them very palatable; but none of the courtiers partook, or moved from their places.’

At this pretended introduction, the King did not appear; and Major Symes afterward learned that his non-appearance on such occasions was not customary, nor in this case accidental, but that it was predetermined, in order to afford a pretext for reporting that the representative of the English had delivered his dispatches, and tendered tribute, (for so they denominated the presents,) without being honored with an interview by their King. The Ambassador consequently thought it his duty to remonstrate in a very spirited manner, and his expostulations were apparently productive of benefit. The commercial arrangements which he was empowered to propose, being mutually advantageous to both nations, were adopted without difficulty; and, at his audience of leave, the Major was favoured with a personal interview by the Monarch, or rather with a sight of him, since all conversation was banished by the etiquette of this ceremonious court. The saloon in which he was received was equally splendid with the first.—Of the person of the Monarch, we have the following account:

‘We had been seated little more than a quarter of an hour, when the folding doors that concealed the throne opened with a loud noise, and discovered his Majesty ascending a flight of steps, that led up to it from an inner apartment; he advanced but slowly, and seemed not to possess a free use of his limbs, being obliged to support himself with his hands on the balustrade. I was informed, however, that this appearance of weakness did not proceed from any bodily infirmity, but from the weight of the regal habiliments in which he was clad; and if what we were told was true, that he carried on his dress upwards of fifty pounds avoirdupois of gold, his difficulty of ascent was not surprising. On reaching the top he stood for a minute, as though to take breath, and then sat down on an embroidered cushion with his legs inverted. His crown was a high conical cap, richly studded with precious stones; his fingers were covered with rings, and

and in his dress he bore the appearance of a man cased in golden armour, whilst a gilded, or probably a golden wing on each shoulder, did not add much lightness to his figure. His looks denoted him to be between 50 and 60 years old, of a strong make, in stature rather beneath a middle height, with hard features and of a dark complexion; yet the expression of his countenance was not unpleasing, and seemed, I thought, to indicate an intelligent and inquiring mind.

On the first appearance of his Majesty, all the courtiers bent their bodies, and held their hands joined in an attitude of supplication. Nothing further was required of us, than to lean a little forward, and to turn in our legs as much as we could; not any act being so unpolite, or contrary to etiquette, as to present the soles of the feet towards the face of a dignified person. Four persons dressed in white caps and gowns, chanted the usual prayer at the foot of the throne: an officer then advanced into the vacant space before the King, and recited in a musical cadence, the name of each person who was to be introduced on that day, and the present of which, in the character of a suppliant, he entreated his Majesty's acceptance. My offering consisted of two pieces of Benares gold brocade; Dr. Buchanan and Mr. Wood each presented one. When our names were mentioned, we were separately desired to take a few grains of rice in our hands, and joining them, to bow to the King as low as we conveniently could, with which we immediately complied. When this ceremony was finished, the King uttered a few indistinct words, to convey, as I was informed, an order for investing some persons present, with the insignia of a certain degree of nobility: the imperial mandate was instantly proclaimed aloud by heralds in the court. His Majesty remained only a few minutes longer, and during that time he looked at us attentively, but did not honour us with any verbal notice, or speak at all, except to give the order abovementioned. When he rose to depart, he manifested the same signs of infirmity as on his entrance; after he had withdrawn, the folding doors were closed, and the court broke up.

The houses of the Birmans are constructed either of wood or mats; brick buildings being solely appropriated to edifices devoted to religious purposes, or for the residence of the royal family. The use of elephants, too, of which his Majesty is the sole proprietor, (he having about 6000,) is not permitted but to those who are dignified with that privilege. The imperial library is contained in large chests, curiously ornamented with gilding and japan.

The books were regularly classed, and the contents of each chest were written in golden letters on the lid. The librarian opened two, and shewed me some very beautiful writing on thin leaves of ivory, the margins of which were ornamented with flowers of gold, neatly executed. I saw also some books written in the antient Pali, the religious text. Divinity was the subject of most; but history, music, medicine, painting, and romance, had their separate treatises. The volumes were disposed under distinct heads, regularly numbered;

numbered ; and if all the other chests were as well filled, as those that were submitted to our inspection, it is not improbable that his Birman Majesty may possess a more numerous library, than any potentate from the banks of the Danube to the borders of China.'

The magnificence of the temples, or perhaps more properly the monasteries, surpasses description ; we insert the author's account of that in which he visited the high-priest :

' Being prepared, we were conducted into a spacious court, surrounded by a high brick wall, in the centre of which stood the Kisum, an edifice not less extraordinary from the style of its architecture, than magnificent from its ornaments, and from the gold that was profusely bestowed on every part. It was composed entirely of wood, and the roofs, rising one above another in five distinct stories, diminished in size as they advanced in height, each roof being surrounded by a cornice curiously carved and richly gilded. The body of the building, elevated 12 feet from the ground, was supported on large timbers driven into the earth after the manner of piles, of which there were probably 150 to sustain the immense weight of the superstructure. On ascending the stairs, we were not less pleased than surprized at the splendid appearance which the inside displayed ; a gilded balustrade, fantastically carved into various shapes and figures, encompassed the outside of the platform. Within this, there was a wide gallery that comprehended the entire circuit of the building, in which many devotees were stretched prostrate on the floor. An inner railing opened into a noble hall, supported by colonnades of lofty pillars ; the centre row was at least fifty feet high, and gilded from the summit to within four feet of the base, which was lackered red. In the middle of the hall there was a gilded partition of open latticed work, fifteen or twenty feet high, which divided it into two parts from north to south. The space between the pillars varied from twelve to sixteen feet, and the number, including those that supported the galleries, appeared to be not fewer than one hundred, which, as they approached the extremities, diminished in height ; the outermost row not exceeding fifteen feet. The bottom of these was cased in sheet lead as a defence against the weather. A marble image of Gautama, gilded, and sitting on a golden throne, was placed in the centre of the partition ; and in front of the idol, leaning against one of the pillars, we beheld the high priest sitting on a sattin carpet. He was encompassed by a circle of Rhahaans, from whom he could be no otherwise distinguished, than by his preserving an erect position ; whilst the others bent their bodies in an attitude of respect, with their hands joined in a supplicating manner. On entering the hall, the Birmans and the Chinese, who accompanied us, prostrated themselves before the figure of Gautama, after which they kneeled down and made their reverence to the high-priest, touching the ground with their foreheads, whilst we took our seats on fine mats, that were spread at a little distance from him.'

The objects of the mission being achieved, the Ambassador left Amrapura on the 25th of October : returned to Rangun, favoured

favoured by the current of the river; and left that port for Calcutta, after a residence of ten months in the Birman dominions.—The novelty of the scene, the superior opportunities enjoyed by Major Symes for procuring authentic information, and the ability with which he availed himself of the advantages of his station, have already induced us to exceed our usual limits: but we must insert one extract more.

* The Birmans, under their present monarch, are certainly rising fast in the scale of oriental nations; and it is to be hoped, that a long respite from foreign wars, will give them leisure to improve their national advantages. Knowledge increases with commerce; and as they are not shackled by any prejudices of casts, restricted to hereditary occupations, or forbidden from participating with strangers in every social bond, their advancement will, in all probability, be rapid. At present, so far from being in a state of intellectual darkness, although they have not explored the depths of science, or reached to excellence in the finer arts, they yet have an undeniable claim to the character of a civilized and well-instructed people. Their laws are wise, and pregnant with sound morality; their police is better regulated than in most European countries; their natural disposition is friendly, and hospitable to strangers; and their manners rather expressive of manly candor, than courteous dissimulation: the gradations of rank, and the respect due to station, are maintained with a scrupulosity which never relaxes. A knowledge of letters is so widely diffused, that there are no mechanics, few of the peasantry, or even the common watermen, (usually the most illiterate class,) who cannot read and write in the vulgar tongue. Few, however, are versed in the more erudite volumes of science, which, containing many Sanscrit terms, and often written in the Pali text, are (like the Hindu Sastras) above the comprehension of the multitude; but the feudal system, which cherishes ignorance, and renders man the property of man, still operates as a check to civilization and improvement. This is a bar which gradually weakens, as their acquaintance with the customs and manners of other nations extends; and unless the rage of civil discord be again excited, or some foreign power impose an alien yoke, the Birmans bid fair to be a prosperous, wealthy, and enlightened people.'

Our ample extracts must have convinced our readers that the apology, which the author's modesty has induced him to offer for the style of his work, was at least unnecessary; and that in him the military profession has not been unpropitious to literary attainment: of which, indeed, it may be said, "*in pace niteat, in bella non obsolescat.*" We had intended to offer some observations on the Sanscrit names of cities and countries situated in the peninsula; and we had prepared some account of Gautama, the present representative of Buddha, who is frequently mentioned in the wars of the Curus and Pandus, his son Cripa (mercy) being the preceptor of the latter in archery and tactics:

but our limits again admonish us to conclude, and to take our leave of a publication which will probably attract, and will certainly gratify, the public curiosity *. Several well executed delineations of temples, of dresses, and of plants, augment the value of the work ; and the latter are accompanied by scientific descriptions.

ART. II. *The Works of Sir William Jones.* Large 4to. 6 Vols. 10 Guineas in Boards. Robinsons. 1799.

“THE best monument that can be erected to a man of literary talents is a good edition of his works.” So thought the lamented Sir William Jones; and the elegant publication now before us will unquestionably prove a lasting monument of the profound erudition, the comprehensive genius, and the unwearied application of its author. We should have considered ourselves as reprehensible, had we omitted to lay before the public an account of the productions of so eminent a writer, as they reached our knowledge : this duty we fulfilled with all possible attention and respect†; and those which have hitherto escaped our observation, and to which we must now advert, do not constitute the most important part of his multifarious compositions; though they will be found to illustrate, in a high degree, the variety and extent of the author’s attainments in most branches of literature. We shall select them in the order in which they now occur.

Inscriptions on the Staff of Firuz Shah.—This singular monument in the vicinity of Delhi, though ascribed by an erroneous tradition to Firuz Shah, was manifestly constructed before the capture of that city by the Moslems. It bears several inscriptions, partly in Nagari letters, and partly in a character yet unknown. Five of them are in Sanscrit, and these Sir William has translated; they discover that it was erected to the memory of Visala Deva, King of Sacambhari, probably A.D. 67.

On the Baya, or Indian Cross-beak.—This is the bird described by M. de Buffon, under the name of “*Grosbec d’Abyssinie.*” Its extreme docility, of which surprizing instances are adduced in this article, has been overlooked by that naturalist; who, indeed, derived his knowledge of this variety entirely from Mr. Bruce.

* We have heard, indeed, that such has already been the case, the first edition being all sold in the space of two months.

† Our General Index, 3 vols. and the Index and Table of Contents to each volume of the New Series, will direct to the former labours of Sir William Jones.

On the Pangolin of Bahar.—This animal, which seems to constitute the first step between the quadruped and the reptile, differs from that described by Buffon, in having scarcely any neck, and a short and obtuse tail, instead of a very long one.

Six Charges to the Grand Jury at Calcutta.—These impressive addresses, besides affording an admirable model of dignified composition, throw considerable light on the state of society among the lower orders in the capital of our Indian dominions; and they discover the disorderly habits incident to a numerous population, facilitated by a genial atmosphere, and a bountiful soil.

‘Excessive luxury, (says Sir W.) with which the Asiatics are too indiscriminately reproached in Europe, exists indeed in our settlements, but not where it is usually supposed: not in the higher, but in the lowest, condition of men: in our servants, in the common seamen frequenting our port, in the petty workmen and shopkeepers of our streets and markets: there live the men, who, to use the phrase of an old statute, sleep by day and wake by night, for the purposes of gaming, debauchery, and intoxication. The inebriating liquors, which are extracted from common trees, and the stupifying drugs, which are easily procured from the fields and thickets, afford so cheap a gratification, that the lowest of mankind purchase openly, with a small part of their daily gains, enough of both to incapacitate them by degrees for any thing that is good, and render them capable of any thing that is evil; and excess in swallowing these poisons is so general, that, if the state had really been lighted up at the higher extremity, as it certainly is at the lower, it must inevitably have been consumed.’

The little respect paid both by the Mohammedan and Hindu natives, to the sacred obligation of an oath, is feelingly deplored by the learned Judge, as an evil materially obstructive of essential justice.—The fifth charge exhibits an able and perspicuous comment on the general form of an oath administered to grand jurors; and the last delivers some important observations on the inestimable value of the trial by jury.

‘It is agreed by all, (said the Judge) who have coolly and impartially studied our noble constitution, as declared by many statutes from the great charter to the bill of rights, all which, you know, are solemn recognitions of our antient public law, that three peculiar advantages are conferred by that sacred law on the people of England, or on all subjects, who are not noble; but may, if they please, be independent; first, a distinct unalienable third share of the legislative power; next, a right, coupled with a duty, of keeping and using arms for the defence of their persons and habitations, as well as of their several counties, when the sheriffs shall call for their aid: thirdly, the right of being tried, when impeached or accused, by their equals freely chosen, instead of appointed officers, to whom they cannot except. Now, should the time

ever come (may it long, very long, be averted!) when the servants of the crown, through the blandishments of that patronage with which they are usually intrusted, shall obtain over both houses an influence limited only by their prudence in exerting it: and should the day ever come (which to me would seem no less disgraceful) when the counties of England shall be wholly unable to defend themselves against riots, insurrections, or invasions, without the support of a standing army, you must be sensible, that, in those events, the trial by jury would be the only anchor left, that could preserve our constitution from total shipwreck.'

At the end of the charge, the learned Judge observes;

'To conclude, though all, who hear me, have, I am persuaded, the same generous sentiments with myself on this point, yet I was desirous of impressing it forcibly on your minds; for, should our numerous fellow subjects, who will, I hope, revisit their common country, carry back with them an indifference, contracted at this distance from it, to the principles of its public law, some future age (perhaps an age not very distant) may have just occasion to exclaim: "It had been happy for us, if a British dominion had never been established in Asia."

Correspondence with the Government of Fort William.—In this correspondence, after having adverted to the statute which requires the Judges to decide controversies between Hindu and Mohammedan parties, according to their respective laws of contracts, and of succession to property, Sir William suggests the necessity of obtaining a complete digest of those laws, after the model of Justinian's admirable pandects, in order to give the natives a permanent security for the due administration of justice. His patriotic offer of gratuitously superintending the compilation, and of translating it, was gratefully embraced by the Government; and we learn in the next article, '*A letter to the Right Hon. Henry Dundas,*' that the portion of the Digest, which comprehends the jurisprudence of the Hindus, was completed in nine volumes. We insert the conclusion of this letter:

'I entreat you, Sir, to lay before his Majesty, my humble supplication for his gracious permission to resign my judgeship in the year 1795, or (if the Digest should not then be completed) in 1796; it being my anxious wish to pass the remainder of my life in studious retirement, though devoted, as I ever have been, to the service of my King and my Country, and of that recorded constitution which is the basis of our national glory and felicity.'

Al Sirajiyah, or the Mohammedan Law of Inheritance, with a Commentary, by Sir William Jones.—The text and commentaries of the Arabian lawyers have the same authority in the Mohammedan courts, which follow the system of Abu Hanifa, as those of Littleton and Coke in the courts at Westminster.

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They afford, in Sir William Jones's opinion, an easy solution of every case which can arise relative to property disputed by moderns, and are (he thinks) decisive of the long-contested question of Zemindary rights. Fields and houses are considered by these lawyers as heritable and disposeable property: but, if the King (as is asserted) were the only legal proprietor of the soil, this could not be the case. This reasoning, however, is far from conclusive: but the controversy is decided, and we doubt not in a manner conformable to the soundest dictates of policy; though possibly in opposition to the practice of the Mogul government. Sir William's translation of this law tract, and still more his own perspicuous commentary on it, must prove eminently useful in India, by affording a check to the expositions of the Maulavies, which guide the judicial decisions in civil suits.—The nature of the subject scarcely admits of an extract.—The legacies of a Musulman, to the prejudice of his heir, must not exceed a third part of the property left by him, after his debts are discharged.—There are four impediments to succession; slavery, homicide, difference of religion, and difference of country or allegiance.—The law supposes the longest possible period of gestation to be two years; the shortest six months.—An absent person is not presumed to be dead till seventy years have elapsed from the day of his birth.—The Arabian law knows no distinction between real and personal property; it devolves by ascent, as well as by descent; and, on failure of lineal male issue, it is divided in relative proportions, regulated by the number and degree of consanguinity of the surviving kindred. In the adjustment of these proportions to every possible case, this tract is chiefly occupied, and in supplying the arithmetical rules applicable to each.

An Essay on the Poetry of Eastern Nations.—This and the following articles were published previously to Sir William's departure for India. The delightful climate of Arabia Felix, its romantic scenery, the spicy fragrance of its vegetable productions, the pastoral manners of its inhabitants, and the sudden transitions incident to an unsettled life, might, *a priori*, lead to an inference that, if poetry were cultivated in such a state, it would abound in lofty images, in rich metaphors, and interesting descriptions:—but, in addition to these advantages, the Arabians are extremely addicted to the softer passions, and possess a language singularly adapted to poetry. Thus favoured by nature, it is not wonderful that their poets should have attained a high degree of excellence; and though they may be inferior to the most celebrated poets of Greece and Rome, their productions are recommended to us by their novelty, which those of the latter have long lost. The antients copied

nature, and the moderns copy them. The Arabians drew from the same source as the Greeks: but the difference in their manners, and in the objects with which each was familiar, has occasioned a remarkable dissimilitude in the nature and use of their imagery. It should always be remembered, that an expression which appears to us turgid, or a metaphor which seems forced, might be natural and unaffected in the mouth of an Arabian shepherd. Since the conquest of Persia, and the introduction of Islamism, the poets of that country have borrowed the measures and forms of their poems from their conquerors. 'The general character of that nation,' says Sir William Jones, 'is softness and love of pleasure;' and though their docility readily admits of martial discipline, 'yet the greater part of them, in the short intervals of peace that they happen to enjoy, constantly sink into a state of inactivity, and pass their lives in a pleasurable, yet studious retirement.' The Persians, as we have said, adopted the poetical measures of the Arabians: but they communicated to the Turks not only their numbers, but a taste for poetry. Sir William has inadvertently erred in attributing to the descendants of Tamerlane, the introduction of the Persian language and poetry into India: these were well known and highly cultivated at the courts of the Patan princes, both at Delhi and in the Decan; on the ruins of whose thrones, the descendants of Tamerlane founded their empire.

Essay on the Arts commonly called Imitative.—The object of this essay is to prove that, though poetry and music certainly have a power of imitating the manners of men, and several objects in nature, yet their greatest effect is not produced by imitation, but by a very different principle. Poetry, the author defines to be the language of the violent passions, expressed in exact measure, with strong accents and significant words; and true music to be no more than poetry delivered in a succession of harmonious sounds, so disposed as to please the ear. They operate on our minds by sympathy and substitution, and are termed beautiful or sublime conformably to the quality of that impression.

The Muse Recalled, an Ode: An Ode in imitation of Alceus; and an Ode in imitation of Callistratus. These classical poems abound with the appropriate beauties peculiar to their respective styles. A few verses, selected from the beginning of the last ode, will shew all the fire and rapid harmony of lyric poetry:

' Verdant myrtle's branchy pride
Shall my biting faulchion wreath:
Soon shall grace each manly side
Tubes that speak, and points that breathe.

' Thus,

‘ Thus, Harmodius, shone thy blade!
 Thus, Aristogiton, thine!
 Whose, when Britain sighs for aid,
 Whose shall now delay to shine?
 ‘ Dearest youths, in islands blest,
 Not like recreant idlers dead,
 You with fleet Pelides rest,
 And with godlike Diomed.
 ‘ Verdant myrtle’s branchy pride
 Shall my thirsty blade intwine;
 Such, Harmodius, deck’d thy side!
 Such, Aristogiton, thine!’

Character of John Lord Ashburton.—The talent of portrait-writing, so much cultivated formerly in France, and which has preserved agreeable delineations of the court of Louis the Fourteenth, is here practised by our author with apparent success. Of the likeness, we cannot judge: but the colors are strong, and paint a man of vigorous intellect, ready wit, and flowing eloquence, alive to all the sensations of filial and parental tenderness.

Ad Libertatem Carmen.—This spirited ode is in part a translation from Collins’s Ode to Liberty: we regret that our limits will not admit of an extract.

Lettre à Monsieur A—du P— [Anquetil Duperron]; *dans laquelle est compris l’Examen de sa Traduction des Livres attribués à Zoroastre.*—The vanity, petulance, and ingratitude displayed by the French traveller, in his work intitled “Zendavesta,” seem for once to have overcome the mild philosophy of Sir William Jones, and to have produced a letter replete with sarcastic severity. The only question in this controversy, which can now prove interesting, is whether Sir William, after his subsequent researches into oriental literature, continued to consider as the spurious productions of modern times, the works attributed by M. Anquetil to Zoroaster. This opinion he certainly retained: though the vocabularies exhibited by M. Anquetil, as extracted from the *Ruâiat*, be admitted as genuine specimens of the antient Pehlavi and Zend: if the latter, indeed, be not rather the name of a written character, and *avesta* that of the language which it expressed.

The remaining compositions now to be noticed were written during the author’s residence in India.

Hitopadesa of Vishnugarman.—Of these Eastern apologues we gave a copious account, when we treated of Mr. Wilkins’s translation of them*. The version now offered to the public is also a literal one; though Sir William Jones has elucidated a variety

* See Rev. vol. lxxvii. p. 568.

of passages which appear perplexed in the pages of the first translator. Why these gentlemen have called them the fables of Vishnuserman, we confess ourselves unable to conjecture; since the Arabian Tales might with equal propriety be intitled the Tales of Sheherazad: such being the names which the authors of these compositions have chosen to confer on the person who narrates the stories. Sir William observes that 'they are the most beautiful, if not the most antient collection of apologues in the world; and as the very existence of Esop, whom the Arabs believe to have been an Abyssinian, appears rather doubtful, I am not disinclined to suppose that the first moral fables, which appeared in Europe, were of Indian or Ethiopian origin.'

The single note which Sir William has annexed to his version contains a conjecture, on the cause of the name which the Persian translators have conferred on the author; and he thinks that Pilpay may probably be derived from "*Baidya Priya*," signifying a *favourite physician*. Were this admitted, it would prove incontestably that Vishnuserman was not the author: since, if any such person ever existed, he must have been a Brahman, and not a Baidya. It seems, however, to be assumed somewhat gratuitously that this whole work is not a compilation. In the introduction, the writer expressly mentions that the four parts of which his work consists are extracted from the Tantra and other works. In our Sanscrit copy, the book cited as the original is called the *Panch Tantra* (or five explanations); which, could it be procured, might elucidate the subject in question. Much humour, much vivacity, and occasionally verses of exquisite beauty and sublime morality, are interspersed through the Sanscrit work: but these beauties are not easily preserved in a literal translation. We insert a specimen.

' Though a crime be committed even in presence of a fool, he rejoices, like the chariot-maker, who had his wife and her lover over his head.

' In Srinagar, lived a carpenter, named Mandamati, or little sense; who knowing his wife to be unchaste, but not having with his own eye seen her with her lover, told her one day, he was going to another town, and took his leave: yet, without going far, he returned, and concealing himself in his house, lay under the bed. The adulterer, in full confidence that the husband was absent, was sent for in the evening, and sat sporting with her on the bed; when she, touching something with her foot, and concluding that it was her husband, began to lament. Her lover asked, what was the reason of this? She answered: He that is the lord of my life is absent, and this town, though full of inhabitants, appears to me like a desert. Why, said he, should this carpenter be an object of

of such affection? he who calls thee harlot!—Cruel man! said she, what dost thou say? Though sharp things be spoken, and though a wife be seen with a look of anger; yet, when her husband is appeased, she returns to her duty*. A husband is the chief ornament of a wife, though she have no other ornament; but though adorned, yet without him, she has no ornament. Thou, an adulterer, with whom the levity of my mind caused me to sin, art like a tumbula flower, worn a little while, and soon thrown aside: but my husband, by his supreme dominion, has power to give or sell me to the Gods or the Brahmens. What need is there of many words; in his life I live, and in his death I must die, as I certainly will. As many hairs as are in the human body, multiplied by a croire and half a croire, so many years will she live in heaven, who dies with her husband. As a charmer draws a serpent from his hole, thus a good wife taking her husband from his place of torture, enjoys happiness with him. When a faithful wife hears her husband is dead in a distant country, she abandons life, and accompanies him. If he be bound in hell with the strongest chains, yet she takes him by the hand, and leads him to heaven by the force of her piety. The carpenter hearing all this, thought within himself; I am a wonderful man, to possess such a wife! a wife who speaks of me so affectionately, whose love is innate. Saying this, he could not restrain himself, but raised on his head the couch, with his wife and her gallant.

To prove the sublime morality connected with the extravagant mythology of the Hindus, it were sufficient to quote the verses near the conclusion of the work: "Whether this person be of my tribe, or of another, is a consideration of the narrow-minded; but that of the great-minded is to hold all the world related to them. He is truly wise, who considers another's wife as his mother, another's gold as mere clay, and all other creatures as himself. The life of man is tremulous, as the reflection of the moon in water; let him, then, knowing it to be uncertain, perform actions which will hereafter be beneficial to him."

The enchanted Fruit; or the Hindu Wife: an Antediluvian Tale. This jeu d'esprit is founded on a story told by Bouchet, in his letter to Huet, Bishop of Avranches. It is related with a considerable portion of humour, not unlike the manner of Prior.

Eight Hymns to Hindu Deities.—These have been long so well known to the public, that our observations on them must now prove unseasonable. The mythology which they so

* We conceive that the learned translator has inadvertently mistaken his author's meaning in this verse. It should be rendered: "She is a desirable wife, who regards her husband with an engaging smile, though his words be harsh and his eyes inflamed with rage."

pleasingly illustrate is, at least, equally susceptible of poetical embellishment with that of the Greeks : but the latter is known to us from our infancy, and every allusion to it recalls an infinite variety of associations, which strengthen the impression. The author observes that his hymns are neither translations from any other poems, nor imitations of any ; and that they have nothing of Pindar in them except the measures. The first Nemean Ode is subjoined in a literal translation, in order to afford a distinct idea of the style and manner of that poet, to those who have not access to him in the original language.

An Extract from the Bhushanda Ramayan.—The several poems, which bear the name of Ramayan, recount the adventures of the incarnation of the preserving Power, in the person of Rama, sovereign of Ajodia, in the silver age. The praises of that divine hero are here sung with great devotion by a crow, who had undergone a variety of transmigrations, as a punishment for his presumption. The audience consisted of birds, and of gods in the form of birds.—The narrative is calculated to leave the impression that no such hero ever existed ; and that chronologers, who have attempted to fix the period of his existence, should first have inquired whether he existed at all. Does not the same impenetrable veil cover the real history of the heroes and demigods of antient Europe ? —From the orthography of this extract, we presume that it has been rendered into English from the Persian translation of the Ramayan.

Extracts from the Vedas.—These fragments consist of translations of passages in the Vedas, and appear to be materials selected by Sir William Jones towards elucidating a dissertation on the primitive religion towards Hindus. This dissertation was professedly intended to remove the veil from the supposed mysteries of the primæval Indian religion ; and it is much to be regretted that it was never completed, and that fragments, which are extremely interesting and curious, cannot be published with that elucidation which they would have received from the pen of the translator, and can receive from no other. We insert ‘ *The Gayatri, or holiest verse of the Vedas.* ’—‘ Let us adore the supremacy of that divine sun (opposed to the visible luminary) the Godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat. ’—The third extract we should have imagined not to be from the Vedas, but from the speech of Sanjaya in the Mahabharat, when consoling Dhritorashtra for the loss of his family, by descanting on the vanity of human life, and mentioning the mighty sovereigns who had departed

departed without leaving a trace of their existence. This opinion seems confirmed by the mention of Bharat, since allusions to the Vedas repeatedly occur in the story of his father Dushmanta, and must consequently have been composed before the reign of Bharat.

The Seasons, a descriptive poem by Calidas, we learn from the advertisement, was the first book ever printed in Sanscrit; and, in Sir William's opinion, a learner could not begin his course of study with an easier or more elegant work.

Laili Mejnun, a Persian Poem of Hatifi.—We have here the publisher's preface to a printed edition of this poem in the original Persic. The author died in the year 1520 of our æra, was a nephew of the celebrated Jami, and a rival of the still more celebrated Nezami; whom, Sir William thinks, he excelled in tenderness and simplicity. The profits of the publication were bestowed on the persons under execution for debt in the prison at Calcutta.

We have now laid before our readers an account of such articles as had not previously come under our observation. These six volumes probably comprize a greater variety of curious and instructive matter, than are to be found in the works of any other writer; and they will remain a signal proof of what may be effected by active genius in pursuits totally unconnected; a rare instance of the union of learning and taste, and of their constant exertion in the cause of religion and virtue.—It will be lamented that no biographical memoirs of this extraordinary man are prefixed to this splendid collection of his works.

ART. III. *History the Interpreter of Prophecy*; or, A View of Scriptural Prophecies and their Accomplishment in the past and present Occurrences of the World; with Conjectures respecting their future Completion. By Henry Kett, B.D. Fellow of Trinity College, Oxford, and one of his Majesty's Preachers at Whitehall. 12mo. 3 Vols. 10s. 6d. Boards. Rivingtons, &c. 1799.

TO the subject of prophecy, our attention has been often directed by the advocates of revelation. Hence, indeed, we derive an attestation to the truth of Christianity, which may be urged at all times with advantage against the prevalence of scepticism and infidelity; and which is peculiarly adapted to those seasons, in which the train of progressive events indicates the accomplishment of particular predictions. He must be very inattentive who does not perceive, and very incredulous who does not acknowledge, the traits of divine counsel and agency in a variety of facts which history records; and
more

more especially in that succession of occurrences, which renders the present period uncommonly important and interesting. To persons who discern, in these facts and occurrences, the fulfilment of ancient prophecy, they are singularly instructive; as they serve to establish their faith, both in the administration of Providence, and in the truth of divine revelation. Such are the just views with which they are regarded in the work before us; in which the author professes to give a full and clear elucidation of the prophetical parts of the Old and New Testaments, in order

‘To establish the doubtful, to recal the wandering, to awaken the thoughtless, to instruct the unlearned;—and more particularly to produce in the minds of the rising generation so strong a conviction of the superintendence of the Almighty over the affairs of the world, of the divine origin of the gospel, and the momentous concerns of another life, that they may view the *folly* and the *wickedness* of the *new philosophy* in their proper light, and ever stand up as the *firm supporters of the sacred cause of Christianity*.

‘The evidence derived from *prophecy* in support of *revelation* is a progressive and an accumulating evidence, which shines with an increasing brightness as time advances in its course, and collects strength from each succeeding age. And as the extraordinary events *now passing before our eyes* will be found to augment the splendour of its light, and to give force to its strength, while they receive in return a ray from divine truth, which discovers their origin or points out their course; it may be presumed that a summary view of the prophecies is particularly *suited to strike the minds of the present generation, who seek in vain for any other adequate explanation of occurrences so deeply interesting to themselves.*’

Of Mr. Kett’s talents as a theological writer, we have expressed our commendation in the account of his sermons at the Bampton Lecture. (See M. Rev. vol. vi. p. 68, &c. N.S.) In the present publication, he has had no opportunity of displaying either much originality of sentiment, or any peculiar excellence of composition. The greater part of it is a compilation, formed of various extracts from the prophetic books of scripture; from the writings of historians who have recited the facts, to which particular predictions refer; and from other authors on the subject of prophecy, whose thoughts the author has very freely borrowed, and whose words he has literally and copiously transcribed. He also modestly acknowledges, in his preface, that he has received so much assistance in the prosecution of this work, as greatly to invalidate his claims to being reputed its author. For the plan, for many judicious corrections of what he had written, and for valuable communications substituted for many of the materials which he had prepared for the press, he owns himself indebted to a friend,

friend, whose name he is not at liberty to mention. Unreservedly disclaiming that kind of merit which does not belong to him, he has availed himself of the assistance derived from others, by a judicious selection, arrangement, and application of the materials with which he was thus provided; and he has largely contributed to this stock by his own laborious and extensive researches.

In some instances, particularly towards the latter part of this comprehensive work, Mr. Kett and his friend may, perhaps, be thought to have depended too much on partial and questionable authorities; and to have suffered the politics of the present eventful period to have biassed their judgment. Should this appear to be the case, the following paragraph may suggest an apology: 'In no times (says the author's coadjutor, vol. ii. p. 34.) was *caution* in interpretation ever more necessary than in these, when *party-spirit* in religion and in politics is so prevalent, as to mingle itself almost imperceptibly with the thoughts of almost every man's heart.'

In an excellent introductory chapter, Mr. Kett thus announces the plan and object of this performance. He proposes,

'To lay before the reader some few of the most remarkable prophecies, capable of the shortest and plainest application, in two distinct classes, and to subjoin the facts which have fulfilled them.'—
'The relation of these facts (he adds) I shall take from the most authentic and approved historians, both antient and modern; and confirm every statement by observations, authorized by writers distinguished for their learning, penetration, judgment, and impartiality, in order to give indisputable authority to each application of the prophecies to the events, stated as their accomplishment, and to the conclusions that will be deduced from them.

'*First Class.* Prophecies which have been fulfilled—down to the subversion of the Jewish government.

'*Second Class.* Prophecies relating to the reign of Antichrist, and the reign and final triumph of the Messiah.

'The prophecies which I have selected for the **FIRST CLASS** will be shewn to have been accomplished by the events to which they are referred in the fullest sense, and most accurate manner. It will be proved, that the facts recorded have previously agreed with the facts predicted, and the time, when time is mentioned in the prophecy, with the time predicted.

'The prophecies I have chosen for the **SECOND CLASS** are such as are in part fulfilled, and are, therefore, so far established upon safe ground by past time, and accomplishment; and are thus rendered more clearly and certainly proper objects of our attention and inquiry. But as I shall consider them with a particular view to the present state of the world, and shall be led to offer an opinion relative to the connexion, which they appear to have as parts of one Power, and possibly

possibly to hazard a conjecture respecting the course of their completion; I have separated this class from the former, that the great argument to be derived from the clear and exact accomplishment of prophecy may rest entirely upon the acknowledged truth of historical facts.'

To this general statement of his plan, the author has subjoined several pertinent and judicious reflections on the time when the prophecies were delivered, on the character and situation of the prophets themselves, on the language of prophecy, on its object and use, and on the uniform design to which successive predictions, in different circumstances and ages, were subservient.

'The writings (he says) of but few of these numerous prophets have been preserved in the Jewish canon. Some of the earliest prophets seem, indeed, to have been appointed for the peculiar service of the children of Israel, and as the means of preserving them distinct from other nations: but the later prophets were to be of more general and extensive service, as they approached nearer to that great event, in which both Jews and Gentiles were equally interested. We have not merely as good reason to believe that the prophecies were delivered at the time and by the persons to whom they are commonly assigned, as to believe that Cicero wrote and pronounced his orations against Cataline and Aptony, in the century before Christ; and that Virgil wrote his poems in the reign of Augustus: but we have a regular succession of testimony to the truth of this proposition, which the Jews have brought down to the present times.'

Mr. Kett farther observes that,

'The prophecies were translated into Chaldee about the year before Christ 420, and into Greek, the language then most generally understood, in the reign of Ptolemy Philadelphus; an æra remarkable for investigation and science, and which being *after* the predictions, and *before* many of the events which have since fulfilled them, clearly prove these writings to have been handed down to us without alteration. Especially, when we consider, that the multiplicity of copies, which were spread into all nations by the Jewish colonies, from the time of the captivity, were constantly read in all the synagogues, and open to the perusal of all people,—were translated into many different languages—quoted by many historians, and their truth doubted by none, till within a very recent period.'

As to the nature and use of the prophecies, the author remarks:

'They were not only necessarily miraculous, but of that species of miracles which is the most lasting, and consequently the most convincing to the later ages; as well as peculiarly adapted to the keeping up among a people disposed, as the Jews were, to idolatry and rebellion, that constant dependence upon their God and king, which was necessary to preserve them distinct and separate from the rest of the world, according to the declared purpose of God.'—'The prophecies,

prophecies, taken together, form a connected series of the divine dispensations from nearly the beginning of the world to the end of time;—‘and it is scarcely possible to contemplate prophecy as a regular system, without perceiving its direct tendency to prove the constant over-ruling providence of God, and the truth and certainty of divine revelation, which must be considered as its most important use.’ ‘Prophecy keeps the attention of Christians alive to the truth and importance of their holy religion—to its truth, because prophecy and Christianity had one and the same origin, both being derived from the same fountain of perfection:—it keeps them alive to its importance, because prophecy shews that the Supreme Being has vouchsafed through a long succession of ages to prepare mankind, by gradual revelations of his will, for future blessings; and has proved, by sending chosen messengers to usher in this final dispensation, that “the testimony of Jesus is the spirit of prophecy.” It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful providence.—It displays the counsels of inspiration incessantly directing the course of events, without violating the order of reason and of human action.—Such knowledge is too wonderful for us! Such power is above our comprehension! But the *fact* is placed before our eyes.—We see, or may see, a regular train of prophecies tending towards one *declared end*, accurately fulfilled and fulfilling amidst all the confusion and opposition of this tumultuous world; and we see that these prophecies are clear, both in prediction and accomplishment, in proportion to their importance in fixing our belief in the providence of God, and in the great truths of divine revelation.—Thus it appears, that the chief design of prophecy is, to bear constant witness to religious truth.’—‘It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live.—The due consideration of prophecy will administer consolation amidst present distress, and enliven faith and elevate hope, whilst passing through those dark depressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair.’

It is needless to recite the several prophecies, which pertain to the first of the two classes above mentioned, or to trace their historical accomplishment. Those who have not access to larger treatises on this subject, and particularly to Bishop Newton’s valuable work, will here find, comprized within a moderate compass, a very considerable variety of useful information.—The second class of prophecies comprehends those which relate to the establishment of popery and Mahometanism, and to the prevalence of infidelity, which are described as the three distinguishing branches of Antichrist; and such also as represent the general diffusion of the gospel, the conversion of the Jews, the final triumph of our Lord, and the universal happiness of his glorious reign.

The principal part of the work is occupied in evincing, 'from the application of prophecy to history, and to the remarkable train of events which are *now* passing in the world, how exactly *Popery*, *Mahometanism*, and *Infidelity* correspond with the characters given in scripture of the power of *Antichrist*, which was to prevail a certain time for the especial trial and punishment of the corrupted church of Christ.'

We cannot pursue the author's illustration and application of the prophecies of Daniel, from which he infers that the Mahometan as well as the papal Antichrist is clearly depicted in these prophecies: nor can we give in detail the series of arguments, by which he proves that the infidel Antichrist is not less accurately delineated, 'though unobserved till the strong reflected light thrown upon it by recent events' had brought it into distinct view. The prophetic description of the little horn of the fourth beast is, in his judgment, 'more strikingly applicable to the *infidel power*, which we have seen arise in France, than even to the papacy of Rome.' This infidel power is also clearly predicted, as he conceives, in the Revelations, and described in appropriate characters under the image of the *second beast*, which exhibits 'an exact picture of apostate infidelity united with democratic tyranny.'

In a distinct chapter, Mr. Kett traces the rise, progress, establishment, and destruction of the Papal power of Antichrist, and evinces the correspondence of prophecy with historical facts.—Another chapter of considerable length is devoted to the illustration of the rise, progress, establishment, and decline of the Mahometan power of Antichrist. The coincidence of prophecy and history is amply exemplified, by numerous extracts from Gibbon's *Decline &c. of the Roman Empire*, and Eton's *Survey of the Turkish Empire*.—The third chapter, consisting of 207 pages, displays, in a very diffuse and circumstantial manner, the rise and progress of the Infidel power of Antichrist. Some readers may be disposed to question the sufficiency of the authorities to which they are referred in this chapter; and to imagine that the author has adopted, without due caution, the exaggerated reports of partial and prejudiced writers. They may hesitate in admitting *all* the facts recorded and depicted with very strong colouring by the Abbé Barruel, Professor Robison, and others; and they may demur in allowing *all* the inferences which are deduced from these facts.

Without being the advocates of Dr. Priestley, or of Socinianism, we cannot forbear observing that many readers will deem the author deficient in candour, when he represents Dr. P. as 'a writer, who considers himself as an advocate for Christianity, while he is labouring to remove its foundations;'

—and

—and when he asserts, without any restriction or apology, that the doctrines of modern Socinianism were found to be the most effectual means of propagating infidelity; especially among the dissenters:—that the passage from Socinianism to Deism is not long:—that the doctrines, which the heresiarchs preached and taught, were equally contrary to monarchy and hierarchy:—that their enmity was indeed more avowed to the church, but was equally strong against the state;—and that thus they became powerful engines in the hands of infidelity and anarchy, however they may acquit themselves of the charge of being partizans. We feel no concern for the subsistence, and certainly not for the dissemination, of Socinian principles: but we are at a loss to perceive the connection between those sentiments of the Christian doctrine, which Socinians avowedly maintain, and either infidelity or anarchy. In a work, the plan and execution of which on the whole deserve so much commendation, we are sorry to meet with any sentiments or reflections, which, in our judgment, depreciate its value and restrict its beneficial influence.—The fourth chapter recites and applies prophecies that remain to be fulfilled: but we have already far exceeded our just limits, and must refrain from farther extracts and remarks.

ART. IV. *The Man of Nature*; or, Nature and Love; from the German of Miltenberg, by William Wennington. With Notes illustrative and comparative by the Translator. Printed for the Translator, Thavies Inn. Large 8vo. Fine Paper. pp. 447. 7s. Boards. Robinsons, &c. 1799.

WE cannot discern the great superiority in point of invention and design, which the translator attributes to his original in this novel. The leading incidents are drawn from Dr. Johnson's *Rasselas*, and from a French novel intitled *The Man of Nature*, which was published about thirty years ago. The character of the hero is distinguished not merely by simplicity, but by imbecillity; he is supposed to be in love with two women at the same time, and misunderstands the sentiments of both respecting himself, in a manner that does no great credit to his intellects. The dialogue is tedious, dull, and without diversity; and the descriptions frequently trespass on the rules of decorum. The hero is conducted, in a most improbable manner, to the East-Indies; where he falls in love a third time, with the daughter of a Paria. Having attained, with great difficulty, a right understanding with this Woman of Nature, he marries her, without priest or ceremony, and joyfully returns to England.

We

We observe some plagiarism from Rousseau, in the East-Indian scenes. Russell, the husband of the hero's first mistress, is copied from Wolmar; as Fanny is designed, with German dexterity, after Julia; and William Hillnett (the hero) is intended to resemble St. Preux. The following quotation will prove the truth of our remark, and will also afford a specimen of the language of the translation; which shall be the next object of our criticism:

‘ Russell now led him to the quay to look after his baggage, and, without any mention from himself, or a single syllable on William's side, his chattels were wholly conveyed to his lordship's, and William took possession of an apartment—an apartment, that, by a thin tapestry wainscot only, was divided from Fanny's. He fell in Russell's arms, on hearing him say—“ Dear William, thou can'st now see thy sister at every other moment, and converse with her as often as thou wilt !”

‘ At the expiration of two or three days, during which William had profited of this permission in its full extent, he, and Russell, were, one morning, left to themselves.—“ Hear me! my dear young fellow,” Russell began, freeheartedly,—“ thou wert once in love with Fanny ?”—William now related, to his attentive enquirer, and with the most downright sincerity, his every incident with Fanny,—related, with tears in his eyes, with a flow of passion, of warmth, that through his whole looks, his actions, his tone of voice, and the words themselves, were tremblingly perceptible.—“ And still !—still, my dear Russell ! do I love her—O, love her with a vehemence beyond describing ! I love all belonging to her ! I love thee, because thou art her husband ; and your son—thy son !—Holy God ! bless me with the fortune to acquire this child's esteem !”

‘ Russell threw his arms around him, but with a discomposure that did not escape even William himself.—“ Listen ! William !—continue to love Fanny ! love my son ! myself !—Live with Fanny unrestrainedly ! one thing—one only thing give me thy promise of !—only one !” William opened all his eyes.—“ Dearest William, have no secret with me ! Be with me the same sincere William thou hast ever been !—Can I ask this ?”—

“ For ever ! Russell, will I !”

“ When I question thee how thy time with Fanny has been spent, shall I hear the truth ?”—

“ On my honour ! dearest Russell.”

“ Satisfied !—live, then, here, precisely as thou wilt ! I'll inform thee should any thing thou doest give me displeasure :—of a base action is William incapable !”

“ Of a base action is William incapable !” the words were far from lost upon William, and, the instant he felt himself at liberty, he withdrew, to con them by himself. He explored, deeply, into the recesses of his heart : he every where unveiled the purest yearnings of affection, both for Fanny and Russell.—“ No !” he exclaimed, “ No ! Russell, of a base action William is incapable !”—He quitted the balcony, and went below to Fanny's room. He surveyed the

delicious wife : surveyed her with eyes ardent in a superior degree : he, nevertheless, felt, that, with her friendship solely, his wishes were circumscribed. He sat himself, innocently, down at her side ; innocently romped with her ; fondled the child ; and, on Russell's coming in, held him out his friendly hand. Thus rolled on days, weeks, months : Russell witnessed his comportment with Fanny ; and, as it would happen, when, on opening the door, he saw him closely seated by her, one arm round her waist, the other dawdling with her little son, he would enjoy the scene in high good humour ; would plant himself at Fanny's opposite side ; and the days, the evenings chirruped away, in laugh, conversation, badinage.

"How eminently happy am I ! my dear Russell," William would often exclaim. "Fanny loves me ! thou lov'st me ! and I love you both ! It could not be otherwise, but it is so good—it is too good !" —then would Russell catch him in his transported arms, and say—
"All gracious God ! grant us to live ever happily as we now do !"

Russell made a confidante of Fanny. He recounted to her William's narration of their youthful adventures much as he had heard them. "I'm no stranger, Fanny," said he, "to thy love for him even yet,—and who can help loving him—the charming amiable-hearted youth ? — Love him Fanny ! love him as a sister should her brother ! but keep nothing secret from me ! I could forgive thee all — every thing but an attempt to deceive me !"

These details are succeeded by many others, which possess the minuteness of Rousseau, but do not attain his delicacy and refinement.

During our perusal of a considerable part of this volume, we concluded, from the barbarisms of the style, that the translator was a foreigner ; and, like several of his brother translators from the German, an incompetent judge of the niceties of our language. On arriving at p. 431, however, we find Mr. Wennington avowing his design of giving new turns to the English idiom ; and in the course of his laborious notes, (for even novels must now have perpetual annotations,) we perceive that he has endeavoured to justify the introduction of new words. If we supposed that his efforts were capable of affecting the structure of the language, we should enter into a full exposure of their impropriety :—but, when we consider how quickly the innovations of very popular writers, such as Johnson and Gibbon, have been discredited, we shall content ourselves with remarking that the language of Fielding, Sterne, or Goldsmith, (though not writers of first-rate reputation in point of style,) might surely have sufficed for a performance like the present. A man who pretends to improve on those authors ought previously to shew that he can write as well. From the following list of some of Mr. Wennington's new words, the reader may judge how far he is qualified to reform our language. We observe *thicketage*, for *underwood* ; *ribble*,

for *ripple*; this was one of the words which made us suppose the translator to be a German; *lecture*, for *perusal*; *aperitive faculties of the senses*, for *perceptions*; *worriting*, for *worrying*; *cranky chair*, for *easy chair*; *kickled*, for *chuckled*; *skenmed*, for *viewed*; *infortune*, for *misfortune*; and many others of the same kind. Was Mr. Wennington acquainted with the proper words, which we have placed after his barbarisms? If he were, it is strange that he should deem new terms necessary.

We might also give a long list of extremely vulgar expressions, which Mr. W. has introduced; such as, 'his lordship was struck a little on a heap;' 'he fastened a young sprightly lass by the fist, and hopped about as well as he could:—' the parson's wig twittered with amazement at seeing such a troop of folks galloping higgledy-piggledy;' &c. &c. but these specimens are more than sufficient. They prove that Mr. W.'s eagerness to alter the English idiom proceeds from his ignorance of its real beauties.

ART. V. *An Essay on the Medicinal Properties of Factitious Airs.*
With an Appendix on the Nature of Blood. By Tiberius Cavallo, F. R. S. 8vo. pp. 256. 5s. Boards. Dilly, &c. 1798.

THIS is a very accurate compendium of the facts relating to a subject yet undecided; and we must allow that the deductions from them are drawn by Mr. Cavallo with equal candour and ability. Indeed, this treatise may be recommended as a well-written and easy introduction to the knowledge of the Gases, adapted to the purposes both of the general philosopher and the medical student.

We shall pass over the preliminary part of the work, which contains only well-known facts, and present the reader with Mr. Cavallo's view of the benefits to be expected *a priori* from the use of the Gases.

'The medical application of factitious airs, and the effects which have thereby been produced, are as yet labouring under all the vicissitudes of truth and exaggeration, of accuracy and misapplication, of short experience and uncertainty. The anxiety of some persons, the ignorance of others, the desire of fame, the love of interest, and the fear of dangerous innovations, have alternately operated in favour and against the administration of the elastic fluids for the alleviation of disorders incident to the human body. In the conflict of such opposite powers, it is difficult to separate truth from exaggeration and error; it is impossible to ascertain the precise limits of their use and efficacy.

'Notwithstanding those weighty objections, I have endeavoured to collect, to examine, and to methodize all the useful information which I could procure relatively to the subject, in hopes that a comprehensive

Prehensive view of it might promote the use, and in great measure prevent the abuse, of a new class of remedies, which have all the appearance of proving very advantageous to mankind.

' In the use of oxygen air we have a singular stimulus, which admits of its being rendered more or less active by dilution with various proportions of common air. In its pure, or nearly pure, state, it is a powerful exciter of suspended animation; and when diluted with a considerable quantity of common air, it is a gentle stimulus, which, by invigorating the various parts of the animal body, by communicating firmness to the solids, and energy to the fluids, does frequently obliterate the causes of morbid habits.

' The use of azotic gas, and of the various species of hydrogen gas, produces a diminution of the irritability of the animal fibre to any degree, and hence it becomes useful in a variety of those disorders which depend on an increased irritability, such as inflammations, coughs, spasms, &c.

' In the use of the carbonic acid gas we have a powerful antiseptic, and in certain cases a solvent of considerable efficacy.

' The use of pure oxygen air is confined to the purpose of exciting the dormant powers of suspended animation, and it is, therefore, to be administered to children born apparently dead, or overlaid; to persons suffocated by drowning, by steam of charcoal, by foul air, &c. whenever the circumstances of the case may indicate a possibility of recovery.

' Those cases excepted, the respiration of pure, or nearly pure, oxygen air, is almost always attended with unfavourable symptoms, such as a preternatural heat, especially about the region of the lungs; a quickened and feverish pulsation; inflammation, &c. And those symptoms come on after a shorter or longer use of the oxygen air, according to the particular constitution of the experimenter, and the purity of the gas.

' But when the oxygen is diluted with much common air, viz. in the proportion of one to eight, and even as far as one to twenty, it then is a safe and very useful remedy, whose principal action consists in giving tone, elasticity, and consistence to the fluid as well as to the solid parts of the body, and of course it promotes all the natural consequences of those effects, viz. it quickens languid circulation, it strengthens the organs of digestion, promotes secretions, invigorates debilitated habits, and it assists nature in throwing off bad humours, and other lurking causes of diseases.'

Mr. Cavallo mentions the hydrocarbonate gas as a probable remedy in hydrophobia, (p. 109.) In the succeeding pages, however, he makes the following judicious remarks:

' After a careful consideration of the preceding general and comprehensive prospect of the medicinal use and efficacy of the aerial fluids, we may easily regulate the measure of our hopes by the standard of reason and experience. The idea of finding in them a remedy, capable of curing consumptions in all their stages, must be laid aside; and the hope of healing all sorts of internal ulcers will naturally vanish. The use of reduced atmospheres does undoubtedly

diminish the irritability of the fibre, and a diminution of irritability favours the healing of certain ulcers, but by no means of them all; nay, in some cases it will even produce the contrary effect. The use of oxygen air has been found advantageous in many of those disorders that are called nervous, and it has undoubtedly strengthened and invigorated several debilitated or emaciated habits; but it would be absurd to expect that it should prove beneficial in all cases of emaciation and debility, since those visible effects are often produced by causes that may be rather fomented than checked by the use of oxygen air.'

As the confidence of practitioners, in the efficacy of artificial atmospheres, has been much lessened by experience, the soundness of these reflections, published almost two years ago, (to our shame!) must forcibly impress every reader.

The Appendix, concerning the Nature of the Blood, contains nothing which will be new to the physiological reader; excepting the author's microscopical observations of the red globules, which we shall extract:

'I have repeatedly measured the diameters of the red particles, both by means of my mother-of-pearl micrometer in a compound microscope, and likewise by looking at them with one eye through a single lens, and referring their image to a scale properly divided, and viewed with the other eye out of the microscope.

'In persons of nearly the same age, the mean size of the particles differs very little indeed. In the same person they differ a little, and their figure is not very circular. This deviation from the circle is not such as a flat circular surface would assume in its different inclinations to the axis of vision; for, according to the rules of orthographic projection, the flat circular surface must appear either circular, or elliptical, or as a straight line; whereas I never saw the particles of blood as straight lines, viz. edgewise, and the elliptical figure, which they sometimes assume, is by no means regular.

'In an adult of the human species, the diameters of the red particles run from about 0,0003 to about 0,0004 parts of an inch, and I very seldom saw one smaller or larger than those limits. If, therefore, we take the smallest particles and set them in a row, we shall find that about 3334 of them will equal one inch, and if we take the largest, about 2500 of them will measure one inch.

'When the particles are magnified more than 40 or 50 times, and less than 80 (meaning always in diameter), they appear like colourless transparent spots inclosed within dark circles.

'When magnified more than 80 times, and less than about 160, a dark spot, like a dot made with ink on paper, appears in the middle of each particle.

'If the reflector which illumines the particles, instead of being situated straight before the object, be set on one side of the axis of vision, so as to throw the light obliquely on the object, then the half of the dark circle of each particle disappears, viz. that half which is on the side opposite to the reflector. The central spot does at the same time appear to change its place.

'When

‘ When the particles are magnified above 200 times, the central spot appears converted into a circle inclosing a transparent space. The diameter of this inner circle is about the half of that of the external one ; but the proportion of these diameters, or the size of the internal circle, may be caused to increase or decrease by the least alteration of the distance between the object and the microscopical lens ; and by the same means the space within the inner circle may be rendered clearer or darker than that between the two circles. The position of the inner circle is changed by the direction of the light ; for if the particle of blood be viewed through a microscopical globule, directly facing the flame of a candle, without the intermediation of any lens or reflector, the inner circle will appear concentric with the outer one ; but if the candle be moved a little to one side, so that the light may fall obliquely on the particle of blood, then the inner circle will be observed to move towards the opposite side, and to acquire an elliptical shape.

‘ When the particles of blood are magnified above 400 times, an imperfect image of the candle, which is placed before the microscope, may be seen within the inner circle of each particle.

‘ Through a glass globule of 0,018 of an inch in diameter, I have seen the red particles of blood magnified about 900 times, in which case the image of the flame of the candle could be seen within the inner circle of each particle very clearly, at least so as to shew to which side the motion of the air in the room inclined it.

‘ Notwithstanding this great magnifying power, the annulus or space between the two circles did not appear to be divided, excepting some accidental fractures, which now and then could be seen in a few of the particles.

‘ These observations seem to prove, that the red particles of blood are not perforated, but that they are globular, and of some uniform substance much less transparent than glass. They likewise shew that Mr. Hewson’s idea of their containing a central body or nucleus, moveable within the external shell, arose from the apparent change of place which the various direction of the light produces on the central spot or inner circle of each particle.’

We have derived great satisfaction from the perusal of this impartial and truly philosophical publication.

ART. VI. *Mordaunt. Sketches of Life, Characters, and Manners, in various Countries ; including the Memoirs of a French Lady of Quality.* By the Author of *Zeluco* and *Edward*. 3 Vols. 8vo. 11. 1s. Boards. Robinsons. 1809.

IT is with authors as with airs ; we can confine ourselves to some for a much longer period than to others, without exhausting the agreeable sensations derived from them. We do not mean to bring into the comparison those foggy *unrespirable* characters, which suffocate the man of taste immediately on their application ; but even writers of original brilliancy may

be deprived of their animating particles by repeated exposure to the world, and may become, at length, unfit for the support of elegant amusement.—We have, for some time, supposed the author of this novel to be one of these exhaustible wits. He was tolerably oxygenated, in his *View of Manners in Germany*, &c. and the smart turns of his letters sparkled prettily enough through his pages; his succeeding works were diluted with a considerable portion of the common atmospheric gas of novels: but the book before us contains a large quantity of matter unsuited to the organs of nice critics, which certainly was never collected from the superior regions of Parnassus, though some part of it may have floated among the higher ranks of society. One great difference subsists, indeed, between literature and respiration; the lungs are satisfied with the same identical pabulum, presented to them again and again, at different periods: but the mind requires more variety, even in its purest and most enlivening entertainment. In this respect, Dr. Moore is deficient, since much of the present work is copied from his former publications. The reader is forced, in this case, to inhale the same atmosphere repeatedly; till he feels as much distressed as a mouse in a receiver full of hydrogen, or carbonic acid gas.

Our old and good friends, the readers of common novels, who have peeped at the promising title of *Mordaunt*, will wonder what we have been meaning all this while. We shall therefore proceed in a less elevated strain, to inform them of our opinion respecting this production.

Dr. Moore has attempted a kind of novel-writing, in this instance, which requires peculiar versatility of powers; that is, a series of letters from different persons, characteristically supported, relating to some common action. This species of dramatic narrative, which places all the persons at full length before the reader, which was dignified and pathetic under the management of Richardson, and afterward correctly humorous in the hands of Smollett, has not been successfully treated by the present writer. His style is well adapted to familiar description, and is particularly calculated to express irony and shrewd simplicity; with his great knowledge of life and character, therefore, it could not fail to please in simple narration: but, when the most agreeable style is attributed to persons differing widely in every respect, in principles, understanding, rank, and education, when they are introduced as speaking for themselves, the pleasure of the reader is greatly abated by the meagreness of the artifice. In the volumes before us, the letters of the characters most boasted for wit and refinement possess as little of those qualities, as the compositions of the inferior

ferior persons; yet we imagine that, in some instances, the portraits are here drawn from *life*, and not extremely caricatured.

The letters relating to France remind us too directly of the author's former tours; and the diffuse style, in which this part of the book is written, makes the recollection particularly irksome. We ought, however, to except some passages from this censure, and the following among others; describing the situation of two French ladies imprisoned during the reign of Robespierre:

‘Those who have longed, with impatient expectation, for some event on which they imagine their happiness depends; who have been convinced that the expected event will not be prolonged beyond a particular day, and when that day arrived have been disappointed, will have some idea of our anguish: but unless they have been shut up for months in a prison, and pined from morning to night for fresh air, free exercise, the verdure of the fields, and the faces of friends, they will not have a full notion of what we felt on this occasion. I really thought nothing could be more vexatious; yet I affected to bear it cheerily, that it might sit the more lightly on the mind of my mother. I plainly perceived that she assumed the same behaviour, and for a similar reason: in these mutual attempts, perhaps, neither deceived the other; yet our efforts to *seem* more cheerful than we were enabled us to support the disappointment better than we should otherwise have done.

‘Five or six days after this, Vilotte paid us another visit: we were sitting together, and heard him approaching as before. My mother and I looked at each other the moment we distinguished his tread; but neither of us spoke. I heard her sigh as he was entering the room. Neither of us turned our eyes on him for a few seconds; but when we did, his face seemed gay, his smiles were unconstrained. He announced, with an air of complete conviction, that he was now certain that my mother's freedom was determined on: his friend had seen Robespierre; and the order for that purpose would be given in due form, on a particular day, which he named, and which was at the distance of three weeks.

‘In this interval, a friend of my father, who had borrowed from him a considerable sum of money, found means to let my mother know, that he would immediately pay a certain portion of the debt into the hands of any person whom she should authorise to receive it. This person lived at the distance of above three hundred miles from Paris, which at this dreadful period he was unwilling to enter. My mother had much occasion for the money, and thought nobody so fit to receive it as myself.

‘An old servant of my father, of the name of St. Jean, who had been established in a shop by his assistance, and was one of the national guards, was engaged to conduct my maid and me on this expedition. As soon as the necessary passports were obtained, the maid and I set out in a post-chaise, and the man attended on horseback. My father's friend received me with the greatest kindness, and paid

me the money. By a slight indisposition, I was under the necessity of remaining several days at his house longer than I intended. As soon as I was able, I returned in the same manner I had set out. During the whole of this journey, my thoughts were engrossed with anticipations of the happiness I should enjoy on the day of my dear mother's enlargement. My greatest vexation, in my late indisposition, proceeded from the fear of not being able to reach Paris before it should take place. I now rejoiced in the expectation of arriving there on that very morning.

' Not choosing to drive through Paris, on my arrival, I quitted the post-chaise at the barrier, intending to walk to the house of the man who had accompanied me, whose wife had formerly been my maid. Our way was through the Place of Louis XV. A great crowd was assembled; and we were informed, that it was to see the execution of some persons condemned, by the bloody tribunal then sitting. I turned with precipitation; and, by a circuit, avoided a place which was almost the daily scene of such affecting spectacles.

' In my way to the house above mentioned, I called at a shop to purchase some confections which I knew my mother was fond of. While I sat in the inner room, till the things I ordered were ready, two persons entered the shop: one of them said, "that madame de — had died with the utmost serenity."

' I did not perfectly hear the name the man pronounced; but, indistinct as it was, it darted instantaneous terror to my heart. He proceeded to say, "that he had come directly from the Place of the Revolution, and that he had seen her guillotined."

"Who did you say?" asked the woman of the shop.

' He answered, with an audible and distinct voice, "I already told you, madame de —, the widow of governor de —."

' At the mention of my father's name, my maid, who was present, uttered a shriek, and I lost all recollection.'

While we give our opinion, thus qualified, of Dr. Moore's novel, we must add that it will furnish at least harmless amusement, and of a better kind than that which is derived from ghosts and wizards.

ART. VII. *Comments on the Plays of Beaumont and Fletcher*, with an Appendix, containing some further Observations on Shakespeare, extended to the late Editions of Malone and Steevens. By the Right Hon. J. Monck Mason. 8vo. pp. 480. 9s. Boards. Harding, &c. 1798.

THE plays of Beaumont and Fletcher are intitled to more attention than they have yet received. They display, with much irregularity and false taste, a strength of genius and a variety of character which ought to rescue them from neglect: it is only necessary to mention the *Faithful Shepherdess*, in support of our assertion. Being conversant with the fashionable manners of their time, these dramatic artists exhibited portraits which are
now

now more obsolete than the general delineations of Shakspeare, but which possessed great and deserved popularity among their contemporaries. We should have gladly accompanied a critic through a course of observations on the beauties and defects of these valuable remains of other times: but Mr. Mason's comments refer almost entirely to corrections of the text, and can only be employed as a manual by the readers of these poets.

Many of the passages, which are really amended by Mr. Mason, would not strike the mind as important, in running over his book. We shall select one, in which a very obscure expression was happily explained by the acuteness of the late Mr. Steevens, to whose labours English literature is deeply indebted.

' Page 324. SIR ROGER.....

" Did I expound the *owl*, and undertook, with labour and expence, the recollection of those thousand pieces, consumed in cellars and tobacco-shops, of that our honour'd Englishman, Nic Broughton," &c.

' For the explanation of this passage, which I should not myself have attempted, I am beholden to Mr. Stevens, who has been so good as to communicate to me the following information, which I give in his own words.

" A passage in Lightfoot's life of Nicholas Broughton, before the folio edition of his works, will sufficiently illustrate Sir Roger's meaning:"

" The family of which he descended was ancient, and of very great rank, worth, and estates, and at the same time bred this great scholar, and a brother of his, a judge. It gave for his coat of arms, three *owls*, which is mentioned the rather, because the author would sometimes say, merrily, that it was a good prognostic that he should be a Grecian, because his coat bore the bird of Athens; and by this may be unriddled that for which it may be, every one is not, or hath not, an *Œdipus* ready, which is this: in some editions of the genealogies set before our Bibles, you shall find two owls pictured, holding either of them a burning torch; which meaneth, that it was Mr. Broughton who first gave the light in that work."

Mr. Mason has not been fortunate in one of his corrections:

' Page 288. BARTOLUS.....

' Not a bell to knell for thee,
Or sheet to cover thee, but that thou *stealest*,
Stealest from the merchant; and the ring he was buried with,
Stealest from his grave.

' In all these lines, we should read *stealedst*, instead of *stealest*; for Bartolus is speaking of past transactions, and the very offence for which Diego was summoned to appear before the judge.'

As the criminal is here taxed with habitual offences, the speaker naturally uses the present tense, because the culprit is still

still supposed to be addicted to his evil manners.—We could indulge in many other observations of the same kind: but, as the text of Beaumont and Fletcher is not an object which interests the public in general, we shall shorten our intended remarks.

On the subject of a parallelism between these dramatists and Pope, we must venture to differ a little from Mr. Mason:

‘ Page 103. LATORCHE.....

So jars circle in distrusts; distrusts breed danger;
And danger death (the greatest extreme) shadow;
Till nothing bound them but the shore, the grave.

‘ If we strike out the parenthesis, which entirely destroys the sense, this is the true grading, and that of the second folio. The parenthesis would be necessary if we suppose, with the Editors, that the word *shadow* is used as a verb: but it is used as a substantive; and by the greatest extreme shadow is meant, the last and least perceptible agitation of the surface of the water, to which this passage alludes. Pope has adopted this beautiful image, but applied it to a different subject, in his Essay on Man—

‘ God loves from whole to parts; but human soul
Must rise from individuals to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake:
The centre mov’d, a circle straight succeeds,
Another still, and still another spreads:
Friend, parent, neighbour, first it will embrace,
His country next, and next all human race;
Wide, and more wide, th’ o’erflowings of the mind
Take every creature in, of every kind;
Earth smiles around, with boundless beauty blest,
And Heaven beholds its image in his breast.’

This simile by Mr. Pope has never yet been traced to its origin, though some writers have gone as far as St. Basil to find it. Pope took it from this passage in Donne:

“ If, as in water stirr’d, more circles be
Produced by one, love such additions take,
Those like so many spheres, but one heav’n make,
For they are all concentric unto thee.” (*Love’s Growth.*)

We must also notice a little slip in etymology at p. 356.

‘ Page 95. ARCITE.... And curest the world
Of the *pleurisy* of the people.

‘ This should be written plurisy, not pleurisy. It is a word derived from the Latin *plus*, *pluris*, not from the Greek *pleura*, and signifies fulness to excess. The same expression occurs both in Shakespeare and Massinger—

‘ Love and excess have made you wanton:
A plurisy of ill-blood you must let out
By fasting.

MASSINGER, Vol. II. p. 167.

‘ The

'The plurisy of goodness is thy ill,
Thy virtue vices.' MASSINGER's *Unnatural Combat*.

And in Hamlet, the King says—

'For goodness growing to a plurisy
Dies in its own too-much.'

The word pleurisy is certainly not derived from the Latin, but from *πλευρίτις*, an inflammation of the pleura, or side, which Mr. Mason might have found in any common Lexicon. There is, therefore, no plea for admitting the false spelling which he proposes to copy.

Again, in p. 382, Mr. M. says,

'Page 378. LAPET....It will prove a lasting benefit,
Like the Wise Masters.

'The book alluded to is the Seven Wise Masters of Greece: I never heard of the Seven Wise Masters of Rome.'

The *Seven Wise Masters of Rome* is a little book, in the hands of children. It contains many stories taken from the Arabian; and if Mr. M. has not read it, we recommend it to his perusal. Major Scott's *Tales*, lately published, bear a strong analogy to this our old acquaintance.

We give the Right Honourable Commentator great credit for his industry and enterprize, in the tedious task to which he has here subjected himself: but he seems to be rather deficient in his acquaintance with old English books,—the only source from which our authors of the 17th century can be illustrated.

ART. VIII. *The Law of Executors and Administrators*. By Samuel Toller, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 430. 8s. Boards. Butterworth. 1800.

WE have long considered a good performance on the subject of the present work as a great *desideratum* in legal literature, and we have frequently expressed our wish that the deficiency might be ably supplied. Few subjects involve a greater number of interests, or comprehend a greater variety of important points; since most persons, at some period of their lives, are called to exercise the office of a personal representative; or, in the character of debtors or creditors of the testator or intestate, to transact business with those who are invested with it.

The performance of the highest merit, and of the most distinguished reputation, on this subject, appeared anonymously in the year 1641: it has been frequently republished; and it is now, though it bears the name of *Wentworth*, generally attributed to the pen of Mr. Justice Dodderidge, who is allowed to

to be the author also of that excellent production, "The Touchstone of Common Assurances." In speaking of this work on the office and duty of Executors, Mr. Toller justly observes in his preface, that 'it is no undue praise to assert, that it is worthy the pen of so learned an author. It is calculated to engage the attention of the reader, and contains very sound principles, and authentic information. At the same time (continues Mr. T.) it must be confessed, that it is often uncouth, and sometimes obscure, in its language; altogether inartificial in its method, and of necessity defective in regard to later adjudications, which, especially in equity, are very numerous and important. It is also silent respecting the office of an administrator.'

Notwithstanding this work, therefore, and some others of inconsiderable moment, the ground was not pre-occupied, and there was ample room for the present treatise; in which the author has introduced and preserved a more natural and distinct arrangement, than any which has hitherto been adopted. He has divided his volume into three books, in the first of which he considers the appointment of executors and administrators; briefly treating of the nature of wills and codicils, pointing out who may make them, who are prevented, and in what manner they are annulled. He then naturally proceeds to consider who may be an executor, and who not, and how he may be appointed.—From this part of the work, which contains important information conveyed in a short and distinct manner, we shall make an extract:

'The authority of an executor, as appears by the definition, is grounded on the will, and may be either express, or implied; absolute, or qualified; exclusive, or in common with others.

'He may be expressly nominated either by a written or by a nuncupative will.

'He may be constructively appointed merely by the testator's recommending or committing to him the charge of those duties which it is the province of an executor to perform, or by conferring on him those rights which properly belong to the office, or by any other means from which the testator's intention to invest him with that character may be distinctly inferred. As if a will directs that A. shall have the testator's personal property after his death, and after paying his debts shall dispose of it at his own pleasure; or declares that A. shall have the administration of the testator's goods; this alone constitutes A. an executor, according to the tenour. So, where the testator, after giving various legacies, appointed that his debts and legacies being paid, his wife should have the residue of his goods, on condition that she gave security for the performance of his will: this was held to be sufficient to make her executrix. And so where an infant was nominated executor, and A. and B. overseers, with this direction, that they should have the controul and disposition of

of the testator's effects, and should pay and receive debts till the infant came of age; they were held to be executors in the mean time.

His appointment may be either absolute or qualified. It is absolute when he is constituted certainly, immediately, and without any restriction in regard to the testator's effects or limitation in point of time. It may be qualified, as where A. is appointed to be executor at a given period after the testator's death; or where he is appointed executor on his coming of age, or during the absence of J. S.; or where A. and B. are made executors, and B. is restricted from acting during A.'s life; or where A. and B. are named executors, and if they will not accept the office, then C. and D. are substituted in their room; or where A. is appointed executor on condition that he gives security to pay legacies, or generally to perform the will. So a testator may make A. an executor in respect to his plate and household goods, B. in respect to his cattle, C. as to his leases, and D. in regard to his debts; or appoint A. an executor for his effects in one county, and B. executor for his effects in another, or (which seems more rational and expedient) he may so divide the duty where his property is in various countries. So he may nominate his wife executrix during the minority of his son, or so long as she continues a widow.'

The second book discusses the rights and interests of executors and administrators; and in this division of his subject, Mr. Toller properly points out the chattels which go to the widow, and considers the nature of the interest belonging to a donee *mortis causæ*. As the account of the wife's paraphernalia is amusing, and calculated to interest the general as well as the professional reader, we shall copy it:

'The wife, also, may acquire a legal property in certain effects of the husband at his death, which shall survive to her over and above her jointure or dower, and be transmissible to her personal representatives.

'Such effects are styled paraphernalia; a term, which, in law, imports her bed, and necessary apparel, and also such ornaments of her person as are agreeable to the rank and quality of the husband. Pearls and jewels, whether usually worn by the wife, or worn only on birth days, or other public occasions, are also paraphernalia.

'To what amount such claims shall prevail is a point which cannot admit of specific regulations. It must be left, on the particular circumstances of the case, to the discretion of the court.

'In the reign of queen Elizabeth, jewels, to the value of five hundred marks, were allowed, in the case of the wife of a viscount. A diamond chain, of the value of three hundred and seventy pounds, where the lady was the daughter of an earl, and wife of the king's serjeant at law, in the reign of Charles the first, was considered as reasonable. Jewels and plate, bought with the wife's pin-money, to the amount of five hundred pounds, which bore a small proportion to the husband's estate, were regarded in the same light: and Lord Hardwicke, C. held the widow of a private gentleman to be entitled to jewels worth three thousand pounds, as her paraphernalia, and that

the

* Simple contract debts, and arrears of rent, are incapable of this species of disposition, because there can be no delivery of them.

* Whether the delivery of a mortgage deed will amount to such gift of the money due on the security, is an undecided point.

* If the donor die, the interest of the donee is completely vested; nor is it necessary that the gift should be proved as part of the will; nor is the executor's assent to it requisite, as in the case of a legacy. But the gift, however regularly made, shall not prevail against creditors.

In the concluding book, are considered the powers and duties of executors and administrators; in which are distinctly treated the payment of legacies, and the payment of debts in their legal order: a point to which the greatest attention must be shewn by a personal representative, because the neglect of it will frequently involve him in the hardships of a devastavit. Mr. Toller appears to be of opinion that the authority of the cases of *Atkins* against *Hill*, and *Hawkes* against *Saunders*, (both reported in Cowper,) has been so much shaken as to be overthrown by the subsequent decision of the case of *Deeks* against *Strutt*, (to be found in the fifth volume of the Term Reports,) and in course that no action at common law lies against an executor for the recovery of a legacy. In this opinion we agree with the author; who proceeds to state the doctrine of distribution as regulated by the statute, and by the customs of London, York, and Wales; the nature of a devastavit, how and when incurred; and the different remedies at law and in equity, which may be exercised by and against personal representatives. An useful Appendix of the Stamp Duties on Probates, Administrations, and Legacies, concludes the work.

From the short analysis which we have given, and from the extracts, our readers will immediately perceive that the production before us discusses topics of great and general utility; and we may add, from a careful examination of the work, that the accuracy and precision of the information which it conveys may be safely trusted; that the order in which the different subjects are arranged is natural and judicious; and that the author has comprized his multifarious matter within as narrow limits as were consistent with perspicuity and distinctness. He writes at the same time with brevity and with frequent elegance.

The merit which is displayed in this treatise induces us to express the hope that Mr. Toller will proceed, and supply the Profession with a work in a great degree connected with the present, on the subject of Devises. As he has already furnished us with so much useful knowledge respecting those wills which have the disposition of *personal property* alone

alone for their object, we recommend to his attention those wills which dispose of *real* property, and the nice and difficult rules by which they are construed.

ART. IX. *The History of the Helvetic Confederacy.* 4to. 2 Vols.
2l. 2s. Boards. Stockdale. 1800.

IT appears from the dedication to the King, that the author of this work is Mr. Planta, of the British Museum; who is descended, as we understand, from the noble family in the Grisons, whose name he bears. It is always to us a source of pride, that ingenious and learned foreigners find inducements to reside among us; and we have additional reasons for rejoicing in such acquisitions, when, in return for British protection and British privileges, acknowledgements so handsome and desirable as the present are offered to our acceptance. Already well known in England as a votary of Science, and a most respectable man, Mr. Planta possesses in his new character a title to very superior consideration. No work of the historical kind has lately appeared, from which the attentive reader can derive more information; nor will the desultory rise from a perusal of it, complaining of want of interest and deficiency of amusement.

It is rather singular that we should so long have been without such a publication as this; and that no able pen has before been employed on a subject which has so many claims to our notice: for what country can offer equal pretensions, whether we consider the wonders of its scenery, its political peculiarities, its early achievements, the influence which it had in its maturity on the affairs of Europe, or its recent calamities? To give the history of such a state is an arduous undertaking: but it has found in Mr. Planta an author who is fully equal to the task. The reader will here see not only fresh light thrown on the affairs of other countries, and his view of European history rendered more complete, but will meet with observations on characters, events, and periods, which are new and valuable; and which are highly creditable to the discernment and judgment with which Mr. Planta has read history. The early institutions of our rude ancestors, feudal regulations, monastic institutions, the genius of the dark ages, civil and religious dissensions, the grand separation from the See of Rome called the Reformation, and the philosophy which threatens all that we venerate and cherish, come in the course of his work under the author's notice; and they are treated in a manner which shews extensive information, a sound judgment, and a large share of impartiality.

REV. JUNE, 1800.

M

Judging

Judging thus highly of the present author, we cannot but regret that there should be any point of difference between us and him: but we are happy in thinking that it may be found to be more apparent than real, more in words than in substance. In his preface, he does us the honour of animadverting on some observations which occur in one of our former volumes, respecting the influence of mountainous regions on the human intellect *. Our candid opponent will recollect that these observations were incidental, and therefore to be construed with some allowance. Native genius is the gift of God; confined, we believe, within no line of latitude, and occasionally springing up in all soils: but its culture and refinement are not, equally, to be sought where Nature has dealt her favours with a sparing hand. The splendid instances alleged, to overturn our rule, only shew that it might have been applied with more precision; since they are mostly, if not wholly, furnished by those parts of Helvetia, which do not partake of those general features of the country which we had in view when we laid it down. We were far from intending to reflect on a people who are so much the object of our veneration. Regarding high culture of mind as belonging to general luxury, we classed it among productions not ordinarily to be found in Alpine regions.

To return to the present subject. Geography and chronology have been aptly styled the eyes of history. There is another requisite, of which we must be possessed, if we wish to behold in full day the events which the history of any particular country details; and that is a competent knowledge of history in general, a somewhat minute acquaintance with the transactions of adjoining states. The history of Switzerland requires also that we should take great pains to make ourselves acquainted with its topography; since otherwise it will confound and distract us.

Perhaps Mr. Planta would have better consulted the uniformity and popularity of his work, had he more condensed the matter of the first three chapters, and thrown it into the form of an introduction; as the history does not properly begin till we come to Chap. IV.

We learn from Chap. I. and II. that modern Helvetia includes, in addition to the antient, a large part of Rhætia: that the Helvetii, after their repulse by Cæsar, found on their return that their numbers were reduced to a third; and that the Rhæti, who till the reign of Augustus remained unmolested, were then almost totally extirpated. About the commence-

* See M. Rev. vol. xxvi. N. S. p. 540.

ment of the 4th century, the whole population of Helvetia was swept away by some of the barbarian tribes which at that time over-ran Europe. In the course of the 5th century, we find Southern Rhætia occupied by the Ostrogoths; the Northern, to the lake of Constance, and across the Reuss as far as the Aar, by the Alemanni; and the whole Western part by the Burgundians.

Helvetia was subject to France under the Merovingian and Carlovingian kings. It next formed a part of the new kingdom of Burgundy; the last monarch of which, Rudolph III. bequeathed it to the Emperor Henry II. This bequest was the origin of the supremacy of the empire over Helvetia.

Though the author expresses himself cautiously, we may infer from the following passage, that he ranks with those who are more swayed by the authority of Montesquieu than by the arguments of Mably.

‘The king’s counsellors, his friends, the mayors of the palace, the chancellors, the counts of the cities and provinces, and the other magistrates and chiefs both of peace and war, were deemed the first nobility: the body of freemen composed the second rank: those born in bondage, who, having acquired their freedom, held lands in base tenure, were of the third: and the slaves, or bondmen, constituted the fourth, or lowest order.’—

‘The king’s immediate bondmen ranked with the freemen, and those whom he manumitted with the nobility.’

To those who like ourselves have studied this country, or to such as (like some of us also) have had the enviable felicity of visiting it, Chap. III. must prove highly interesting. Conformably to what we have before observed, we advise the readers of this history to peruse this chapter more than once, with the assistance of the map. Helvetia is a little world within itself; it is an aggregate of states, the relative situation of each of which must be well impressed on the mind, if we would draw from these volumes all the pleasure and instruction which they are capable of yielding. This chapter treats of the origin of the great families, of the religious houses, and of the cities of Switzerland.

Among the families which thus early had struck deep root in Helvetia, were the towering house of Hapsburg, that of Savoy, so well known to history, and that of Zæringen, so honorably distinguished in the early annals of this country; the dukes of which house were the beneficent founders of its cities, and the liberal grantors of the privileges to which these owed their subsequent prosperity. We are here told that learned Scots from the North of Ireland were the apostles of a great part of Helvetia, and the founders of some of its most

renowned abbies; as those of Disentis, St. Gallen, and Seckingen. At this remote period, Arnold of Brescia, the disciple of Abelard, and who afterward received the crown of martyrdom at Rome, disseminated rational opinions respecting the power of the priesthood, among the people of Zurich.

Early in the 13th century, died Berthold V. last duke of Zæringen, and the Imperial Vicegerent over Burgundian Helvetia. At this time, the Helvetic territory was divided between counts, great barons, and religious houses, who were in almost all respects independent. The counts of greatest note were those of Kyburg, Hapsburg, and Tockenbourg; and the leading religious communities were those of St. Gallen, Seckingen, and the nunnery of Zurich.

Chap. IV. gives the traditional account of the origin of this renowned and venerated people, the Schwitzers, the founders of Helvetic liberty, and of the confederacy which afterward became so formidable a power. They believe themselves to be of Scandinavian origin: but they were so inconsiderable about the beginning of the 12th century, that neither they nor their valleys were known to the Imperial court. Mr. Planta's description of them, and of their residence, well deserves to be transcribed:

' Amidst gay meadows, at the foot of a lofty mountain *, and not far from the banks of the lake of Lucern, stood its capital burgh Schwitz †, from which all Helvetia has since derived its name and independence. The sides of the surrounding mountains are variegated with gay verdure, and the dusky hue of pine forests: several of their summits are bare rocks. This alternate mixture of dreary waste, of fertile lawns, of scattered dwellings, and peaceful flocks and shepherds wandering on the downy turf: the variety of glowing tints displayed by the sunbeams on the massy rocks, the splendor of the lake, the pureness of the air; the consciousness of security, derived, not from artificial fences, but from the perpetual bulwarks of insurmountable precipices; the ease and freedom of a pastoral life; all tended to inspire this people with a contented cheerfulness, and dauntless intrepidity, to which they owed the ardent love of independence, which to our days has eminently distinguished them even from their free-minded neighbours and confederates.'

* The Haken.'

† *Suites*, occurs in the ancient records. It will be a useful orthographical distinction to write *Schwitz* and *Schwitzers*, when this particular town, canton, or people are meant; and to appropriate *Swiss* and *Switzerland* to the nation and country at large. Fastidious critics would, no doubt, reprobate as a quaintness, the softening the former appellations into *Switz* and *Swissers*; but *Switzerland* is manifestly a spurious derivation.'

Chap. V. presents us with the history of two men who laid the foundation of the future greatness of their houses, Peter of Savoy and Rudolph of Hapsburg; whose respective descendants might have long remained no unequal rivals, had not the better fortune of Rudolph raised him to the first throne of Christendom. The account of Rudolph's early days belongs to Helvetia, and forms a very interesting part of the present work:

* Rudolph had now reached his twenty-second year, when his father Albert, who was odious to the Swiss on account of his rigour in the office of imperial commissary, died on a distant pilgrimage. Albert's share of the estates of Hapsburg devolved to Rudolph; but a great part of the hereditary domains of his house was in the hands of his paternal uncle *, who, with his five sons, lived at Lauffenburg on the Rhine. The property Rudolph inherited was moderate: his lands were all in sight of the great hall in his castle. Some advocacies extended his influence to more distant parts; but the power annexed to the title of Landgrave of Alsace, to which he succeeded, was, by the refractory spirit of the times, rendered almost nugatory. In the eager pursuit of his ambitious views, he despised the tardy means of prudence, and suffered the vehemence of his temper to betray him into indiscretions, which, in men less audacious, would have led to ruin. Before the age of forty he had already incurred the odium of his whole family, been disinherited by his maternal uncle the Count of Kyburg, and twice excommunicated by the church. His first contest was with his uncle of Lauffenburg, whom he taxed with having made an unfair partition of the family estates: but the helpless debility of the old count was so effectually protected by his son Godfried, that Rudolph soon beheld from his castle, the flames which consumed his principal town of Bruck; and was compelled to acquiesce in the grant the old count made of the castle of new Hapsburg on the lake of Lucern, to the nunnery at Zurich. He next gave offence to his uncle Hartman, who had no issue; and extorted from him a large sum, as a compensation for his claim upon the estates of Kyburg: Hartman complied, that he might transfer the bulk of his property to the see of Strasburg; and in order to preclude all further importunities from this intrusive nephew, he made his grant irrevocable. In a contest with the Bishop of Basle, Rudolph approached with forces, and burnt the convent of the Penitent Sisters in one of the suburbs of that city; for which sacrilegious deed he, and all his adherents, were put under a severe interdict. He then (perhaps as an atonement to the church) engaged with Ottocarus King of Bohemia, in the crusade against the infidels of Prussia, who were contending with the Teutonic knights for the Gods, and the freedom of their ancestors. His fortunes, which his rashness more frequently obstructed than promoted, took a more favourable turn, as soon as adversity had tempered the impetuosity of his unruly passions.

* Likewise called Rudolph, who died in 1249.

‘ His mother Hedwig lived to see him reconciled to her family, and to witness an alliance contracted between Hapsburg and Kyburg. Godfried of Lauffenburg * also became his friend. The days of the old Count of Kyburg drawing near to a conclusion, Rudolph sought both by persuasion and kind offices, to induce the Bishop of Strasburg to relinquish the hasty grant of Hartman. In this however he failed; and thenceforth he espoused the cause of the citizens of Strasburg against their bishop, and seized on the towns of Colmar and Mulhausen. He allowed no repose to this right reverend prelate during his life; and, after his death, intimidated his successor Henry to such a degree, that he gladly consented to surrender the grant.’—

‘ Hartman the elder of Kyburg, soon after this, sent a pressing message to Rudolph, to solicit his aid against the burghers of Winterthur, who, in a sudden insurrection, had attacked and nearly demolished his tower near their walls. Rudolph was hastening to his assistance, when news were brought him that Hartman, the last Count of Kyburg and Landgrave of Thurgau, had closed his illustrious line. All the nobles of the county of Kyburg †, and from Baden, Thurgau, and the Gaster, who owed allegiance to this house; the magistrates of the several towns and cities, and the heads of the many convents that had been founded or patronized either by his ancestors or by himself, met hereupon at a general assembly; and Count Hartman was entombed with his shield and helmet. Rudolph received the homage of the assembly, and pardoned the insult offered by the burghers of Winterthur. The house of Hapsburg had on no former occasion received so great an accession of power and dominions; but Rudolph, while he was listening to the congratulations of his friends and subjects, was little aware what far greater honours were yet reserved for him by his auspicious destiny.

‘ Rudolph was high in stature, and of a graceful figure and deportment: he was bald, his complexion pale, his nose aquiline; his mien was grave, but so engaging as to command the confidence of all those who approached him. Both at the time when, with scanty means, he performed eminent achievements, and when, in his exalted station, a multitude of public concerns claimed incessant attention, he preserved a gay and tranquil mind, and a disposition to facetious mirth. His manners were simple and unassuming: his diet was plain; and he was still more temperate in the use of spirituous liquors. He once in the field appeased his hunger with raw turnips; he usually wore a plain blue coat; and his soldiers have often seen him darn his doublet with the same hand that grasped his conquering sword in fourteen battles. It is recorded, that he ever preserved his conjugal fidelity to his consort Gertrude, who bore him ten children. He enjoyed plea-

* The son of this Godfried, who bore the same name as his father, is reported to have fled to England from the persecutions of his cousin Rudolph (in 1310), and under the name of Fielding, to have been the founder of the illustrious line of the Earls of Denbigh. See Dugdale's English Baronage, T. ii. p. 440.’

† This county appears in 1299, to have contained forty-four parishes, and above one hundred castles.’

tures without being subservient to them ; and hence did he never want either time for labour or relaxation, or in old age, health and vigour for powerful exertions.'—

' Rudolph, in all his wars, treated the prelates, who were less tenacious of their spiritual dignity than of their temporal concerns, not as preachers of the gospel of peace, but in a manner conformable to the law of arms : on the other hand, he is reported to have shewn great deference to the clergy, and a zealous devotion to the sacred rites. One day while hunting, he met, near an overflowing brook, a parish priest, who was bearing the host to a dying patient : he compelled him to mount his horse ; and expressed with fervour his lowly veneration for the supreme Being, to whom he owed all his many blessings, and the great prosperity he enjoyed. His piety was highly extolled at Zurich when, at a solemn festival, he exhibited to the assembled multitude many relics of the crucifixion. The new Augustin hermits whom he established in this city, and many other religious orders on whom he conferred ample donatives, spread the fame of his godliness throughout the land.'

Espousing the cause of the nobles of Basle against the burghers and bishop of that city, Rudolph had brought both the latter to submit to his own terms. The same parties proving again refractory, Rudolph was engaged in besieging Basle when the tidings of his election to the empire were brought to him.

' Basle did not long enjoy the tranquillity it had obtained by the late pacification. Factions arose among the citizens : and the bishop being tardy in discharging the contributions he had promised Count Rudolph, the latter assembled his forces, and returned to the siege of this distracted city. The resistance he met with was more obstinate than he had ever yet experienced ; and his soldiers, weary of incessant repulses and reciprocal attacks, were relaxing in their ardour, when Henry of Pappenheim, hereditary marshal of the empire, and soon after him Frederick of Hohenzollern, Burgrave of Nuremberg, came from Frankfort on the Meyn, and brought the tidings, ' that Lewis Count Palatine of the Rhine and Duke of Bavaria, had, at an assembly, and in the name of the electors, proclaimed Rudolph Count of Hapsburg, in consideration of his great wisdom and eminent virtues, King of the Roman Empire in Germany.' This intelligence surprized Rudolph more than it did those who attended him. While all his friends and retainers in the Argau were, with inexpressible joy, hastening to Bruck, to congratulate his consort on this unexpected exaltation ; and the distinguished persons of all his towns and provinces, who had honoured him in his more humble station, came to visit him, in his unlooked for splendour, the citizens of Basle requested that he and his troops would enter their city. The new king granted them a full amnesty, released all the prisoners, and proclaimed a general pacification. He then repaired to Brisach, where he met his queen, and the principal nobility of the empire : and, with them, proceeded to Aix la Chapelle, where he received, from the hands of the Archbishop of Cologne, the crown once worn by Charlemagne.

'The most important of the subsequent actions of Rudolph must be sought for in the annals of the empire; the province of this history being merely to relate what he achieved within the confines of Helvetia, in favour of the people, for his own interest, and for the advantage of his progeny. He sat eighteen years on a throne, which, during three and twenty years preceding, none had been able to maintain. He restored public tranquillity; governed with paternal lenity; but at the head of his forces still manifested his wonted spirit and intrepidity. In his private life he preserved all the simplicity of his native manners: he was accessible to all; and said to his surrounding guards who prevented a poor man's approach, 'because I am a king, am I to be secluded?' He gave strict charge to the toll-gatherers to take no more than their dues, and to abstain from violence: 'know ye,' he declared to all his officers, 'that I am bent on re-establishing peace and equity, the most precious gifts of heaven.'

'He protected the city of Zurich, which depended immediately on the empire, with so much solicitude, that, to prevent any progressive abuse of power, he regularly exchanged the imperial commissary every other year. He conferred on the citizens the important privilege, without which, neither their wise institutions nor the purity of their manners, would have availed them, 'not to be amenable to any foreign tribunal, nor to be ever tried but according to their own laws:' they in return gave a striking proof of their firm adherence to Rudolph, on a day when one hundred of them, headed by himself, displayed a memorable instance of undaunted valour, in a decisive battle against Ottocarus King of Bohemia. He never failed to rise from his throne at the approach of Jacob Muller, a burgher of Zurich, who in an engagement had, at the peril of his own life, saved that of the monarch: he never applied in vain to the citizens for a loan or subsidy; and found them ever ready to promote his interest and glory.'

Rudolph held the Swiss in high estimation, and was accustomed to tell them 'that he should ever consider them as his meritorious and darling children; and as such would maintain them in the immediate protection of the empire, and reserve them for the most important of its services.'

The following is the account of his death, and of the grandeur to which he raised his family:

'In the eighteenth year after 'the grace of God,' as he described his exaltation, 'had raised him from the huts of his ancestors to an imperial throne,' in the seventy-fourth year of his age, was Rudolph first attacked with symptoms of a dangerous malady. He was hastening to Spire to repose, as he intimated, amidst the tombs of many preceding kings and emperors, when his fate met him at Gernersheim on the Rhine, a town of his own foundation. His hereditary dominions had been enlarged by the acquisition of Kyburg, Lensburg, Baden, Zoffingen, and several advocacies: but his greatest accessions he owed to his victories over Ottocarus King of Bohemia, Margrave of Moravia, and Duke of Austria, Stiria, Carinthia and Carniola, who had opposed his election to the empire.

Five years after he had reduced that power, the king, adorned with all the pomp of royalty, and surrounded by all the princes, whose concurrence was indispensable in all new regulations in the empire, seated himself on his throne in the palace at Augsburg, and declared, 'that in order to enable his sons Albert and Rudolph, to display the full extent of their inviolable loyalty and zeal for the glory of the empire, he had resolved to raise them to an eminent rank in the college of princes.' Hereupon, in the plenitude of his power, and with the consent of the electors, he invested them, by the delivery of banners, with the Dukedoms of Austria, Stiria, the Windismark and Carniolia: he soon after granted them also the Margraviate of Burgau. To such eminence rose a single count, of a race whose very name had scarce reached the contiguous countries. By the enlargement of his bounds to the furthestmost confines of Alsace and Austria, he in a manner hemmed in all Upper Germany, and kept in awe the French king, and many of the Slavian princes. His house, by his address and wisdom, rose to a power which gradually subdued nations and countries, the very existence of which was then unknown. No race has so often endangered the freedom of Europe: and its splendid career has never met with any check, but what it derived from its own neglect of that moderation, which had ever been the great art of Rudolph.'

The author elsewhere thus expresses himself, when speaking of the House of Austria: 'Few virtues, and a still smaller share of magnanimity, but a happy coincidence of circumstances, and above all an inflexible adherence to a system of aggrandizement, have since raised this house to the highest rank in the Christian world.'

When the Bishop of Basle heard of Rudolph's elevation, he is said to have exclaimed; "Sit firm, good Lord of Heaven, or this man will drag thee from thy throne."

In a note, we meet with the following passage: 'The line of Dukes was of the Capetian race; the father of Hugh Capet appearing in the tenth century with the title of Duke of Burgundy. Otho, his second son, continued this branch, which descended through twenty generations to Charles the Bold, who perished at Nancy, and left his extensive dominions to his only daughter Mary, by whose marriage with the Emperor Maximilian the First, they devolved to the house of Austria.' Whether this inaccuracy, which in point of language is obvious, extends to the author's meaning, we shall not presume to ascertain. Mr. Planta must know that, in the above period, the duchy of Burgundy reverted twice to the crown, and that there were two distinct dynasties of reigning dukes; both, indeed, of the Capetian race.

Chap. VI. is occupied by councils, scenes, and names worthy of the best days of Ancient Greece. The reader of

sensibility will not peruse it without feeling his mind inspired with patriotic ardour, with a noble disdain of slavery, with a proud sense of the rights of humanity, with a calm fortitude, and with a firm repose in Providence, such as animated the venerable fathers of Swiss liberty; nor can it fail to excite reverence bordering on idolatry, for those persons whose names, as Voltaire observes, would have been better known to fame, had they been less uncouth. The traits which distinguish an artless, courageous, free-born people, the goading and wanton oppressions of petty authority, and the lofty despotism of a high-minded prince, are here ably sketched. The author transports us to the period of which he writes; we engage in the deliberations of the time; we assist in expelling the bailiffs; we rejoice over Geisler's fall; we forget the crime while we feel the distractions of Albert's assassins; and our blood freezes at the recital of the horrors committed under the orders of the relentless Agnes.

In Chap. VII. the heroism of the Schwitzers, or the people of Schwitz, Uri, and Underwalden, is seen in action. The following is the account of the important and memorable battle of Morgarten:

' The fifteenth of October, of the year thirteen hundred and fifteen, dawned. The sun darted its first rays on the shields and armour of the advancing host: their spears and helmets glistened from afar; and, this being the first army ever known to have attempted the frontiers of the cantons, the Swiss viewed its long protracted line with various emotions. Montfort de Tettwang led the cavalry into the narrow pass, and soon filled the whole space between the mountain and the lake. The fifty exiles on the eminence raised a sudden shout, and rolled down heaps of stones and fragments of rocks among the crowded ranks. The confederates on the mountain, perceiving the impression made by this attack, rushed down full speed, but in close array, and fell upon the flank of the disordered column. With massy clubs they dashed in pieces the armour of the enemy; and with long pikes they dealt out blows and thrusts wherever opportunities offered. Here fell Rudolph of Hapsburg Lauffenburg, three Barons of Bonstetten, two Hallwyls, three Urikons, and four of the house of Tockenbourg: two Geslers were likewise found among the slain; and the vindictive Landenberg met his doom from the hands of those he had long wantonly oppressed. The Confederates lost a son, or cousin of Walter Furst of Uri, the Lord of Beroldingen, and the aged Baron of Hospital, whom his son had in vain endeavoured to dissuade from engaging in the perilous contest. The narrowness of the defile admitted of no evolutions; and a slight frost having injured the road, the horses were impeded in all their motions: many leaped from this unusual conflict into the lake; all were startled; and at length the whole column gave way, and fell suddenly back on the infantry, which had already advanced into the

the pass: these saw the precipitate retreat before they could learn its cause; and as the nature of the country did not allow them to open their files, they were run over by the fugitives, and many of them trampled to death by the horses. A general rout now ensued: the Swiss pursued, and continued the slaughter: all the fifty auxiliaries from Zurich fell on the post that had been assigned them: and Leopold was, with much difficulty, rescued from the carnage by a peasant, who, knowing the bye-paths in the mountains, led him to Winterthur, where the historian of the times* saw him arrive in the evening, pale, sullen, and dismayed. Thus did the Confederates, in less than three hours, without much loss, but by skilfully availing themselves of the imprudence of their enemy, and by their own timely and vigorous exertions, gain at once a complete and decisive victory.'

From Chap. VIII. we learn that Zurich, at the early period of 1335, could boast of a patron of letters in Roger Manesse. Political dissensions arose, however; and chased away the muses.—Though it is admitted that power had been abused, the reader is made to regret the departed calm of long established authority. The demagogue is ably drawn in the person of Rudolph Brun.—Next opens before us a scene in miniature not unlike that which it is the misfortune of the present times to witness. The freedom which the cities asserted, and their rising prosperity and power, roused the jealousy of surrounding chieftains, united their forces and councils, and impelled them to hostile attacks; and Helvetia seems to have been at that time what Europe unhappily has been of late. The events which led to the battle of Laupen are detailed in the author's usual impressive manner. It is to be observed that, on this theatre, the car of victory is not attendant on the brilliant Paladins, but ever awaits the humble peasant and the contemned burgher. Victorious Berne, by the banishment of the excellent Bubenbergh, its beneficent Avoyer, exemplifies the fickleness and ingratitude too common in free cities. Speaking of Erlach, the brave commander at Laupen, who fell in his old age, 'hoary, trembling, and feeble,' by the parricidal hands of a son in law, the author says

'No inscription decorates the tomb of Erlach†: his glorious deeds are his monument; it is indelible while there are men on earth who feel the glow of virtue: and in future ages, notwithstanding the fluctuations in men's estimation of worth, and when the Swiss themselves shall have degenerated into a people widely different from their brave ancestors, Erlach will still be ranked with the

* John of Winterthur.'

† He is supposed to have been buried under the great minster at Berne. His sons lay together in a humble country church, without any inscription except their names.'

brightest ornaments of Greece and Rome, a hero fearless and unblemished.'

The dreadful plague, mentioned by all the historians, which raged at this period, carried away in Basle alone twelve thousand persons, and a third of the population of Helvetia.

Chap. IX. Zurich, Zug, and Berne join the confederacy. It appears from the present work, as well as from all history, that insurrection ever originates in oppression. Had not the inhabitants of the sequestered vales of the Alps been grievously and wantonly oppressed, the world would have been deprived of the example of high practical liberty which Helvetia so long exhibited. Privilege and liberty are not only compatible, they are capable of mutually assisting each other: but, at moments inauspicious to human weal, they overleap their respective limits: then, rancorous animosity lays hold of the minds of men, fierce warfare ravages the earth, and dreadful havoc is often made, before the equilibrium of the political and moral world is restored; before privilege will consent to be considered as an investiture for the general good, connected with burthens as well as with benefits; and before liberty will submit to necessary restraints.

In Chap. X. we find the splendid Leopold, the very essence of chivalry, unable to endure that burghers and peasants should set up privileges which entrenched on his claims. Early did Europe witness how courts miscalculate the prowess with which liberty inspires her children; what wonders, a people who regard slavery as worse than death are capable of performing; and how unequal is the contest between the satellites of arbitrary power, and the worthy sons of freedom who fight for all that they hold most dear! It was the sentiment of liberty paramount in the mind, that rendered the Swiss confederates, few in numbers, and destitute of means, invincible by the whole power of the House of Austria.

Though descriptions of battles form perhaps the least instructive parts of the page of history, yet, when they are perspicuous and lively, they add very much to its interest. Mr. Planta has succeeded in giving this advantage to his work, in an eminent degree. The descriptions of the battles of Morgarten, Sempach, Laupen, and Näfels, do not disparage these great events; and we mistake if the reader rises not from the perusal of the Helvetic history, with veneration for these spots in no degree inferior to that which he has felt for those that have been consecrated by the eloquence of Greece. What instance of devotion to country can exceed that which procured to the confederates the victory of Sempach? Baffled in all their attempts to make any impression on their foes,

' Arnold Struthan de Winkelried, a knight of Underwalden, burst suddenly from the ranks : ' I will open a passage,' he cried, ' into the enemy's line. Provide for my wife and children, dear countrymen and confederates ; honour my race !' He threw himself instantly upon the enemy's pikes, grasped as many of them as he could reach, buried them in his bosom, and, being of a tall corpulent stature, bore them to the ground with his own ponderous mass : his companions instantly rushed over his expiring body ; and a close column forced itself into the broken ranks of the enemy, who were thrown into still greater confusion by their endeavours to close the interval. The pressure thus occasioned, added to the intenseness of the heat, proved fatal to many knights, who fell without a wound. Fresh columns of the assailants availed themselves of this disorder, and the havock became general. The servants of the nobles, who had been left with the horses, perceiving from afar the consternation that prevailed, mounted, and consulted their own safety by flight. The banner of Austria sunk to the ground, together with Henry de Escheloh its bearer. Ulric of Arburg raised it anew, and endeavoured to restore the fight ; but he also was soon oppressed, and fell exclaiming, ' Help, Austria, help !' Duke Leopold ran to him, received the banner, now steeped in gore, from his dying hand, and once more waved it on high. The conflict at this moment became most fierce and obstinate. Numbers of combatants pressed round the duke ; many of his illustrious companions fell near him : at length, all hope being at an end, he exclaimed, ' I too will fall with honour.' He sprung forth from among his friends, rushed into the thickest of the enemy, and sought his doom : he fell, and while, weighed down by his ponderous armour, he was struggling in vain to raise himself, he was approached by a common man from Schwitz, who levelled a blow at him. Leopold called out, ' I am the Duke of Austria : ' but the man either heard him not, believed him not, or thought that in a day of battle, the highest rank conferred no privilege : the duke received a mortal wound *. Martin Malterer, the banneret of Friburg in Brisgau, saw the disaster : he stood appalled : the banner dropped from his hand : he threw himself upon the corpse of his slaughtered sovereign to preserve it from insult, and there met his own fate.'

The exploits of the little community of Glaris follow close on the heels of those which immortalize the day of Sempach. The charming pen of Gesner † has made the battle of Næfels a classic subject.

In Chap. XI. the author thus describes the Swiss mode of fighting :

' To stand like walls, was their fundamental order of defence : to advance irresistibly ; to penetrate and bear down every thing before them, like a rock rolling from the summit of St. Gothard, was their

* * We must have better authority than that of C. E. Faber, to believe that the man who killed the duke was actually tried and executed at Berne for that deed.'

† See the sweet *Idyl das Hölzerne Bein.*

mode of attack. Such were the tactics said to have been practised before Troy, by the Israelites, when they were still led by the God of Hosts, and by the Greek phalanx and Roman legions, before their grand manœuvres were refined into slightly evolutions, chiefly calculated to gratify the eye of inglorious commanders.'

The following passages throw great light on the singularities observable in the Helvetic governments. Speaking of the territorial acquisitions made by different cities, Mr. Planta observes: 'in each of these contracts, all feudal rights, not alienated in the bargain, and all previous municipal privileges of the respective communities, were scrupulously reserved; whence (as this was observed in all other purchases of the Confederates) arose the multiplicity of local privileges, immunities, and customs, to which the Helvetic body owed its complicated polity.' After having recited these acquisitions, he adds:

'Thus, in a few years, and without wars or compulsive means, have the Confederate cities of Helvetia acquired upwards of forty seigneuries from Austria and its vassals; some by voluntary surrender, but most of them by open purchase. The old maxim of rejecting territorial acquisitions was indeed relinquished on these occasions; but at this period no censure will apply for this deviation, if we reflect that the princes, in these times, in proportion as the nobility sunk into decay, had recourse to stipendiary forces, numbers of which they now began to enlist under their banners; and that by means of these, they would soon have crushed the various Confederacies it had been found expedient to oppose to the encroachments of despotism. The Helvetic cities guarded against this by encircling their walls with ample territorial dependencies, which defeated the purposes of their relentless adversaries, and enabled theirs to survive the leagues of the Suabian, Rhenish, and Hanseatic cities, which had not used similar precautions. The Confederacy, moreover, by these accessions gradually obtained a preponderancy, which was soon felt in the scale of political equilibrium, and rendered its independence an object of equal solicitude and protection to all the states that composed the grand republic of Europe.'

The battles of Speicher and Stoss, and the rest of the exploits which rendered Appenzel so renowned at this time, display a bravery which almost exceeds that of the confederates. They originated in a quarrel between the Abbot of St. Gallen and the people of Appenzel. Some of our readers may have been agreeably introduced to an acquaintance with several of the parties in this dispute, by means of one of the most pleasing and instructive novels lately delivered from the teeming press of Germany*.

* Rudolph von Werdenberg. We have been surprized that so unexceptionable and marketable a commodity should, so long, have escaped the keen eyes of our translators.

It is about this time that the Grisons became known to history. This people, following the example of the confederacy, formed their several leagues. 'The prosperous example of the Helvetic confederacy thus spread around it its own spirit of independence; and no doubt prompted many powerful, but provident nobles and prelates, to a nearer intercourse with their subjects, and to favour combinations which they well saw they could not obviate.'

We have already hinted at a similarity between the transactions in the vales of Helvetia in the fourteenth and fifteenth centuries, and others in modern times on a more conspicuous theatre. Coalitions are formed among ecclesiastical and temporal princes against newly risen popular states; and combined efforts are made to counteract these politics. Such was the object of Albert and Leopold, and of the widely extended confederacy which was defeated at Laupen. In stating a resemblance, and such a resemblance as gives high additional interest to the first book of this history, at the close of which we are now arrived, we admit, at the same time, that great variations are discoverable. The antient assertors of liberty founded their claims on usages, charters, and grants; the moderns build their title on abstract rights: the antients purchased territories; the moderns seize them by force, or get them made over to them by mock voluntary transfers: the antients sought in liberty internal security and happiness; the moderns use it as an instrument to serve the purposes of ambition, and as a weapon for foreign annoyance. To note accurately all the points of resemblance, to assign the variations at length, and the causes of the one and of the other, would not fall within our limits: but they will occur to those who read, as they deserve to be read, the chapters of which we have given an account.

Book II. treats of *the Progress, Decline, and Dissolution of the Confederacy*; and the first chapter opens with a short sketch of the transactions of the Council of Constance. The proceedings of this Assembly, of such note in its day, throw new light on the actual state of Europe at the time, and on its subsequent history. It is a curious circumstance that this Assembly, though catholic, and though the documents relating to it are principally German, has found in L'Enfant, a Protestant, and a Frenchman, a more fair and satisfactory historian than it has been the fate of other councils to obtain. We make no exception in favor of the estimable Fra Paoli. It will not suffice to traverse the beaten roads; we must wander into bye-paths, if we would thoroughly know the vast field of history.

We have seen the Helvetic body-politic reach its prime; and we now are called to witness the operation of those seeds of dissolution, which are inherent in all the works of man; to observe the shocks which convulse the solid frame, which tend to undermine some pillar, or to break some hinge, and which commence the gradual change from perfection to decay.

No votaries have been more intoxicated than those of liberty. They attribute to their divinity every possible excellence; and they describe her as pacific and moderate. History forces on us a different opinion, and wrests from us a confession which we take no pleasure in making; that liberty inspires her sons too often with ambition, and with the love of aggrandizement. This is instanced in a very remarkable manner, in the case of the Cantons of Uri and Underwalden; whose sequestered situation, it might have been expected, would have guarded them against sacrificing at the shrine of ambition. It was in an attempt to make good a foreign acquisition, (that of Bellinzona,) that victory first proved unfaithful to the Swiss banners; and it was at the battle of St. Paul's before that city, that a Swiss was first known to surrender himself a prisoner of war.

Previously to the Italian disaster, in the course of the troubles of the Vallais, a spirit had discovered itself, widely different from that which animated the confederacy in its better days. A demagogic ceremony, practised by the insurgents, is too curious to be passed over; we shall transcribe the author's account of it, as given in a note:

‘The mode in which the authors of the commotion effected their purpose, is singular, though analogous to what popular leaders ever practise in order to concentrate the various grievances complained of into one single image, word, or sentence. They produced a club, on which a human face was rudely sculptured, and tied it to a young birch tree, which they plucked up by the root. This they called *the Mace*, and set it up as an emblem of the injured people. The figure was asked who it had chiefly to complain of; and the names of the principal families being called over, when that of the person aimed at was mentioned, it was made to bow profoundly in token of humiliation, and earnest entreaty for relief. All those who took compassion on it drove a hob-nail into the trunk of the tree, thereby denoting their number and firm resolve, without betraying their names. When the number was thought sufficient, this pageant was carried throughout the country, and placed before such houses and castles as were doomed to destruction. Whoever reprobated the violences committed by the insurgents was threatened with the Mace; and the person who was the principal object of the conspiracy, had no option but that of flying the country.’

In

In Chap. II. Mr. Planta makes the following observations, to serve as a clue to guide us through the maze of the ensuing melancholy events :

' The state of security in which the Cantons now found themselves soon induced them to turn their thoughts to objects of private advantage, or at best to conceive that a tender regard for the welfare of their particular city or canton was all the patriotism that could now be demanded of them. Each canton thus gradually acquired a distinct character *. Berne became lordly and domineering ; but this very spirit, and the prevailing influence of that city, proved in the sequel the main spring of the consequence of the confederacy as a state. Zurich carried on an extensive trade, and hence suffered its commercial views to warp all its public as well as private deliberations ; and we accordingly seldom find it in unison with the rest of the Confederates. The three forest cantons preserved, indeed, their pastoral simplicity ; but their emulation being once excited, even Mount St. Gothard was not high enough to restrain Uri and Unterwalden from attempting conquests in Italy, in which they were feebly assisted by their allies.'

This chapter contains the sad details of the war of Zurich ; a contest as inveterate and destructive, as those usually are which arise among friends and confederates. The splendid Stussi, who exercised absolute sway over the minds of the Zurichers, is a character which the political reader will carefully survey. Author of incalculable ills to his country, and to the confederacy, and compromising the very existence of both as independent Powers by his treaty with Austria, he retained his influence over the people undiminished, to the day in which he bravely fell, fighting for the cause of which he was the soul. The description of the bloody combat at the lines of Hirzel is exquisitely pathetic. If the ambition of the dangerous Stussi had in the course of the narrative called forth our resentment, yet, at the view of his noble fall, we are not enough masters of ourselves to refuse him our regret. The frantic valour of the small band of intrepid Swiss, who sold their lives at so dear a rate to the Dauphin of France, (after-

* * Their rulers, and not the people at large must be here understood. These, cheerfully contented in the serene enjoyment of their dear bought liberty, confined within a narrow circle of communication, and chiefly addicted to their domestic concerns, have never suffered new-fangled doctrines, or specious political speculations, to bias or perplex their honest purposes. Should their modern reformers succeed to guide them into new paths of morality, the late conduct of the Swiss guards at the Louvre will probably be the last instance of the sincerity and inviolable truth to their engagements, which, together with undaunted courage, have ever been considered as the distinctive features of the national character of this people.'

ward Louis XI.) in the action of St. Jacob near Basle, is drawn in its true colours. The curious reader is gratified, when he learns that this engagement was the first cause of the intimate connection between France and Switzerland, formed soon afterward; which has been productive of so many important consequences, which remained to our days, and which had so tragical a termination.

We cannot enter farther into the facts and observations which occur in this chapter, illustrative of general history; and we shall conclude our account of the first volume with the following descriptive passage:

‘These people, especially the shepherds of the Alps, were the mere children of nature. When unruffled by passions their features bespoke benignity, probity, and forbearance; but in the rage of war they, like David, and the heroes of Greece and Rome, displayed a ferocious ardour incapable of control. Many when taken prisoners, chose to die the death of Cato: fear was unknown to them, but insult they could not endure.’

[To be continued.]

ART. X. *Walpoliana*. Crown 8vo. 2 Vols. 9s. Boards. Phillips.

‘Mr. Gray the poet, has often observed to me, that, if any man were to form a Book of what he had seen and heard himself, it must, in whatever hands, prove a most useful and entertaining one.

WALPOLE.’

WE believe that all those who had the honour of being intimately acquainted with Horace Walpole, late Earl of Orford, would have rejoiced if he had himself formed a collection of *Walpoliana*. He was indeed so replete with anecdote, so fertile in ludicrous stories, and so originally humourous in his manner of relating them, that we have heard many of his friends express a wish that he had found a Boswell to catch and record them. A story on paper, however, compared with the same story told with peculiar humour *viva voce*, differs as much as a dead animal from a living one; the form and members may be all entire, yet the animation is wanting, and it is a *caput mortuum*.

The publication before us, we apprehend, will not augment the literary celebrity of the noble Lord, from whose papers and conversation it has been compiled; nor will it do much honour either to the compiler's taste in selecting, or to his friendly intentions. Many of the anecdotes and *bons mots*, if not in Joe Miller, are sufficiently common and antient to have been inserted in the early editions of that *immortal author*; and the piquancy of others consists in their profaneness. *La Baumelle*, in a similar publication, (*Mes Pensées*), apologizing for the antiquity of a joke, remarks: “I know that this has been often said,

said, yet it is still a good thing to say:—but the want of novelty in these pleasantries is not so conspicuous as the want of candour: for we have observed that, in one small volume of only 140 pages, the characters of thirty-five men, whose eminence had been long established, have been blasted. Many of the anecdotes are flat and insipid when read, which were extremely comic and amusing when heard in the original and diverting manner in which they were delivered by the Lord of Strawberry hill; who, it must be owned, was ever, and in all things, more fond of the quaint and the queer than the elegant and sublime.

The thoughtless speech of Lady Coventry to George II.; the boast of an insignificant and obscure person that the King had spoken to him; Quin's answer to one who asked by what law Charles I. was put to death; the dispute in reading the burial service; George the First's tolerance on seeing the picture of the Pretender in the house of one of his subjects, &c. have long been in general circulation among anecdote-mongers and story-tellers. Of this notorious kind, in vol. ii. are: *Ce n'est que le premier pas qui coûte*; Philip III. of Spain killed by etiquette; the dispute whether an illegitimate child was born too soon, or the mother married too late, &c.—and all the stories given to Louis XI. of France belong (according to Joe Miller) to our Charles II.—These are not only old, and such as in common cant would be called *patch*, if repeated in company, but many of them are ill told, and not assigned to the right author.

Our remarks, however, must not be principally levelled at the want of wit, humour, mechanical order, novelty, or arrangement, in these *ana*, but at the noble author's want of feeling and candour; at the frivolity of his taste; at his vanity; and at his pretensions to modesty and indifference as to literary fame, at the time when he was contriving to acquire with his utmost ingenuity that which he envied in others, yet depreciated as beneath the dignity of a gentleman to attempt to possess, or to enjoy when attained.

It has been said of Lord Chesterfield, that he was such a slave to the reputation of a wit, to the last hour of his life, that he had a *bon mot* ready for the first visitor whom he received in a morning; and Lord Orford seems to have prepared, on his pillow, some anecdote, or risible quaintness, for every day's expenditure. As the orations of the ancient Greeks and Romans were studied for the occasion on which they were pronounced, he seemed never to have trusted wholly to contingencies for the exertion of his wit, fancy, or memory. The *literati* regarded his praise as fame; and they were sure of his *good word*, in return for a free-will offering of incense and admiration.

In one of his original letters, written in a fit of humility, he draws a character of himself, to which he was sure his friends would not subscribe, but for which his enemies will take his word. When he says, (p. 158, vol. ii.) 'My pursuits have always been light, trifling, and tended to nothing but my casual amusement—I will not say, without a little vain ambition of shewing some parts, but never with industry sufficient to make me apply them to any thing solid. My studies, if they could be called so, and my productions, were alike desultory. In my latter age, I discovered the futility both of my objects and writings—I felt how insignificant is the reputation of an author of mediocrity.'—Who can believe him to be sincere in this declaration, who recollects with what pertinacity he defended his *Historic Doubts*, and other writings, whenever they were attacked?

There seems to have been something very unfeeling in the distress which his Lordship so pathetically describes on his accession to an earldom and 3800*l.* *per ann.* in addition to his previous income of 5000*l.* a-year. Were there no emollients for the pressure and embarrassment of additional wealth?—Could no pleasure be extracted from benevolence, and from the relief of penury and want?—Did he totally forget that calamity and distress frequently visited the most innoxious and deserving inhabitants of the earth?—Such reflections as these, however, seem never to have occupied his mind; and he wished that his complaints of the trouble which accrued to him from his new dignity, and increase of wealth, should be wholly ascribed to philosophic indifference and greatness of soul:—while his biographer, manifestly a disappointed man, wishes that his censure of the peer's want of liberality to worth and talents should be supposed to spring from disinterested and virtuous indignation. Shrewd observers of the workings of the human heart will be duped by neither.

Though the editor of these volumes has not flattered the memory of Lord Orford in speaking of his patronage and use of riches, he seems to forget,—when he says that 'his politics were, like his religion, moderate and rational,'—that his hero was a *frondeur* from his father's ceasing to be minister to the time of his own death; and that this son of a prime minister, who was highly favoured by two sovereigns of the Brunswick line, never spoke of their successor and the family but with bitterness.

We have already collected from Lord Orford's Letters, in the review of his Works, (vol. xxvii. N.S.) numerous specimens of the peculiarity of his humour, and of his quaint colloquial as well as epistolary language. We shall now select, from the small volumes before us, a few of the best articles; for the

preservation of which, the public is certainly obliged to the industry of the editor: but out of more than 370 *bons mots*, apophthegms, reflections, tales, and singular opinions, we think that not more than the decimals should have been published. Of the rest, as we have already said, some are too well known; some profane, and not very delicate; others, old and ill-founded Jacobitical stories, against Geo. I. and II.; with indecent reflections not only on the late Princess of W. but on other branches of the R. F.

The following numbers in each volume seem to be the most lively, amusing, and inoffensive:

‘xx. *Double Pun.*] A good pun is not amiss. Let me tell you one I met with in some book the other day. The Earl of Leicester, that unworthy favourite of Elizabeth, was forming a park about Cornbury, thinking to enclose it with posts and rails. As he was one day calculating the expence, a gentleman stood by, and told the earl that he did not go the cheapest way to work. “Why?” said my lord. “Because,” replied the gentleman, “if your Lordship will find *posts*, the country will find *railing*.”

‘xxi. *Passionate Temper.*] General Sutton, brother of Sir Robert Sutton, was very passionate: Sir Robert Walpole the reverse. Sutton being one day with Sir Robert, while his *valet de chambre* was shaving him, Sir Robert said, “John, you cut me;”—and then went on with the conversation. Presently, he said again, “John, you cut me;”—and a third time—when Sutton starting up in a rage, and doubling his fist at the servant, swore a great oath, and said, “If Sir Robert can bear it, I cannot; and if you cut him once more I’ll knock you down.”

‘xxxii. *Duchess of Bolton.*] The duchess dowager of Bolton, who was natural daughter to the duke of Monmouth, used to divert George the First, by affecting to make blunders. Once when she had been at the play of “*Love’s Last Shift*,” she called it, *La dernière Chemise de l’Amour*. Another time she pretended to come to court in a great fright, and the king asking the cause, she said she had been at Mr. Whiston’s, who told her the world would be burnt in three years; and for her part she was determined to go to China.

‘xxxiii. *The King of Bulls.*] I will give you what I call the king of bulls. An Irish baronet, walking out with a gentleman, who told me the story, was met by his nurse, who requested charity. The baronet exclaimed vehemently, “I will give you nothing. You played me a scandalous trick in my infancy.” The old woman, in amazement, asked him what injury she had done him? He answered, “I was a fine boy, and you changed me.”

‘In this bull even personal identity is confounded!’

‘xxxiv. *Convenient Courage.*] A certain earl having beaten Antony Henley, at Tunbridge, for some impertinence, the next day found Henley beating another person. The peer congratulated Henley on that acquisition of spirit. “Oh, my lord,” replied Henley, “your lordship and I know whom to beat.”

Lord Orford’s hatred of Dr. Johnson seems to have surpassed that of Wilkes.

‘His [Johnson’s] essays I detest. They are full of what I call *triptology*, or repeating the same thing thrice over, so that three papers to the same effect might be made out of any one paper in the Rambler. He must have had a bad heart—his story of the sacrilege in his voyage to the Western Islands of Scotland is a lamentable instance.’

‘We find a letter, p. 47, (we suppose, to the editor,) *on Grace in Composition*, which is too long for insertion among our extracts, or we should give it as the best written and most discriminating criticism in the serious part of the book.

The following are amusing :

‘LXXXI. *Fame.*] Much of reputation depends on the period in which it arises. The Italians proverbially observe, that one *half* of fame depends on that cause. In dark periods, when talents appear, they shine like the sun through a small hole in the window shutter. The strong beam dazzles amid the surrounding gloom. Open the shutters, and the general diffusion of light attracts no notice.

‘CXXVII. *Stupid Stories.*] A stupid story, or idea, will sometimes make one laugh more than wit. I was once removing from Berkeley-square to Strawberry-hill, and had sent off all my books, when a message unexpectedly arrived, which fixed me in town for that afternoon. What to do? I desired my man to rummage for a book, and he brought me an old Grub-street thing from the garret. The author, in sheer ignorance, not humour, discoursing of the difficulty of some pursuit, said, that even if a man had as many lives as a cat, nay, as many lives as one Plutarch is said to have had, he could not accomplish it. This odd *quid pro quo* surprised me into vehement laughter.

‘Lady *** is fond of stupid stories. She repeats one of a Welch scullion wench, who, on hearing the servants speak of new moons, asked gravely what became of all the old moons.

‘Miss ***, with a sweet face, and innocent mouth, sings *flash-songs*. The contrast is irresistible.’

‘CLXI. *Akenside and Rolt.*] Akenside’s Pleasures of Imagination attracted much notice on the first appearance, from the elegance of its language, and the warm colouring of the descriptions. But the Platonic fanaticism of the foundation injured the general beauty of the edifice. Plato is indeed the philosopher of imagination—but is not this saying that he is no philosopher at all? I have been told that Rolt, who afterwards wrote many books, was in Dublin when that poem appeared, and actually *passed* a whole year there, very comfortably, by *passing* for the author.’

‘CLXIX. *Pennant.*] Mr. Pennant is a most ingenious and pleasing writer. His Tours display a great variety of knowledge, expressed in an engaging way. In private life I am told he has some peculiarities, and even eccentricities. Among the latter may be classed his singular antipathy to a wig—which, however, he can suppress, till reason yield a little to wine. But when this is the case, off goes the wig next to him, and into the fire!

‘Dining once at Chester with an officer who wore a wig, Mr. Pennant became half seas over; and another friend that was in company carefully placed himself between Pennant and wig, to prevent

prevent mischief. After much patience, and many a wistful look, Pennant started up, seized the wig, and threw it into the fire. It was in flames in a moment, and so was the officer, who ran to his sword. Down stairs runs Pennant, and the officer after him, through all the streets of Chester. But Pennant escaped, from superior local knowledge. A wag called this "Pennant's Tour in Chester."

Vol. II.—Perhaps the only moral reflection in this publication is No. VI. ON RIDICULE.

'We have justly abandoned the maxim that ridicule is a test of truth. It is rather the most powerful weapon of vice, which has scarcely any other mean of attacking virtue, except ridicule and slander, well knowing the consequence. *Contemptu fame contemni virtutes.*'

The following are lively and pleasing:

'XXI. *Female Quarrels.*] The *spreta injuria forma* is the greatest with a woman. A man of rank, hearing that two of his female relations had quarrelled, asked, "Did they call each other ugly?"—"No."—"Well, well; I shall soon reconcile them."

'XXII. *Clerical Sarcasm.*] In some parish-churches it was the custom to separate the men from the women. A clergyman, being interrupted by loud talking, stopped short, when a woman, eager for the honour of the sex, arose and said, "Your reverence, it is not among us."—"So much the better," answered the priest; "it will be over the sooner."

'XXVIII. *Elegant Compliment.*] A French officer being just arrived at the court of Vienna, and the empress hearing that he had the day before been in company with a great lady, asked him if it were true that she was the most handsome princess of her time? The officer answered, with great gallantry, "Madam, I thought so yesterday."

'XLVII. *Beautiful Proverb.*] Proverbs not only present "*le bon gros sens qui court les rues*," but sometimes are expressed in elegant metaphor. I was struck with an oriental one of this sort, which I met with in some book of travels: "With time and patience the leaf of the mulberry-tree becomes satin."

'LXII. *Ignorant Naiveté.*] An old officer had lost an eye in the wars, and supplied it with a glass one, which he always took out when he went to bed. Being at an inn he took out this eye, and gave it to the simple wench who attended, desiring her to lay it on the table. The maid afterwards still waiting and staring, "What dost wait for?" said the officer. "Only for the other eye, Sir."

'LXXIV. *Foolishness of Preaching.*] A preacher in Italy was pronouncing the panegyric of his favourite saint, the founder of his order. He compared him with all the celestial hierarchy, and could find no place honourable enough for him, while his long paragraphs were ever closed with the exclamation, "Where shall we place this great patriarch?" An auditor, whose patience was exhausted, rose up, and said, "Since you are so puzzled, he may have my place, for I am going."

'CXVI. *Fontenelle.*] Wit, or even what the French term *esprit*, seems little compatible with feeling. Fontenelle was a great egotist,

and thought of nothing but himself. One of his old acquaintances went one day to see him at his country-house, and said he had come to eat a bit of dinner, "What shall we have? Do you like 'sparagus?" said Fontenelle. "If you please; but with oil."—"Oil! I prefer them with sauce."—"But sauce disagrees with me," replied the guest. "Well, well, we shall have them with oil." Fontenelle then went out to give his orders; but on his return found his poor acquaintance dead of an apoplexy. Running to the head of the stairs he called out, "Cook! dress the 'sparagus with sauce."

We cannot help observing that the editor of these volumes, and his encomiastic friend and parsimonious patron, who seem to have formed a steelyard to weigh and ascertain the degree of literary merit in the writers of this country, are frequently guilty of inelegant colloquial barbarisms in their own style: such as—'any idle person who has *got* such books.' (p. xiv. Biogr. Sketch.) 'Did a *shocking* job,' (Walpoliana, p. 44.) 'He *sleaped* in a long room.' (P. 33.) 'She *keept* up the conversation,' (P. 64.) Also Mr. Walpole's promiscuous use of the Gallicism *one*, as a noun of number and a pronoun: 'It is difficult to divest *one's* self of vanity, because impossible to divest *one's* self of self-love.' 'If *one* runs from *one* glaring vanity, *one* is caught by its opposite.' (Vol. i. p. 105.)—Vol. ii. p. 13. *much* given to it. P. 130. 'He was liable to *sudden* whims: and once set off on a *sudden*,' &c.

ART. XI. *Essays, Physiological and Philosophical*, on the Distortion of the Spine, the Motive Power of Animals, the Fallacy of the Senses, and the Properties of Matter. By C. H. Wilkinson, Surgeon, and Lecturer on Experimental Philosophy at St. Bartholomew's Hospital. 8vo. pp. 190. 5s. Boards. Law, &c.

THE deficiency of some medical writers, in a knowlege of the principles of mechanics, has been seriously felt on the first subject which Mr. Wilkinson has here treated. Though the best mechanical assistance can be of little avail in such cases, without the concurrence of medicine, yet something may be gained by consulting the opinion of men who combine, like the present author, mathematical with physiological knowlege:—but those who peruse this book, for medical purposes, will probably think that too much general reasoning has been introduced, apparently more for the sake of displaying the writer's own information, than for the accommodation of the reader. A good selection would have been more advantageous, even in the former point of view; since a man's learning is often manifested as clearly by what he suppresses as by what he exhibits.—We shall give the author's general account of the aid to be derived from machines, in distortion of the spine.

'Sup-

* Supposing I am applied to in a case of distortion of the lower dorsal vertebræ. To merely take off the pressure of the head, the relief would be inconsiderable; although the collar is supported on the stays, yet ultimately there is the same degree of pressure on the dorsal vertebræ: whatever weight may be supported by the collar, the re-action of the supporting instruments is always equal. In the construction of an instrument, we should be careful that the superincumbent weight on the diseased part of the spine should be perfectly removed, and that there should be no action of the instrument superior to the centre of gravity of the spine. By supporting that point which has a tendency to descend towards the earth, we support the whole system. From what has been previously observed, the ascertainment of this point, in every state of distortion, is noways difficult; and for want of this attention is entirely owing the improper instruments that are at present adopted. This may forcibly be illustrated by analogy. If a garden wall should be in such a state as to require support, should we not be regulated in our application of such support by the position of the weakened part. If the wall bulges superiorly, in the middle, or towards the foundation, we should not, in all these circumstances, make use of the same support. The experienced architect will immediately ascertain that point where there is the greatest stress, and apply his support accordingly. Thus we ought to act with regard to the spine, and not in every case of distortion use one and the same instrument.

In the chapter on the Motive Power of Animals, Mr. W. endeavours to ascertain, from measurement of the limbs, the quantity of ground which an animal is capable of covering, at each step, or bound; and here he takes occasion to attack (with success, as we think,) M. de St. Bel's account of the motions of the celebrated horse, Eclipse.

The Essay on the Fallacy of the Senses, and on Matter, is rather out of the author's element. We find him here opposing some exploded theories of Des Cartes by quotations from Spinoza, whom he brings forwards as the opponent of scepticism! In his dissertation, note on p. 102, we observe a very remarkable erratum: for *Diogenes Lucretius*, we certainly ought to read, *Diogenes Laërtius*.—We meet with a curious notion respecting the vital power, in the note, p. 122.

† During my idle hours last year I arranged some thoughts on the *circulation of vitality*; I have endeavoured to prove that animated beings could not exist without the aid of matter possessing life; with every portion of matter we added to our system, a portion of vitality was added also; that when the matter was removed, the vitality remained, and the accumulated portions might in some respects account for the increase of living powers. Such a supposition necessarily renders the mind divisible; but divisibility is not of itself sufficient to constitute matter; it is easy to conceive space itself divisible; nor does such a supposition in the least militate against the immortality of the soul.

* *Mind, soul, principle of life*, or by whatever name may be termed that part of animated beings which is not material, I mean one and the same, in this I also include the *irritability of a Glisson*, the *vis insita of a Haller*, and the *excitability of a Brown*.

The objection to this theory is, that, if every addition of matter to the system confers an additional vitality, which is not again thrown off by any of the emunctories, men ought to increase in the power of living, the older they become; and a man of eighty should possess more vital energy than a man of five-and-twenty.

The mathematical reasoning on the veracity of the senses reminds us of *Jotter's* demonstration of morality in *Peregrine Pickle*.

On the homogeneity of matter, Mr. W. seems to exceed the bounds of sober reasoning. He talks of the formation of all the iron in the world from a single fern, and of the origin of the island which we inhabit from a single polype. Certainly, these wonders appear less to us unlucky reviewers, who are in the habit of contemplating such heterogeneous and bulky masses, reared from the simple elements of the common alphabet! The public, however, are now too well informed to require the intervention of thaumaturgists to excite its attention to natural philosophy; we beg, therefore, to be spared the mortification of swallowing the fern and polype, and that Mr. W. may be pleased to allow us a small quantity of the book of Genesis, instead of the nostrum of his friend Spinoza.

This part of the book has disappointed us much, after the promise of the introduction:

* *At vultus erat magna et præclara minantis* :

but Mr. Wilkinson's metaphysics are of a nature which we cannot approve. We hope that, when he next appears before the public, he will be better prepared with useful information.

ART. XII. *A Treatise on Sugar*. With Miscellaneous Medical Observations. By Benjamin Moseley, M. D. &c. Second Edition, with considerable Additions. 8vo. pp. 276. 6s. 6d. Boards. Robinsons. 1800.

WHILE we were preparing an account of the first edition of this work, we were informed that a second would shortly be published: we determined, therefore, to wait for its appearance; and we find that it is really improved, and contains many remarkable facts which did not occur in the former. The collections respecting the history of sugar are very copious; perhaps too much so for general readers: but they are learned and accurate; and though partly anticipated by Dr. Falconer of

of Bath; they form a valuable store of references on this subject.

Considerable pains are bestowed on some exploded opinions which imputed noxious qualities to sugar: but surely this labor might have been spared. The new chemistry has perfectly tranquillized physiologists on this head; and sugar is now regarded, by the most intelligent physicians, as an article of luxury which, in a medical point of view, does neither good nor harm.—The addition of sugar to wine, in the proportion of two ounces to a pint, is said (p. 106,) to prevent much of its intoxicating and inflammatory effect.—A chemical analysis of sugar is given from Bergmann, Fourcroy, &c.

We apprehend that the author is rather deceived when he asserts that 'every root and earthly production is nutritious, in proportion to the saccharine principle it contains.' This notion, advanced by Dr. Cullen, has long been discarded; and the gluten has been admitted as the principle of nourishment.—Dr. Moseley thinks that sugar is not injurious to the teeth: but he holds that *milk* is very hurtful to them. The latter assertion seems to want proof.—His opinion of the restorative power of sugar extends so far, that he asserts that pulmonary consumptions have been cured by it.

Here the work takes a desultory turn; and we become engaged, without knowing how, in a dissertation on the poison of mussels, in a history of honey, and in much other entertaining but irrelevant matter.

The inoculation for the cow-pox is incidentally mentioned, and treated with much and unmerited severity, since Dr. Moseley's objection to it is merely hypothetical: but advice to be cautious deserves attention in this as in every other instance. His description of the yaws, which is introduced *à-propos*, as a disease of bestial origin, is good and striking. The picture of the outcast victim to this malady is drawn with great spirit, and in the Doctor's best manner:

'A cold, damp, smoky hut, for his habitation; snakes and lizards his companions; crude, viscid food, and bad water, his only support; and shunned as a leper;—he usually sunk from the land of the living.

'But some of these abandoned exiles lived, in spite of the common law of nature, and survived a general mutation of their muscles, ligaments, and osteology; became also hideously white in their woolly hair and skin; with their noses, like the beaks of old eagles—starving the creatures, by obstructing the passage to their mouths,—and their limbs and bodies twisted and turned, by the force of the distemper, into shocking grotesque figures, resembling woody excrescences, or stumps of trees; or old Egyptian figures, that seem as if they had been made of the ends of the human, and beginnings of the brutal form;

form; which figures are, by some antiquaries, taken for gods, and by others, for devils.

'In their banishment, their huts often became the receptacles of robbers and fugitive negroes; and, as they had no power to resist any who chose to take shelter in their hovels, had nothing to lose, and were forsaken by the world, a tyger would hardly molest them. Their desperate guests never did.

'The host of the hut, as he grew more mis-shapen, generally became more subtle;—this we observe in England, in crooked acrophulous persons;—as if Nature disliked people's being both cunning, and strong.

'Many of their wayward visitors were deeply skilled in magic, and what we call the *black art*, which they brought with them from Africa; and, in return for their accommodation, they usually taught their landlord the mysteries of sigils, spells, and sorcery; and *illuminated* him in all the occult science of *Obi*.

'These ugly, loathsome creatures thus became oracles of woods, and unfrequented places; and were resorted to secretly, by the wretched in mind, and by the malicious, for wicked purposes.

'*Obi*, and *gambling*, are the only instances I have been able to discover, among the natives of the negro land in Africa, in which any effort at combining ideas has ever been demonstrated.'

We pass over much irregular discussion concerning the *Obi*, or sorcery of the Africans, to notice some of Dr. Moseley's opinions respecting a more important subject, that of contagion. He seems disposed to deny the common doctrine, but we think that he has not reasoned with sufficient accuracy on this question. The effect of predisposition is denied:

'The small-pox, measles, yaws, and lues venerea, know no distinction as to habits of body. Every human being is susceptible of their morbid infection.

'The two first diseases are truly contagious, according to the common acceptation of the word in regard to fevers; and there is no securing any person against being infected, who comes into the impregnated atmosphere of a subject labouring under these diseases. Their infection, as well as that of the other distempers, may also be put, by inoculation, into the habit of the strongest man, or the weakest child. This cannot be done from the American *Yellow Fever*; nor from the suppurated, glandular, or cuticular matter, of any other pestilential fever.'

This is going too far: that the want of predisposition to disease in the system prevents the action of infection is not a matter of theory, but an observation founded on numerous facts.

Notwithstanding the great experience which Dr. Moseley pleads, we cannot agree with him in disregarding the chances of propagating pestilential fever, by infection and by *fomites*. How does the *separation* of patients seized with fever operate
in

in lessening the frequency of the disease, on Dr. Moseley's principles? In the great plague at Moscow, described by Dr. De Mertens *, the first check given to the progress of the disease was produced by opening receiving-houses, or feverwards; and he has mentioned very conclusive facts, which prove that persons, living in buildings surrounded by infected houses, may avoid the pestilence by completely secluding themselves from external communication. Similar instances are so common in books on this subject, that we should not have referred to them, if a disposition to call in question these established truths had not appeared in other publications besides that which is now before us. The error which they inculcate is of so serious a nature, that we are under the necessity of resisting it, on its appearance in works otherwise respectable.

Even in differing from the present author, however, we must be pleased with his frank and good-humoured way of writing. The reader will be amused with the following animated sketch of Dr. Hodges's practice, during the great plague of London :

‘ Hodges was of the old school in physic. He was an enemy to bleeding. He was a man of little reflexion, and no genius. He pursued the beaten track of alexipharmicks, and heating medicines. In his account of the plague in London of 1665, though he had abundance of opportunity, he made no discovery. He lost all his patients. The sick who recovered with him, were indebted to nature ;—a rough physician on all occasions.—None but the strongest-constituted people ever escape under her hands alone.

‘ This fact was illustrated here.—Women, children, and weak, scorbutic people, all perished.

‘ Hodges, however, did all the good he could. Like a brave mariner, though he knew not the use of compass, or quadrant,—he plied the oar, or stood to the helm, in that tempestuous “sea of troubles.”

‘ The Doctor, if he were not skilful, was honest. He gave his patients what he took himself. He endeavoured to cure them by his own preventive.

‘ The Doctor loved old *Sack*. Like the elder CATO, he warmed his good principles with good wine.

‘ He modestly says, “before dinner I always drank a glass of sack, to warm the stomach and refresh the spirits. I seldom rose from dinner without drinking more wine. I concluded the evening at home, by drinking to cheerfulness of my old favourite liquor, which encouraged sleep, and an easy breathing through the pores, all night.”

‘ Hodges always went about the town with his apothecary ; his constant companion and friend. These two, in the course of their morning rounds, usually visited as many sack-shops as patients.—They had great practice.

* See Rev. vol. xxix. N. S. p. 78.

‘ There

‘ There was a different tincture of character in these gentlemen. The doctor was bold; the apothecary timid:—but they hunted like true Arcadians. The doctor entered the most infected houses without fear; the apothecary remained behind in the sack-shop, waiting for the prescription. The doctor saw death as a subject of speculation. The apothecary speculated on life, and saw her in brighter colours proportionate to the operation of the doctor’s prescription:—I mean that which the doctor took himself—“ Sack, middle-aged, neat, fine, bright, racy, and of a walnut flavour.”’

‘ I have no doubt but that sack was of great use to Hodges, while he kept within bounds,—for excess is destruction;—and, as far as it acted as a gentle stimulus to his mind and body; and kept them in such a state of unison, as to enable the mind to act without fear, and the body without lassitude.’

Much as this wine-bibbing deserves to be reprobated, we cannot assent to Dr. M.’s proposal of bleeding largely in pestilential fevers. The bad success of this practice, in the last yellow fever, is a sufficient answer to his arguments in its favour. Our common synochus, or typhus, (which would become as destructive as the plague, under such management as that of the Eastern nations,) will not admit such violent proceedings. Some practitioners tell us that the nature of our diseases is changed: but perhaps the difference is only that the practice has been improved.

To conclude: this work exhibits the operations of an active and inquiring mind, zealous for the benefit of man, but not always correct and perfectly conclusive in reasoning. On the subject of contagion, at least, we must meet with stronger facts than any produced in this volume, before we can alter our opinion; especially as we suppose that our conviction of its existence is founded less on theory, than on actual observation. A few positive facts, well-authenticated, must evidently set aside the whole of Dr. Moseley’s negatives.

ART. XIII. *The Art of Bleaching Piece-Goods, Cottons, and Threads, of every Description, rendered more easy and general by Means of the Oxygenated Muriatic Acid; with the Method of rendering painted or printed Goods perfectly white or colourless. To which are added, the most certain Methods of bleaching Silk and Wool; and the Discoveries made by the Author in the Art of bleaching Paper. With nine large Plates in Quarto, &c. By Pajot des Charmes. Translated from the French, with an Appendix. 8vo. pp. 351. 7s. Boards. Robinsons. 1799.*

THE introductory advertisement, by the translator of this work, is signed William Nicholson: it promises much utility to the commercial world, from M. des Charmes’s labours,

house; and we must own that he has taken a very comprehensive and masterly view of his subject.

The volume commences with an account of the difficulties to be encountered in going through M. Berthollet's process, and of the method which the present author has invented for obviating them: but neither of these discussions would be intelligible without the plates, as they refer to the apparatus. Indeed the great accuracy, with which every minute circumstance of the processes is noticed, proves so very unfavourable to an analysis of the whole, that we shall confine ourselves to some incidental remarks for the benefit of general readers; strongly recommending a perusal of the work itself to practical men.

The noxious effects of the muriatic vapour, in the original process of procuring the oxygenated acid, are very distinctly described in the following passages:

' The strong expectoration to which I was exposed, agitated the system so much, that I found it impossible to retain any food on my stomach, and was for forty-eight hours, without intermission, not only deprived of sleep, but continually emitting saliva, with acid and corrosive humours from the eyes and nose in such abundance, particularly from the eyes, that it was sometimes five or six hours before I could open them to support the light. My situation, at those periods, was so disagreeable that I could not lie a moment on my back, and a very short time on my side. The erect position was least painful; but I was soon obliged to sit or lie down, in consequence of the pain I felt, at every attack of the cough, in the muscles of the back and thighs.

' The difficulty, or rather the impossibility, of supporting such painful exertions for any length of time, induced me to contrive a mask of card, with glass eyes, which allowed me, for a certain space, to work with my face over the vessels for the immersion of goods, to turn, press, and wring the pieces without fear of any serious inconvenience. I likewise occasionally made use of a handkerchief, moistened with alkaline lixivium, which I bound round my head to defend my nose and mouth from the effect of the odour, but these means were merely palliatives.

' As it is of great consequence that the operator should be defended against such accidents, or at least be able to diminish their consequences, it may be of some advantage to know, that I have had the pleasure to experience, that the black extract of liquorice; which I chewed before I exposed myself to respire this vapour, almost always produced a good effect, by diminishing the cough, and in some instances preserving me from it. I therefore was particularly careful to use this extract, previous to exposing myself to the danger of respiring the gas, at the same time taking care not to omit the use of my moistened handkerchief, or mask.

' A solution of sugar in warm or cold water, sipped or drank slowly, likewise appeased the cough very much after a certain time.

The warm solution was rather the most effectual. I likewise occasionally sipped or drank milk for the same purpose.'

In mentioning the addition of carbonat of potash, which prevents these inconveniences, the author does not seem to be acquainted with the improvement proposed by Mr. Higgins: (See M. Rev. for April last, p. 442.) we find that he recommends the use of lime, to increase the activity of the pot-ash:

'The activity of the fixed alkali, or pot-ash, may be increased, by throwing into the boiler in which this salt is put for solution, one-third or one-fourth of its weight of well burned and very white lime, of the best quality; which is to be tied up in a bag or cloth. By this management, the calcareous earth is less capable of rendering the lees turbid; or if it should escape, it will fall to the bottom when the solution cools. The lime may also be separately dissolved or diffused, and the pot-ash dissolved in this solution instead of pure water; a method which may be preferable to the other. It is scarcely necessary to add lime to the foreign pot-ash, most of them contain a certain quantity; particularly those which are imported from the north of Europe, or from America.

'The use of lime has appeared to me to produce a greater effect at the commencement, than towards the end of the bleaching. At this latter period, the different operations to which the merchandize has already been subjected, the causticity of the lees, and the small grains of calcareous earth which they may contain in spite of every precaution, would be likely to impair the strength of the goods, particularly during the operations of wringing, or the press. But the use of lime has appeared to me to be of advantage at the beginning, because I have found reason to conclude, that the goods which are thus treated acquire a decided whiteness in less time than the others.'

From the account of accidents attending the preparation of dressing, we extract the following particulars:

'*Accidents attending the preparation or dressing.* When the piece-goods are immersed in a solution of soap, after having been taken out of the sulphuric acid, while they are still too strongly acidulated, or if instead of rinsing them they be immediately conveyed from the acid into the solution of soap, this last solution is subject to curdle, or become immediately decomposed; whence the operator has the mortification to observe the whole surface of the goods covered with an infinite number of small spots of oil, in the form of clots, of a yellowish colour, and very tenacious, particularly on stockings or cotton goods, because they incorporate as it were with the nap or texture of the goods: they disappear in consequence of much washing or rinsing. I must particularly mention an accident which may happen to any one, namely, that of placing by mistake stockings or other bleached objects, which have received their first treatment in the solution of soap, upon articles which have been exposed to the vapour of sulphur. I have placed stockings upon gauze, which had been whitened by sulphur, and found that after they had remained in this situation for the

the course of a night, they became entirely of a brown-red at the place of contact. They appeared as if burnt or marked with an hot iron. This colour, which, no doubt, was produced by the combination of the volatile sulphuric acid, with the alkali of the soap, with which the stockings were still impregnated to a certain degree, immediately disappeared upon exposing them, first, to the action of a bath of the odorant oxygenated muriatic acid, and afterwards to another of water, slightly acidulated with the sulphuric acid.

‘ Every salt with excess of acid, such as the salt of sorrel, removes the ruddy spots here mentioned with equal ease. It is true, that this salt cannot with convenience be used, on account of its dearness, but the residue of the distilling vessels, that is to say, the water which holds in solution the residue of the distillation of the oxygenated muriatic acid, is very serviceable in this process, and may be advantageously used either hot or cold, to remove those very tenacious spots, which are not at all capable of being removed by soap or alkaline lees.’

For the sake of good housewives,—if any such respectable personages ever deign to regard our labours,—we copy this additional remark :

‘ I must not omit a second very simple and economical method to take out every kind of spot occasioned by fruits, such as strawberries, gooseberries, &c. It consists in causing the spotted part to imbibe water, and afterwards to burn one or two common brimstone matches over the place : the sulphureous gas which is discharged soon causes the spot to disappear.’

We pass over much information which will be interesting to artists, in order to notice a proposed application of the residue of the bleaching liquor, which may prove of considerable importance.

‘ There is another property of the exhausted bleaching liquor, which is, perhaps, of considerable importance, namely, that of accelerating the vegetation of plants ; from repeated trials I can affirm that it possesses peculiar properties in this respect. I have at different times used it, instead of common water, on cauliflowers, chervil, peas, cabbages, leeks, &c. : and these various plants have not only grown more quickly than others of the same kind planted in the same bed, and watered with river water, but have likewise acquired double the size.

‘ Besides the property of accelerating vegetation, these waters have likewise the property to drive away, at the instant of pouring on the ground, the spiders, ants, worms, snails, and other reptiles of this kind, which are noxious to plants and seeds. A gardener, near the laboratory where I made the muriatic acid for bleaching, was so fully convinced of the advantage of these waters, from his own experience, that he requested, as a favour, that I would reserve them for his use ; and was continually speaking in praise of the good effects it produced on the plants in his garden.

‘ But in proportion as the small quantity of oxygenated muriatic acid, diffused through the exhausted water, is of advantage to vege-

tation, so much more noxious it is to plants when in the form of gas or vapour. Plants exposed to this elastic fluid instantly fade and perish. I have frequently seen this effect on the plant monk's-hood, and even on vines, the leaves of which soon became yellow, and the stems, after having languished for a certain time, partly died.'

The translation of this book is very clear, and apparently very accurate; and our manufacturers are under great obligations to Mr. Nicholson, for the laborious task which he has so well executed for their benefit: but some of them will be sorry to observe that our neighbours are acquainted with things which have been reckoned secrets of trade in this country.

ART. XIV. *Poetical Attempts.* By Mrs. Hale. 8vo. pp. 156. One Guinea in Boards to Subscribers. Knight and Triphook. 1800.

THIS miscellany is not published from motives of either vanity or interest in the author, who is a lady of fashion and fortune, but for the amiable purpose of extricating the family of a worthy clergyman from pecuniary difficulties. With an object so truly benevolent, Mrs. Hale has solicited a liberal subscription, and has had the pleasure of finding her scheme patronized by her numerous friends and acquaintance. That it may not, however, be supposed that a guinea is thought to be the price of the volume, it is not offered for sale, but presented only to subscribers.—After having thus stated Mrs. Hale's inducement to become an author, it is incumbent on us to endeavour to calm the apprehension and anxiety, which, she tells us, now oppress her mind. The modesty of her title alone should disarm criticism of its severity; and when, in addition, we learn that these *attempts* are made by a lady in the sacred cause of charity, we feel proud of owning a strong prepossession in her favour. Not that our expectations of poetical excellence naturally subside at the mention of female authorship; because, in the walks of literature, the fair wanderer has been known to follow close on the steps of man; and, in the present day, the successful female candidates for poetic fame constitute a respectable phalanx. We would not flatter Mrs. Hale so grossly as to rank her poetical attempts among the first efforts of British ladies, in their excursions to the sacred mount; for her poems are not laboured, nor does she appear to have been solicitous of bestowing on them any high finishing: but they are the effusions of a truly amiable and feeling heart, expressed with ease, and sometimes with sprightliness;—written to amuse the author and her friends, and not for critical animadversion.

Circumstanced as this publication is, therefore, we shall refrain from noticing little blemishes; and we shall only presume

same to offer our advice that, in case of a second edition, the fair author should avail herself of the corrections of some literary gentleman of known poetic taste and judgment. The beauty and effect of poetry are often wonderfully heightened, by little touches and emendations from the hand of elegant criticism.—As a specimen of Mrs. Hale's easy and sprightly versification, we shall transcribe

A FABLE,

Addressed to all new young married Ladies.

- Fanny, beware of jealousy,
Our sex's bitterest enemy;
“ For other foes we are prepar'd,
And nature puts us on our guard ;”
But in this foe such stings are found,
As give our peace its deadliest wound.
Of this, my dear, I'll give a sample,
As precept binds not like example.—
- A giddy, fond, unthinking miss,
Had built her castle in the air,
And thinking nought could cross her bliss
When once she'd fix'd her station there ;
Was quite surpris'd one starry night,
To find her mate had ta'en his flight.
At his return with many a sigh,
She ask'd him what he meant,
Thus from her side abroad to fly ;
And if 'twas his intent
That she shou'd thus bewail her fate,
And weep the absence of her mate ?
“ My dear,” cry'd he, “ I own your charms
May justly claim their due ;
They bring me gladly to your arms :
But then it is as true
That men, like birds must sometimes fly—
Both, both will claim their liberty.
If then your castle's made a cage,
Nor lets me use my wing ;
Like other birds I'll vent my rage,
Sit sulky, and ne'er sing.
But if I fly sometimes from home,
With joy you back will see me come.”
- Time and experience made her wise,
She open'd wide the door ;
And now much greater her surprise,
He flew abroad no more !
Take you the hint, your mate set free,
He'll never long for liberty.’

This Lady's Address to the Critics, at the end of the volume, contains, with a declaration of her motive for the

publication, a pleasing enumeration of its contents, and cannot be perused without leaving a favourable impression. Let it speak for itself :

CRITICS ! where'er enthron'd you sit,
 Stern arbiters of taste and wit ;
 Where'er from learning's licenc'd ground
 You deal your awful thunders round ;
 To you, your sentence justly dreading,
 And your most lenient judgment needing,
 I bow with earnest supplication,
 To deprecate your indignation :
 But if my pray'r thus humbly stated,
 Ye still with classic pride elated,
 Declare I'm to no muse related,
 At all events I here present ye
 Variety !—let that content ye :
 Whether in gay or serious mood
 I offer light or solid food ;
 And try with many flavour'd dishes
 Your appetite to meet my wishes.
 Here in a faithful glass you'll find
 Each feature of the author's mind :
 Each passion which from youth to age
 Mark the heart's progress stage by stage :—
 Th' affection pure of wedded love—
 That first best blessing from above :
 A tender mother's plaintive woe
 Wounded by fate's untimely blow ;
 And friendship's bright but steady flame
 Glowing with constant warmth the same ;
 Religion's mild and sacred power,—
 Sweet solace of affliction's hour !
 And faith, which keeps off hopeless gloom,
 Looks for pure bliss beyond the tomb.
 For thoughts like these tho' feebly painted,
 No critic's mercy, sure, is wanted ;
 For if the picture's void of merit,
 If it want colour, strength, or spirit,
 To remedy defects of art,
 Th' impression's graven on my heart.
 But in this motley mix'd collection,
 If some few trifles, 'gainst objection
 More loudly call for your protection ;
 At which e'en candour's self might stare,
 If penn'd in Age's easy chair.
 For I acknowledge we should be
 At years of charter'd liberty,
 Whene'er on Allegory's pinions
 We soar thro' Fiction's wild dominions ;
 And mortal cares attempt to smother
 With Cupid and his gentle mother ;

These

These trifles, since I'm at confession,
 And must reveal each past transgression,
 These are, to own the honest truth,
 The tell-tale bantlings of my youth :
 Offspring of many a thoughtless year,
 When free from sorrow, free from care,
 I wander'd Life's delights among,
 Happy as gay, and gay as young ;
 When gathering many a gaudy flower,
 From Fancy's variegated bower,
 I wove these wreaths, which fresh and fair
 On Youth's luxuriant auburn hair,
 Suit not, your suppliant confesses,
 Sober Age's silver tresses.
 Yet, if these pleas will not excuse me,
 And you determine to abuse me,
 If still inexorably harden'd
 You don't at once pronounce me pardon'd ;
 For last, and best, defence of all,
 My *motives* to my aid I call,—
 Here I'm, indeed, a host—not fearing
 Reviewer's frown, or critic's sneering ;
 Here I defy the proudest *He*
 To laugh at my simplicity.
 For sure to aid embarrass'd worth,
 From Sorrow's shade draw goodness forth,
 To ease fond parents' anxious fears,
 To guard their children's tender years,
Virtue herself will plead my cause—
 Will crown me with good men's applause ;
 Each Muse, propitious, grant her love,
 Apollo smile,—and *you* approve.'

Such a call for approbation cannot remain unanswered, by those with whom the purest motives are predominant over others that are less amiable and less important.

ART. XV. *Sermons on the following Subjects:* On the Clerical Character. On Superstition. On Miracles. On Submission to the Existing Powers. On the Love of Pleasure. On Temperance. On the Temporal Disadvantages of Vice. On Happiness. On Evangelical Righteousness. On Justice. By the Rev. Richard Graves, M. A. Rector of Claverton, Somerset, &c. &c. 8vo. pp. 230. 5s. Boards. Dilly. 1799.

WE have often had occasion to speak of Mr. Graves's merit as a poet and as a novel writer, and never without praise : since his poetry is easy and harmonious, and his novels are remarkable for a faithful delineation of life and manners, with a wonderful accuracy in local description, embellished

by wit, humour, and vivacity. We now see him in the character of a divine; in which he appears to be not less intitled to our applause. The subjects of the discourses before us are highly interesting; and they are treated by the author with that good sense, moderation, and benevolence, for which he is so eminently distinguished. From the first sermon, *on the Clerical Character*, every part of which is excellent, we shall make the following extract:

‘ Reason, indeed, if she were rightly improved and her dictates faithfully pursued, would infallibly lead men to virtue and happiness. But the encouragement so industriously given to the most illiterate Christian, to think for himself, in contempt of the authority of his teachers, can produce nothing but arrogance and confusion. The glimmering light which their understanding, thus tampered with, affords them, will only make them despise the instruction of others; whilst they are bewildered and led astray by the incoherent suggestions of their own imaginations. And, what is worse, we too frequently find the passions and appetites of such pretenders to spiritual knowledge usurp the place of their reason; and their moral and religious characters are usually of a piece, equally irregular, wild, and inconsistent.

‘ It cannot be denied, indeed, but that in higher life we hear of many noble instances of generosity and charity, compassion and benevolence, amongst those who disclaim any regard to revealed religion, and who seem ashamed to do good upon Christian principles. But certainly, men that act upon so precarious a motive as mere inclination, passion, or fancy, can give no security for their virtue; but when a different passion or inclination takes place, may be guilty of cruelty, injustice, or the most flagrant excesses of sensuality; which supposition, I am afraid, is but too frequently verified in the practice of the world.

‘ Here, then, seems to be the most proper field for our vigilance and circumspection. Before we can hope to reform men’s practices, we must endeavour to rectify their principles. Morality can have no solid foundation, but upon religion; “Jesus Christ,” that is, the Christian religion being “the chief corner-stone.” We must endeavour, therefore, by all means, to convince them of the fundamentals at least of our faith, however captious they may be about the mysterious or controverted parts of it. If they acknowledge the being, the providence, and the perfections of God, let them be shewn likewise the corruption of man, and the necessity of a Redeemer, to restore him to the favour of his Maker. Let them reflect upon the dark and perplexed state of religion and morality in the heathen world, and how probable it was, that God should “send forth his light and his truth” to guide his bewildered creatures in their way to virtue and happiness. And if, in consequence of this, we can but convince them of the divine mission (the incarnation and resurrection) of Jesus Christ, it will be easy to prove the duty of acquiescing under any difficulties, which men of little (and but little) penetration may easily

easily raise against so complicated a scheme as that of our redemption; or against the books that contain the history of it.'

The second sermon, *on Superstition*, is also very well worthy of attention. The author marks the difference between the superstitious and the religious person, in a striking manner, and in appropriate language.

'The superstitious man, when he approaches the object of his devotion, trembles with the awe of a slave before a tyrannical master; the religious man feels the filial reverence of a son for an indulgent father; the one does his duty from a principle of *fear*, the other from that of *love*.

'The superstitious man, like the hypocritical Jews, so emphatically described by the prophet, "afflicts his soul, and bows down his head like a bull-rush," and exhibits every external mark of contrition and remorse, and flatters himself that he has done all that is required of him. The religious man, on the contrary, "deals out his bread to the hungry, and brings the poor man that is cast out, to his house; clothes the naked; and hides not himself from his own flesh."

In this discourse is agitated the question, whether superstition itself be not less prejudicial to society than atheism. This subject formerly engaged the great abilities of Warburton, whom Mr. Graves follows: but the succeeding observation appears to be rather original:

'This part of the argument, then, amounts to no more than this, that an atheist *possibly* may be a good member of society; the superstitious man probably *will* be so; but a truly religious man, at least (if I may add) a true Christian, certainly must be so—a good citizen, a good subject, a good father, and in short, a good man in every relation of life.'

From the subsequent sermons, we could make extracts which might be read with pleasure and advantage, if the limits of our work would admit: but we cannot deny ourselves the pleasure of one more quotation, from the close of the sermon on happiness:

'From what has been already said, the second general observation from the words of the text, I flatter myself, is sufficiently proved, and wants little further confirmation; namely, "that the practice of religion and virtue, and the favour and protection of Almighty God, are the only infallible means of securing the happiness of the present life, as well as of that which is to come." For, as our happiness depends on the due regulation of our appetites, passions, and affections, *that* is the peculiar office of virtue, and a principal part of religion. *That* also is the surest method of obtaining the favour of God, to whom we are accountable for our conduct. And the protection of God is our only security against *natural* evil, as faith in Christ is the only remedy for *moral* evil, and the evil of sin, to which

human frailty is too generally subject ; and for which even *repentance* could give us no assurance of pardon, without the mediation and atonement of our Redeemer Jesus Christ.

‘ To conclude ; after all that can be said on the subject of human happiness, it is at best so transient and so imperfect, so necessarily alloyed with trouble, and so precarious in its duration, that to alleviate the pain which must arise from disappointment, let us not expect too much, nor engage our affections too deeply in the affairs of this world, but look forwards to a more complete felicity in that future state of existence, “ where, alone true joys (and those of eternal duration) are to be found.”

The style of this volume is easy and unaffected, and the arguments are well arranged, and generally placed in a striking light. We recommend it as worthy of the reputation of the author, and as calculated to afford instruction to the lovers of true religion and rational piety.

MONTHLY CATALOGUE,

For JUNE, 1800.

I R E L A N D,

Art. 16. *Letters on the Irish Nation* ; written during a Visit to that Kingdom, in the Autumn of the Year 1799. By George Cooper, Esq. 8vo. 4s. sewed. White. 1800.

THE writer of these highly entertaining and instructive Letters informs his readers that he personally visited Ireland, on purpose to gain certain and satisfactory information respecting the nature of the country, and the real character of its native inhabitants ;—and it appears that he has not returned, as the common phrase is, *without his errand*. As far as we can pretend to judge on this subject, the public are here presented with a very just as well as very pleasing view of the fruits of the author’s investigations ; in which he has considered the Irish with the temper of a philosopher, and the sagacity of a statesman. We should at once pronounce that his work is excellently written, if we were perfectly free from all apprehensions that it will not be deemed, by severe judges, too highly laboured in its language and style. It may be objected, that the author quite dazzles them with the brilliancy of his conceptions, the exuberance of his classical allusions and citations, and the torrent of eloquence which overflows his whole performance. All is of the richest tissue and cloth of gold, where plain English broad cloth, of the standard fabric, would have been more appropriate, and more generally approved.

We have not the honour of knowing Mr. George Cooper, (of Lincoln’s Inn, perhaps, or the Temple) and possibly the name is assumed through the caution of a young writer, of a learned profession,—desirous of making an experiment on the taste and judgment of the public. Be this as it may, he has certainly given to the world a performance which will obtain considerable reputation.

With respect to the politics of Ireland, the ingenious writer is decidedly an approver of the union; and this, it should seem, in consequence of what he saw and collected during his residence in that kingdom, with regard to its true interests.

Art. 17. *Protestant Ascendancy and Catholic Emancipation reconciled by a Legislative Union, &c.* 8vo. 3s. Wright.

We never doubted that an union would be beneficial as it respected Ireland. In that view of the subject, the present pamphlet is very satisfactory; and the sensible and temperate author clearly shews, that nothing short of such a measure can effectually relieve that country.

The futility of the arguments against union, founded on the arrangement of 1782, is here completely exposed. We were glad to learn from this author, that the resumption of the confiscated estates is utterly impracticable; it being impossible, as he says, to authenticate the claims, or to trace the possessions, while various causes render it as much the interest of the catholics, as it is that of the protestants, to support property in its present channel.

Art. 18. *Speech of the Right Hon. Barry, Lord Telferton, Chief Baron of his Majesty's Court of Exchequer, in the House of Lords of Ireland, March 22, on the 4th Article of a Legislative Union, &c.* 8vo. 3s. Wright. 1800.

In this speech, and in other productions on the same side of the water, to which a late great measure has given rise, we find it advanced that Parliament does not represent the people, but property. In the present oration, the noble and learned speaker supports the tenet by arguments deduced from the structure of Parliament in its first origin: but we object to this species of proof, and can admit of none but what is drawn from the nature of Parliament as it is constituted at this day. We have no objection to the canon here laid down, to regulate the proportion of members which Ireland is to furnish for the Imperial Parliament; namely, that her quota shall be in the compound ratio of the wealth and productive population of the one country to those of the other. This rule is a sound one, and suggested by the pure principles of our existing constitutions.

If we practise such bold innovation in Ireland, why should we have so great a dread of it in England? If Ireland contracts its representation, and disfranchises its rotten boroughs, (the term used in this speech,) why should not the example be followed here? We are not afraid of *addition*: why should *subtraction* alarm us? Is not the present House of Commons as large a body as can deliberate, and yet keep clear of confusion? Is it not, then, to be wished that matters had been so arranged, that the numbers of the Imperial House of Commons should not have exceeded those of the present British House?

The following passage, with which this noble speaker concluded, contains a striking observation:

‘If there be any young man within hearing, who feels himself enamoured of popularity, I shall beg leave to give him a short lesson of instruction. Let him keep himself for ever engaged in the pursuit

of

of some unattainable object ; let him make the impracticability of his measures the foundation of his fame ; but let him beware how he follows any solid or possible good ; for as sure as he succeeds his fame is damned for ever. Success will only call up some envious swaggerer, who will undertake to go a bar's length beyond him, and snatch away from him the worthless prize of popular estimation.'

Art. 19. *Speech of Lord Hawkesbury* in the British House of Commons, April 25th, on the Incorporation of the Parliaments of Great Britain and Ireland. 8vo. 1s. Wright. 18co.

This speech, we have been told, was heard with great applause, which was warmly re-echoed by the public. It is here given in a style of correctness which we should be glad to see belong to all productions of a like nature, and of equal merit. We recollect that the speech of Mr. Grey, to which it was a reply, was also very able ; and we should have been glad if that likewise had been presented to the public, in the same advantageous form. Never, we believe, was a debate conducted in the House of Commons, more honourably to its character as a deliberative assembly. The liberal and enlarged views of the rising courtier, and the calm and dispassionate style of the northern patriot, were equally gratifying to every lover of his country.

We were once of opinion that some changes in the British House of Commons, with a view to the union, would have been expedient : but we own that we have been somewhat shaken in that idea, by a careful perusal of the speech before us. We can conceive, also, that there may exist reasons against such changes, not given in this speech, but not unknown to its author, and which it would not be easy to obviate.

Art. 20. *The Doctrine of "An Appeal to the People and the Right of Resistance,"* as laid down by Mr. Saurin in the Irish House of Commons, considered and confuted. By the Rev. Dr. Clarke, Secretary for the Library and Chaplain to his R. H. the Prince of Wales. 8vo. 1s. Hatchard.

Had the measure of an union been most impolitic and oppressive, had ninety-nine in a hundred of the people of Ireland been hostile to it, and had the state of the country been completely tranquil, would not an appeal to the people, by dissolving the Parliament, have been proper ? In case that no such appeal had been made, would the people have had no right to seek redress by resistance, if no other means were left ? Dr. Clarke says, *No* — Had the Doctor argued that, in the actual circumstances of Ireland, no lover of that country, no lover of British connection, no well-wisher to the British empire, ought to have pressed such a measure, he would have had us decidedly on his side :—but he does not plead against holding up the principle out of season, and out of place, but against its very existence ; and if zeal and earnestness could supply the place of facts and arguments, it would be difficult to resist his attack. If, however, we could hold out against the authority and the reasoning of a man, of whom, more than of any other, Ireland has reason to be proud, Dr. Clarke will not be offended though we bow not to his decisions. A Berkeley may hem in the understanding, and almost force conviction : but let his famous discourse be

once out of the mind, and shall we not deem the doctrine monstrous which makes it a crime in an insulted, oppressed, bleeding world, to shake off the yoke of a Nero or a Domitian; which makes the offence of a revolt the same, whether a Caligula or a Trajan wear the purple?

Of late, it has become the fashion to mention Mr. Locke only to cavil at him. Whether the cause of this be to be found among the many proofs of the mediocrity of the times, that having slender merit we cannot raise ourselves but by sinking what is above us, we shall not presume to determine: but we observe, with concern, that the present respectable writer has exceeded all his late predecessors, in outrage on the memory of the venerated sage. He could not have used harsher language, had Voltaire or Helvetius been his theme.—It has been said that a nobleman lately consigned to the flames his set of Voltaire's publications: we tremble for that of Locke's works in Dr. Clarke's library. We beg that the Doctor will recollect, however, that there have preceded him, and that there are contemporary with him, cautious and discerning men, who have thought very differently of our great countryman, and to whose opinions some deference was due. It decidedly appears to us that the positions, on which Dr. C. grounds his conclusions, do more credit to his intrepidity than to his judgment or his learning; and the more respectable are the names under which hasty and crude effusions, on important questions, are ushered into the world, the more loud is the call on the tribunal of impartial criticism to exercise its censorial functions.

Art. 21. *An Answer to a Pamphlet intitled, 'The Speech of the Earl of Clare on the Subject of a Legislative Union between Great Britain and Ireland.'* By Henry Grattan, Esq. 8vo. 1s. Robinsons. 1800.

Mr. Grattan's political principles, his powers of eloquence, and his aversion to the measure of union, are well known; and, in the pamphlet now before us, they are all united in a vigorous attack on Lord Clare's speech delivered in the Irish House of Peers, which we announced in the M. R. for April, p. 429. The general purpose of the spirited answer is to invalidate not only the learned Chancellor's reasoning, but, in many instances, his statements of matters of fact.

As the main point in debate seems now finally determined, it appears rather too late to enter into the particulars which have been controverted by Mr. Grattan.

Art. 22. *A Letter to the Farmers and Traders of Ireland, on the Subject of Union.* By a Farmer and Trader. 8vo. pp. 20. Dublin. 1800.

The character of this little but very comprehensive tract may be justly inferred from the writer's own words. His general design is thus briefly intimated: 'The purport of the following address is, in plain and simple language, to draw the attention of the middling ranks of men to matters of fact, and let them judge what may turn out best in the end, and to influence them to turn talents and industry in the useful channel that will bring present and useful emolument to themselves and to posterity; I know Ireland well: few know it better.'

After

After having sensibly adverted to the principal points of national discussion, naturally suggested by the subject, this plain and patriotic writer concludes with repeating his general view in regard to this Letter, viz. to convince the middle orders of his countrymen, (the bulk of the community,) that the union is proposed to them on fair terms; and that it is their interest to accept it, as they will obviously be gainers by it. This, indeed, we think, he has clearly shewn in the course of his brief but striking remarks; and we are glad to learn from his concluding paragraph, that, when the business of union is finally settled, his countrymen may expect a farther address on the subject of reformation among themselves, a general plan of industry, and the way to become rich and happy.

EDUCATION.

Art. 23. *The Study of History rendered easy*, by a Plan founded on Experience. Vol. I. England. Vol. II. Rome. 12mo. 9s. sewed. Bremner.

It appears, from the dedication to the Queen, that this work is the joint production of Ann Fletcher, and S. and H. F. Dutton. The plan is as follows; The work intitled *Letters from a Nobleman to his Son*, in two volumes, is divided into 154 parts: each division of which forms the subject of two lessons; the first consisting of a vocabulary of the words used by the original author, and which is to be previously learnt by the pupil; in the next, the historical substance of the division is thrown into the form of question and answer, which is also to be learnt by rote.

We are not disposed to approve this work, because we are of opinion that the time spent in getting by heart the explanation of words from a vocabulary is thrown away; and that their meaning will be much more efficaciously and impressively learnt, by a gradual experience of their use and application in conversation and in reading;—and because we think that the knowledge of history may be conveyed to the mind in a much more instructive and less burdensome way, than the one proposed. It is impossible to conceive a more tedious and disgusting method, than that of learning by heart each individual word and phrase of the author to be studied. Give the pupil a portion of history to read, and let him then endeavour to render an account of what he has read, in his own language; we shall find that the impressions which he receives are deeper and more lasting; and that we are at the same time gradually increasing his store of words, and exercising him in the important faculties of arrangement and expression.

Art. 24. *The Elements of Useful Knowledge*, in Seven Books: comprehending short Systems of Astronomy and Geography, Mythology, Chronology, Rhetoric, Biography, Natural Philosophy and Metallurgy, Government and Jurisprudence. To be read in Turns, with such approved Selections as are generally used in Schools; and to be chiefly committed to Memory. By the Rev. J. Adams. 12mo. pp. 340. 3s. 6d. Longman and Co. 1799.

In this small work, a large portion of important knowledge is contained. The praise of having made an useful introduction to the study of science and literature must have been all at which the author could aim;

aim; and this, we think, he has attained. The information on most of the subjects is indeed scanty, yet sufficient perhaps for young scholars; and ampler sources of knowledge are pointed out. In the biography, Mr. Adams avails himself of more than the matter which prior works afford; he sometimes copies the style.—The life of Sir Isaac Newton ought to have been polished into greater elegance of composition: but we are happy to see, interwoven into the life of Addison, the high and dignified eulogium which Johnson has bestowed on that celebrated writer.—In the chapter on the beauty and utility of fabulous history, is a very neat passage, (to say no more,) which we do not recollect to have seen elsewhere:

‘ These flowers, whose varied and shining beauty we so much admire, are the *tears* of Aurora. It is the *breath* of Zephyrus which gently agitates the *leaves*. The *soft* murmurs of the waters are the *sighs* of the Naiades.

‘ A god impels the *wind*; a god pours out the *ivers*; *grapes* are the gift of Bacchus; Ceres presides over the *harvest*; *orchards* are the care of Pomona. Does a shepherd sound his reed on the summit of a mountain? It is Pan who, with his pastoral pipe, returns the *pleasing lay*. When the sportsman’s horn rouses the attentive ear, it is Diana, armed with her bow and quiver, and more *nimble* than the *stag* that she pursues, who takes the diversion of the chase. The sun is a god, who, riding on a car of fire, diffuses his light through the world. The stars are so many divinities, who measure with their *golden beams* the regular progress of fire. The moon presides over the *silence* of the night, and consoles the world for the absence of her brother. Neptune reigns in the *sea*, surrounded by the Nereides, who dance to the joyous shells of the Tritons.

‘ In the highest heaven is seated Jupiter, the master and *father* of men and gods. Under his feet roll the *thunders*, forged by the Cyclops in the *caverns* of *Ætna*. His *smile* rejoices nature, and his *nod* shakes the foundation of Olympus. Surrounding the throne of their sovereign, the other deities *quaff nectar* from a cup presented to them by the young and beautiful Hebe. In the middle of the great circle shines, with distinguished lustre, the goddess of beauty, adorned with a splendid girdle, in which the graces appear elegant and cheerful; and in her hand is a smiling boy, the picture of health and contentment.’

Art. 25. *The Mother’s Book; a Set of Cuts for Children, with a Mother’s Remarks.* By Mrs. Lovechild. Small 12mo. 3 Vols. 5s. Darton and Harvey.

This method of instruction is well adapted for conveying information to the minds of children: but the cuts are separate, in a volume by themselves; which we do not deem so convenient a plan as if each engraving had been accompanied with its explanation on the same page.

L A W.

Art. 26. *A Digest of the Laws of England*, by the Right Hon. Sir John Comyns, Knight, Lord Chief Baron of his Majesty’s Court of Exchequer. The Fourth Edition, corrected and continued to the present Time: By Samuel Rose, Barrister at Law, of Lincoln’s

coln's Inn. Royal 8vo. 6 Vols. 4l. 14s. 6d. bound. Butterworth. 1800.

The profession of the law is under the highest obligations to Chief Baron Comyns, not only for the faithful and able discharge of the duties of the several judicial stations to which he was successively advanced, but also for the production of a work which, if we regard the talents and attention of its author, and its utility to the public, may safely be pronounced unrivalled. On this topic, however, the present editor of these volumes judiciously observes, it is needless to enlarge in presenting to the world a fourth edition of the book. It is therefore incumbent on us to direct our attention merely to this continuation; and we are informed in the preface, that

‘The additions introduced consist chiefly of the cases decided in the different courts, and of which reports have appeared, since the year 1792; so that it may principally be considered in the light of a continuation of the preceding edition. The editor, at the same time, has not confined himself to this object, but at the expence of considerable labour has inserted a great variety of cases from Lord Raymond, Burrow Cowper, Douglas, and the early volumes of the Term Reports, which had not found a place in the former editions. By the indulgence of Mr. Durusford, who kindly furnished the editor with the sheets of Chief Justice Willes's Reports, as they passed through the press, he has been enabled to enrich his work with the contents of that valuable publication. For all the additions, and they are very numerous and important, that are introduced into the title *Chancery*, the work is indebted to a gentleman, whose name, were the editor at liberty to mention it, would reflect credit on the publication.’

It appears to us that the duties, which the editor has thus undertaken to discharge, have been performed with great fidelity and judgment.

The work is dedicated, by permission, to the Lord Chancellor, in terms very handsome and appropriate. In the preface, Mr. Rose intimates that ‘it was his wish, for the purpose of gratifying laudable curiosity in respect to so eminent a man, to have stated some particulars of the life of Sir John Comyns; but after several inquiries, the few following dates are all he has been able to collect. Mr. Serjeant Comyns was appointed one of the Barons of the Court of Exchequer on the 9th of November 1726, was removed in January 1736 into the Court of Common Pleas; where he sat as one of the judges till July 1738, and was then raised to the dignity of Chief Baron, which he enjoyed till the time of his death. This event happened in the interval between the year 1740, when he delivered his judgment in the celebrated case of Harvey against Aston, and the year 1743, when Sir Thomas Parker was raised to the same elevated station.’ The editor naturally regrets that farther information cannot be obtained; but how pleasant is the reflection, that, although the private incidents of the life of this illustrious man are lost in oblivion, he has left a monument of persevering labour and extraordinary talents, which will long defy the ravages of time.

Art. 27. *Reports of Cases argued and determined in the High Court of Admiralty: commencing with the Judgment of the Right Hon. Sir*

Sir William Scott; Michaelmas Term 1798. By Chr. Robinson, LL. D. Advocate. Vol. I. Part II. Royal 8vo. pp. 400. 10s. Boards. Butterworth. 1800.

In our last volume, p. 83. we announced the first number of these reports, and bestowed on them that commendation to which, from a careful examination of their contents, we were convinced they were justly intitled. We there gave a view of the object of this publication, and an account of the manner in which it was executed. It is necessary for us now only to assure our readers that the same accuracy and precision, which were evident on the former occasion, are equally manifested in the remaining part of the work.

With a sentiment of Sir William Scott, delivered by him in the case of the Swedish vessel *Maria*, we were particularly pleased. In forming his judgment on the question whether a vessel, sailing under convoy of an armed ship for the purpose of resisting visitation and search, was liable to condemnation, he said :

‘ I trust that it has not escaped my anxious recollection for one moment, what it is that the duty of my station calls for from me ;—namely to consider myself as stationed here, not to deliver occasional and shifting opinions to serve present purposes of particular national interest, but to administer with indifference that justice which the law of nations holds out, without distinction, to independent states, some happening to be neutral and some to be belligerent. The seat of judicial authority is, indeed, locally *here*, in the belligerent country, according to the known law and practice of nations ; but the law itself has no locality.—It is the duty of the person who sits here to determine this question exactly as he would determine the same question if sitting at *Stockholm* ;—to assert no pretensions on the part of *Great Britain* which he would not allow to *Sweden* in the same circumstances, and to impose no duties on *Sweden*, as a neutral country, which he would not admit to belong to *Great Britain* in the same character. If, therefore, I mistake the law in this matter, I mistake that which I consider, and which I mean should be considered, as the universal law upon the question ; a question regarding one of the most important rights of belligerent nations relative to neutrals !’

Guarded by such sentiments, and possessed of such talents and knowledge, it is not probable that the Judge of the Admiralty will pronounce decisions in the smallest degree militating with the law of nations : but it is more than probable that his adjudications will be respected, as well in foreign countries as in our own, for the uniform integrity in which they are founded, and for the splendid abilities and the deep and various information by which they are distinguished. We sincerely hope that this publication will be continued.

Art. 28. *An Argument of Dr. Croke in the High Court of Admiralty ; 27th November 1799, in the Case of the Hendrick and Maria, Johan Christen Baar, Master, upon the Question of the Validity of a Sentence of Condemnation, whilst a Vessel is lying in a Neutral Port. Taken in Short Hand by T. N. Mendham. 8vo. pp. 60. 2s. Butterworth. 1800.*

Dr. Croke here examines the question “ Whether a sentence of condemnation,

condemnation, pronounced in the Court of Admiralty of a belligerent power, whilst a vessel is lying in a neutral port, is valid, so as to enable the captor legally to transfer the prize, by a sale for a valuable consideration, to a neutral purchaser, and entirely to divest the right of the original owner." He contends for the validity of the sentence on the following grounds; namely, the principles of the law of nations, and the reason of the thing; the authority of eminent jurists, and the practice of nations.—We think that the argument is ingenious and learned.

Art. 29. *Report of a Case recently argued and determined in his Majesty's Court of King's Bench, on the Validity of a Sentence of Condemnation by an Enemy's Consul in a Neutral Port, and the Right of the Owner of the Ship to call upon the Underwriters to re-imburse him the Money for the Purchase of the Ship at a Sale by Auction under such Sentence; with an Appendix, containing the French Laws now in Force relative to Maritime Prizes, &c. and the Danish ordinance of the 20th of April 1796, imposing a Duty on Foreign Ships.* By Nathaniel Atcheson, F.A.S. Solicitor. 8vo. pp. 180. 6s. Butterworth. 1800.

The case here reported is that of *Havelock* against *Rockwood*, contained in the eighth volume of the Term Reports, p. 268. It was decided that a sentence of condemnation of a *British* ship, (which had been captured by a *French* privateer and carried into *Bergen* in *Norway*,) by the *French* Consul at *Bergen*, is an illegal sentence. A similar decision was given by Sir William Scott in the High Court of Admiralty, 16th January 1799, in the case of the ship *Flad Oyen*, which is reported in Dr. Robinson's Admiralty Reports, p. 135,—in Messrs. Durnford and East's valuable publication, p. 270, n. and in the present work; and the Judge there directed that the ship should be restored to the former owner, on the usual salvage.

It was farther determined, in the case of *Havelock* against *Rockwood*, that, if after such a sentence the owner repurchase his ship at a public auction at *Bergen*, he cannot recover the money so paid from the underwriters; such a contract being a ransom, and illegal.—We have nothing to object to the present Report, but that it appears to us unnecessary, the material part of its contents having been previously and accurately presented to the public.

P O E T R Y, &c.

Art. 30. *The First Book of Titus Lucretius Carus, on the Nature of Things, in English Verse, with a Latin Text.* 8vo. pp. 129. 4s. Boards. Faulder. 1799.

The present work is offered to the public as a specimen of a new translation of Lucretius. As the author (who, we understand, translated Catullus * some time ago,) is discontented with the performance of his predecessor Creech, because of its antiquated and harsh versification, we expected to have found, in his own attempt, a superior flow of numbers, with a nice and strict attention to the structure and modulation of the verse; especially as it is said,

* See Rev. vol. 24. N. S. p. 275.

in the preface, that, 'in order to render the abstruse matter of Lucretius alluring, it ought to be drest in inviting colours.' On the contrary, however, the versification before us is in general stiff, meagre, and unharmonious: with a multitude of incorrect rhimes;—such among others as *frame* and *theme*, *pertain* and *seen*, *base* and *increase*, *pass* and *increase*, *place* and *cease*, *sought* and *draught*, *seems* and *proclaims*, *beast* and *waste*, *partake* and *break*, *appear* and *dissimilar*, *state* and *complete*.—We know not what countryman the author is: but, from the frequency of such rhimes, we might conclude that he is of Hibernian origin.

In our judgment respecting the management of the philosophical part of the work, we are disposed to give the preference to Creech: because, though his versification be rather harsh and antiquated, he is forcible, pointed, and perspicuous; while the author before us loses energy and clearness in a more diffusive manner.—Those few breaks of poetical light, which are scattered through the first book, offer fair opportunities for a full display of the translator's powers. From the manner, therefore, in which he has treated these, a tolerably accurate estimate of his merit may be formed. It is almost needless to observe, that the chief duty of a translator is to convey the same picture which the original presents:—it is even a fault, though a venial one, to add any circumstance by which the beauty is increased, or the interest of it heightened:—but to omit any part, especially any essential part of the picture, denotes either ignorance of the original, or deficiency of taste. Subject to this observation, we will select the much admired passage of the sacrifice of Iphigenia.

Ver. 88. "*Quoi simul infula virgineos circumdata comptus
Ex utraque pari malarum parte profusa est,
Et mastum simul ante aras adstare parentem
Sensit, et hunc propter ferrum celare ministros;
Adspectuque suo lacrimas effundere civeis:
Muta metu terram genibus submissa petebat.
Nec miseræ prodesse in tali tempore quibat,
Quod patrio princeps donârat nomine Regem.*"

'Soon as the victim veil which wrapt her head,
Her maiden tresses and her cheeks o'erspread;
Soon as her sire she at the altar saw
Distracted, and the priest beside him drew
The sheathed blade; saw too, as she drew near,
Her much lov'd citizens shed many a tear;
Low on her knees to earth she sunk, o'ercome
With silent horror at th'impending doom;
*Ab! then, 'twas vain that the ill-fated maid
Should to a King as to a father plead.'*

One of the most beautiful ingredients in this composition is the circumstance of the priest's concealing the knife from the father; which is altogether lost in the translation. How feebly and imperfectly, too, is that sentiment rendered by the translator, which is contained in the last two of the lines above quoted!

On the whole, as far as our recollection will warrant, we somewhat incline to prefer the blank-verse translation of Lucretius by

Mr. Good; a specimen of which was noticed in our Review for July 1799, p. 282: where we gave an account of Dr. Drake's "*Literary Hours.*"

MEDICAL, &c.

Art. 31. *Essay on the Causes, early Signs, and Prevention of Pulmonary Consumption, &c.* By Thomas Beddoes, M.D. 2d Edition. 8vo. 6s. Boards. Longman and Rees. 1799.

We notice this new edition of a work which has been already reviewed, for the purpose of adverting to the amended observations of Dr. Beddoes concerning the powers of digitalis. Our readers will recollect, that we deemed his expressions on this subject too strong, or at least premature, in the first edition.

' Within the few months that have elapsed since the original preparation of this essay for the press, a great number of invalids from all the ranks of life, and in every gradation of *phthysical cachexy*, and ulcerated phthisis, have fallen under my observation. I have therefore altered the present section so as to express, as accurately as I can in general terms, my corrected opinion of the virtues of digitalis. There has, in fact, occurred no stage of the complaint, in which the great power of the plant to remove the disease, or to mitigate its symptoms, has not been apparent *in some instances*. I do not absolutely except even the very close of the last stage. There is now living in Bristol, a person concerning whom, before I saw him, several medical practitioners had justly pronounced that he was in a confirmed consumption; the last adding that he probably would survive but a very short time indeed. I found him with colliquative diarrhoea, swelled feet, and violent pains of the chest, superadded to the other usual symptoms, and so weak as but just able to quit his bed with assistance. I hardly expected him to hold out a fortnight. Yet he has survived above half a year. In a month the fox-glove entirely removed his symptoms, except the cough and expectoration, and these were both extremely diminished, and the patient became able to enjoy life to a certain degree, but has since, perhaps from injury of the organization of the heart, fallen into *inter-pleuritic dropsy*. No greater proof of the power of medicine has ever occurred to me.

' I could undoubtedly fill many pages with instances of confirmed consumption, far advanced, or affecting subjects, particularly feeble, in which the fox-glove has produced no beneficial effect; no reduction of the pulse taking place; or the reduction only happening in the recumbent posture, so that an immediate increase of thirty strokes or more in the minute was immediately observable on sitting up;—or else the reduction to the natural standard or below (which has appeared a necessary condition both to cure and relief) being unaccompanied by any alleviation of the symptoms.

' In what I have judged imminent consumption, the same medicine has produced the most salutary effects in at least as many cases as it has failed. The fatal consequences of hæmoptoe have been prevented; and either the symptoms associated with tubercles removed, or (what I am disposed to believe, but time alone can fully decide) absorption of the tubercles themselves has taken place.

' An.

‘An assertion like this is, I am well aware, liable to be controverted; and it is incapable of absolute proof, since it is impossible to take tubercles out of a diseased thorax, and exhibit them. The probability indeed of their existence is not always equal. But of the nature of the disorder in most cases I feel confident—so exactly similar were the appearances to those which I had so often observed before ulceration of the lungs in other cases; and it is scarce possible I should have misjudged in many of the instances. Of this, not only the perfect identity of symptoms, but the coinciding opinion of more than one medical man, afforded security.’

The efficacy of this remedy will certainly be best ascertained by strict and patient attention. After having made every allowance for the warmth of zeal which the new application of a medicine naturally excites, the evidence in favour of the fox-glove remains sufficiently strong, to render it a very interesting object of investigation to the faculty; and it is probable that those practitioners, who begin their inquiries with the most moderate expectations of success, will find most reason for extending and persevering in them.

Art. 32. *Some Observations on the Bilious Fevers of 1797, 1798, and 1799.* By Richard Pearson, M. D. Physician to the General Hospital near Birmingham, &c. 8vo. 1s. 6d. Seeley. 1799.

This is a very copious and apparently correct description of an epidemic fever, which fell under the author's observation. Dr. Pearson seems to have been unwearied in his attention to the symptoms; which differ little, however, from those of the common bilious remittent fever: but in this country, febrile diseases are seldom observed in such pure and distinct forms, as those under which they exhibit themselves in warmer climates. A great part of the distinctions contained in books of nosology is therefore lost on us; and we are obliged to content ourselves, in the course of long experience, with useful facts, instead of imaginary arrangement. Dr. Pearson's little treatise contains a very rational and judicious plan of treatment for this disease.—An introductory advertisement promises a larger work on this subject.

Art. 33. *A Meteorological Journal of the Year 1799,* kept in London.

By William Bent. To which are added Remarks on the State of the Air, Vegetation, &c.; and Observations on the Diseases in the City and its Vicinity. 8vo. 2s. Bent. 1800.

This useful register of the natural history of the year, and of medical observations, is continued with Mr. Bent's usual diligence and accuracy.

Art. 34. *A Case of Diabetes,* with an Historical Sketch of that Disease. By Thomas Girdlestone, M. D. 8vo. 3s. Robinsons. 1799.

The case, which serves chiefly as an introduction to this work, was cured by a diet of animal food. Dr. G. considers the occurrence of a degree of phymosis as a pathognomonic symptom of diabetes. The following note contains a confirmation of this fact, which it may be important to remark:

‘Not long since, conversing with my friend, Dr. Lubbock of Norwich, he informed me, that a person had called upon him to be relieved from a phymosis, which had troubled him for a few weeks, and for which he had been previously under the direction of a medical gentleman for some time; that, upon finding the phymosis did not yield to the applications commonly useful in such cases, Dr. Lubbock began to suspect it was connected with the diabetic diathesis, and upon inquiry, found that the patient discharged eight pints of urine in twenty-four hours, sweet to the taste, and readily passing into the vinous fermentation; he was in apparent health, and had made no complaint of general disease. And it is, with Dr. Lubbock’s permission, that this fact is published.’

The historical view of this disease is very copious and accurate, with the great recommendation of being conveyed in few words. The theory of diabetes, which we cannot consider as established on the chemical hypothesis, still admits great variety in the mode of cure. Perhaps more numerous dissections may exhibit morbid states of the kidneys, which will present greater difficulties in therapeutics than in pathology. The very different and irreconcilable remedies, which Dr. G. has quoted from authors, as having been successfully employed in the disorder, have led us to make this reflection.

Our medical readers will find themselves much obliged to Dr. Girdlestone for this essay.

POLITICAL, &c.

Art. 35. *Mr. Pitt’s Democracy manifested*; in a Letter to him, containing Praises of, and Strictures on, the Income Tax. By Thomas Clio Rickman. 8vo. 1s. 6d. Sold by the Author.

This correspondent of the Minister may be intelligent and shrewd, but we apprehend that even his own friends will not stand up for his good breeding and his candour. Addressing the right honourable Gentleman, he familiarly says to him, ‘I have never had but one opinion, Sir, of your talents—I have ALWAYS thought them below mediocrity!!!’ The incomparable sagacity of Mr. Rickman has long put him in possession of a discovery, certainly one of no small moment, which to this very day has escaped both the friends and the enemies of Mr. Pitt! The author complains of the shackles on the press; and, but for them, what numbers of like discoveries might not have delighted and benefited the world? If he be right in thinking that no topics are safe which do not include the praise of the Prime Minister, who does not see that he runs an imminent risque by publishing this very discovery; since even Mr. Erskine could not bring it within the safe topics?

Art. 36. *The Rise and Dissolution of the Infidel Societies in this Metropolis*: including the Origin of Modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine’s “Age of Reason” till the present Period. With general Considerations on the Influence of Infidelity on Society; answering the various Objections of Deists and Atheists, &c. &c. By William Hamilton Reid. 8vo. 2s. Hatchard. 1800.

The

The details and representations of Mr. W. H. Reid may be considered as forming a proper supplement to the similar publications of the Abbé Barruel, and Professor Robison; of which sufficient accounts have appeared in our Reviews.

Art. 37. *A Parochial Plan for ameliorating the Condition of the Poor.* 8vo. 1s. 6d. Debrett. 1800.

It is proposed by this plan to infuse into the poor a spirit of decency, a love of economy, a desire of knowledge, and a regard for character. We think that the idea is highly worthy of the attention of those who are concerned in the management of our poor, and we strongly recommend it to their notice. Few services to the country would be so great as the effectual promotion of the above objects. The moral state of the poor has long been neglected to our disgrace, is still neglected to our loss, and, if we proceed as we have done, it will be neglected to our hurt. The subject is becoming an awful one, and it invites the most serious consideration of active benevolence and genuine patriotism.

Art. 38. *Hints for History*, respecting the Attempt on the King's Life, May 15, 1800. By the Rev. Sir Herbert Croft, Bart. 8vo. 1s. 6d. Wright.

The courage shewn by his Majesty on a late most awful occasion, and the affection of his family, exhibited a picture gratifying to every good and loyal mind. To perpetuate it, to display it in its proper colours, and to preserve the lesser tints, is the aim of the Reverend Baronet in this little publication. In favour of a design so worthy, even criticism may exercise courtesy.

Art. 39. *Substance of the Speeches of his Royal Highness the Duke of Clarence, in the House of Lords, against the Divorce Bill.* 8vo. 1s. 6d. Ridgway. 1800.

We were prepared to expect that, in these speeches, proper feelings, good sense, and a spirit of gallantry would be displayed: but the learning of a civilian, the information of a general scholar, views worthy of an able statesman, and remarks which shew the wise observer of human nature as well as the man of the world, we confess we did not anticipate in a person so young, and so much of whose life had been devoted to professional pursuits and to gaiety. It has appeared to us that, on the part of the advocates of the measure so ably opposed by the Royal Duke, there has been more zeal than knowledge. We are happy that we have on our side not only illustrious authority, but great intelligence and powerful reasoning. Let those, who imagine that we flatter royalty, read these speeches; and if, afterward, they prefer the accusation, we shall be ready to plead to it.

Art. 40. *A Review of the Political Conduct of the Hon. C. J. Fox.* Addressed to the Celebrators of his Birth-day, and other Admirers. 8vo. 1s. 6d. Cawthorne. 1800.

We are told that the present effusions were originally no more than a private communication; and if they had never been elevated to any thing higher, we sincerely believe that neither the reputation of the writer, nor the interests of the public, would have suffered.

We shall not follow the author into his accusations of Mr. Fox, founded on the predilection of that gentleman for the French Revolution in its origin; on his opposition to measures of hostility, to the war itself, and to the restraints recently imposed on our liberties; these are points on which wise, well informed, and well disposed persons have differed, and which remain too uncertain and obscure at this moment, to form grounds on which to build the censure or the praise of any public man:—but we shall beg leave to ask the writer, where he finds the account of the decree of the 19th of November 1789, which sounded the trumpet of sedition and rebellion all over Europe, and which preceded Mr. Fox's speech on the army estimates? where he learnt that Mr. Fox's secession preceded the stoppage of the Bank? and what law, written, or unwritten, gives the Attorney-General controul over what is spoken in parliament?

Art. 41. *Forethoughts on the general Pacification of Europe.* 8vo. 2s. Wright. 1800.

When the pen of this writer moved, Paul was an ally of Britain, the French seemed for ever shut out from Italy, and the departments of the west were in open revolt. Such was the actual state of things; the future appeared to him teeming with promise; and the view elevated his spirits. In this way, we are able to account for the lofty projects which his mind entertains, for the fairy scenes which his imagination conjured up, and amid which he seems so fond of roaming.

Pacification, we are told, is not to be attempted till there is an order of things in France capable of giving permanence to peace; till France, owning her past offences, shall cordially join with the other states of Europe in coercing and binding up, by some grand federal act, those principles of dissolution which sprung up in her territory; and till the same France shall, from a regard to the security of England and the tranquillity of Europe, renounce Belgium. Whether this be not putting off peace *usque ad Græcas Calendas*, we shall leave others to judge, and shall proceed with the author.—As soon as these preliminaries become attainable, let the voice of humanity be heard, let each belligerent power appoint plenipotentiaries, and let these august persons hasten to some place of meeting, to give peace to afflicted nations. The preliminaries settled, all the rest appears easy to our author, though the treaty to be concluded is to be no common one: it is to be another treaty of Westphalia; it is to re-lay the base of Europe, and to give new sanctions to the law of nations. This great business arranged, in order to render war less frequent in future, the author proposes that a permanent congress, consisting of ambassadors from the several states of Europe, should be held in some central convenient situation; that this body should be employed in watching over and preserving the peace of Europe; and that parties, before they commence hostilities, are to submit their quarrels to this tribunal, in order that it may employ its good offices to bring about a reconciliation between them.—The writer is anxious to have it understood that his project differs materially from that of the Abbé de St. Pierre, as given by Rousseau. One difference, we own, struck

struck us very forcibly; the present writer is more fair than Rousseau; he does not mislead by eloquence, nor deceive by ingenuity.

From these high speculations, the author descends to the subject of the late proposals for negotiation: but here he has been anticipated in all his arguments, by Mr. Pitt, in his splendid speech on the same subject, already noticed by us.

Art. 42. *Substance of the Speech of Thomas Jones, Esq. F. R. S. F. A. S. and M. P. on his Motion for Peace, in the House of Commons, May 8, 1800.* 8vo. 1s. 6d. Debrett.

In the Speech of this scientific and literary M. P. who is F. R. S. and F. A. S. we looked for some excellence: but we have been able to find no trace of any, except it be that of intention. If the most persuasive speech * ever delivered in a deliberative assembly failed of its effect, little was to be expected from any other effort.

Art. 43. *Syllabus, or Abstract of a System of Political Philosophy; to which is prefixed a Dissertation recommending, that the Study of Political Economy be encouraged in the Universities, and that a Course of public Lectures be delivered on that Subject.* By Robert Acklom Ingram, B. D. Fellow of Queen's College, Cambridge. 8vo. 1s. 6d. Debrett.

This Syllabus is preceded by an introduction; in which the author, with considerable ability, urges the necessity of instructing academical students, who may possibly be called to the service of their country, in the rudiments of political science. He balances the evil supposed to be attached to political discussions, against the good which would result when such discussions are conducted temperately and systematically. Rational inquiry, he well observes, is favorable to true liberty.—His remarks concerning the clergy deserve attention:

'It is unnecessary to expatiate here on the indispensable propriety, that those, who are designed to occupy a seat in either house of legislation, should be perfectly instructed in the principles of government, and the political interests of a community. I shall advert to some other classes, where the expedience of this kind of information may at first sight appear less obvious. The clergy, at present, may be considered, not only as the guardians of religion, but as most commonly the vehicle, by which every species of information is communicated to other classes. In many country parishes there is not usually resident any one person of liberal education, except it be the clergyman. But with every parish some clergyman has a concern. It is to the clergy therefore, that the community must have respect, as the principal instruments, by which the internal melioration of society is to be advanced, liberal knowledge disseminated, and schemes of parochial and provincial improvement reduced to practice. But plans of reformation, unless they are deduced from the stores of a well-informed mind, and make a part of a comprehensive system of

* Mr. Fox's speech on the subject of the correspondence with Bonaparte; see M. Rev. March, p. 314.

national improvement, may often in their general consequences prove injurious. It seems then highly expedient, that the clergy, as the chief instruments of internal reformation, should possess enlarged views of the principles of political economy, and of those secondary motives of human conduct, by which mankind are commonly most effectually led to industry and virtue, and even to the consideration of the primary motive of religious obligation. Now grossly defective as the education of the clergy is with regard to sacred literature, it is still more so with respect to every object, that has any connection with the practical duties of their station: in the discharge of which the greatest assistance would be derived from that science, the study of which is here recommended. For what indeed is the object of political philosophy, but in its most comprehensive sense the practice of religion and morality. To do good is the characteristic of Christianity; and the science of politics instructs us to render our good actions as extensively beneficial, as possible.

In the next place, country gentlemen of property possess abundantly the means of aiding and assisting the clergy in the promotion of schemes of internal reformation and improvement; and from their more commanding influence have it in their power indeed to accomplish various objects conducive to the happiness of the community, beyond the ability of the clergy. It is of the highest importance therefore, that this class, as many as are not actually engaged in some ostensible employment, should be induced to reside upon their estates, or in the neighbourhood, where their influence is most extensive; and that their minds should be possessed of such information, as is calculated to render their residence truly advantageous to the community; that they should be effectually reclaimed from a profligate abuse of time and property, and prepared to experience a satisfaction in the discharge of those duties, by which society is meliorated, and happiness diffused.

Amongst other subjects highly deserving the attention of country gentlemen, and not unworthy some share also of the notice of the clergy, is an insight into the scientific principles of agriculture, which from its importance to the prosperity of the nation, might, with propriety, constitute a part of a course of lectures on political philosophy, if indeed it were not the subject of a separate lecture. Improvements in agriculture are not to be looked for from professional farmers. They have neither sufficient information, in general, for schemes of experimental husbandry, nor can it be expected, that they should incur the hazard, or rather the more certain loss, attending a series of experiments, or the introduction of a novel practice. This must, therefore, be the business of gentlemen of landed property; and should be regarded as a duty they owe to the community, by fair and sufficient trials, to ascertain the value of every presumed agricultural improvement, and by their own practice, if it is proved advantageous, to exhibit an ostensible example of its success, and thereby to recommend it to the neighbouring proprietors and tenantry. How much better prepared will the country gentlemen be for this valuable employment of their time, if they possess also the principles

principles of science, and how much more likely is it, that, after their minds have been for some time occupied in this highly interesting study, they should feel a pleasure in reducing it to practice in a series of decisive experiments?"

Mr. Ingram then suggests the plan for which the present syllabus is composed; and this syllabus reflects much honor on the learning and acuteness of its author. The attention is skilfully directed to the proper objects of consideration; and the opinions of the writer, as often as they emerge, seem to merit praise as the fruit of rational and careful inquiry. If blame attach any where, it is on the vast extent and variety of matter proposed to be comprehended within the compass of a few lectures.

MISCELLANEOUS.

Art. 44. *Solitude*; written originally by J. G. Zimmerman. Volume the Second. *With four elegant Plates.* 12mo. pp. 370-6s. Boards. Verner and Hood, &c.

Of this second volume, we have already announced a prior translation, in our 29th vol. N. S. p. 176: but the present version certainly possesses some advantages over its elder brother. Among these, the principal is the addition of notes; which furnish the reader with biographical notices of the several characters of whom mention occurs in the course of the work, and which explain or illustrate whatever sentiments or doctrines are but obscurely or concisely mentioned by the author. Poetical passages, from the best of our English writers, are also very copiously introduced into the body of the work, wherever they served to exhibit the idea of M. Zimmerman with more energy or beauty than mere prose could communicate.—Besides these advantages, this translation is ornamented by four good engravings; and it is provided with a copious index, which certainly renders it not a little more useful to the reader, by enabling him readily to find the sentiment of the author on any particular topic.

With respect to the merit of the two translations, not having the original before us, we can only say that, while the former appeared to deserve praise for the precision and neatness of its language, the present is evidently more free, full, and diffuse.

Art 45. *A Letter to Mr. Eton*, from a Merchant in Turkey, in Answer to a Chapter in his Survey of the Turkish Empire, to prove the Necessity of abolishing the Levant Company; and also on Quarantine Regulations, highly Interesting to Great Britain at the present Moment. Humbly addressed to Parliament. 8vo. pp. 32. 1s. Mathews. 1799.

We are told by the publisher that this paper was sent from Constantinople; that, though it be not the production of an elegant pen, it contains sound reasoning, which is all that is required on such topics; and that the knowledge of the Levant trade, displayed in it, is the result of very long practice. It has not been thought proper, therefore, to make any changes in it, nor any additions to it; nor indeed has the person, who received the manuscript for publication, any authority to correct it.

The author affirms that the Levant trade is not a monopoly, since, when a man can be free of it by paying twenty pounds, he is not excluded; and if there be no exclusion there is no monopoly. He adds very justly, that the charter was not for a time, but for ever. If no body had opened the trade, there would have been no trade to Turkey; therefore, as our ancestors opened it, it was theirs, and by inheritance it is ours. When a man gains land from the sea, by carrying out banks or dams, it is his for ever, not for a limited time; because, if he had not made the dams, there would have been no land; except somebody else had done it, and then he would have been in the other's case, and the thing is the same.

What our Constantinopolitan merchant advances in favour of the exclusive privilege of the Levant company will give the reader a sufficient specimen of his mode of reasoning, and of the rough manner in which he treats his correspondent.

'It may be well for the French, or Dutch, or such people, to level every thing, but England should preserve her old honours, rights, privileges, and dignities. It is unbecoming the grandeur of a kingdom like Great Britain, to have pedlars, hawkers, and riders running about the Turkish empire, as you recommend, to seek commissions of Turks, Jews, and infidels, and worse, of Greeks and Armenians, who would soon so overstock the markets that no honourable trader or good house would find any profit on their sales. Is not this ruining the trade, by letting in interlopers? Was it not for the by-laws, the new adventurers you talk of, would not have done much better; but the by-laws have preserved the little trade that is left, and kept up prices, for without profit who will trade that has any thing to lose? This shews you do not understand it.

'The French tried the experiment that you recommend. Count St. Prieste, the French ambassador, thought too that he understood trade, just like yourself, and got the Marseilles trade thrown open. The consequence was, that all the Greeks, Jews, and Armenians in every scale in the Levant, sent commissions to France, or went themselves and imported such large quantities of merchandize that the markets were overstocked, and whilst these people were selling all over the inner parts of the country and carrying them as far as Bagdad and Georgia, a single French house could not sell a bale of cloth nor send home any returns: so the merchants in Marseilles, for want of money, half of them stopt payment; and raised such a demur that the king and council took it into consideration and revoked the edict. And the chamber of commerce of Marseilles, not content, made friends in Paris, and got the ambassador turned out.

'This is exactly the same case that would happen to us and our trade, if your advice is taken. There is no occasion for any other reason to be quoted. But I have still a great deal more to say yet on this subject, that Lord Liverpool, and the other lords of trade may not be deceived by those that do not understand the Turkey trade fundamentally, and the rights of the Levant company.'

The author's professed design was to shew that Mr. Eton has written on a subject which he does not understand; or, secondly, that if he does understand it, he has misrepresented it entirely; thirdly, that there

there is a great deal of malice and injustice in what he says; and fourthly, that, though he talks in a high style against French principles, yet at the bottom he has principles which, if executed, strike at the root of hereditary rights, and therefore are true French principles. We think that the charges are not clearly proved.

Art. 46. *A Funeral Oration*, delivered in the Brick Presbyterian Church in the City of New-York, on the 22d Day of February, 1800, being the Day recommended by Congress to the Citizens of the United States, publicly to testify their Grief for the Death of General Washington: by Appointment of a Number of the Clergy of New-York, and published at their Request. By John M. Mason, A. M. Pastor of the Associate-Reformed Church in the City of New-York. 8vo. pp. 23. New-York. 1800.

Art. 47. *A Funeral Eulogy*, occasioned by the Death of General Washington. Delivered February 22, 1800, before the New-York State Society of the Cincinnati. By William Linn, D. D. one of the Ministers of the Reformed Dutch Church in the City of New-York. 8vo. pp. 44. New-York. 1800.

These eulogies are of various rather than unequal merit. In his style, Mr. Mason pursues the splendid and florid model adopted in Europe; while Dr. Linn aims at a simplicity suited to the state of an infant republic, and adds to it that tincture of piety which reminds us of the religious features which formerly distinguished the northern states. We shall allow them both to speak for themselves, for they both do credit to their profession and their country.

Mr. Mason thus describes the commencement of hostilities with France, and the appointment of General Washington to command the army:

‘That he should ever again endure the solitudes of office, was rather to be deprecated, than desired. Because it must be a crisis singularly portentous, which could justify another invasion of his repose. From such a necessity we fondly promised ourselves exemption. Flattering, fallacious security! The sudden whirlwind springs out of a calm. The revolutions of a day proclaim that an empire was. However remote the position of America; however peaceful her character; however cautious and equitable her policy; she was not to go unmolested by the gigantic fiend of Gallic domination. That she was free and happy, was crime and provocation enough. He fastened on her his murderous eye: he was preparing for her that deadly embrace, in which nations supine and credulous had already perished. Reduced to the alternative of swelling the catalogue of his victims, or arguing her cause with the bayonet and the ball, she bursts the ill-fated bonds which had linked her to his destinies, and assumes the tone and attitude of defiance. The gauntlet is cast. To press on is perilous: to retreat, destruction. She looks wistfully round, and calls for WASHINGTON. The well-known voice, that voice which he had ever accounted a law, pierces the retreats of Vernon, and thrills his bosom. Domestic enjoyments lose their charm; repose becomes to him inglorious; every sacrifice is cheap, and every exertion easy, when his beloved country requires his

his aid. With all the alacrity of youth, he flies to her succour. The helmet of war presses his silver locks. His sword, which dishonour had never tarnished, nor corruption poisoned, he once more unsheaths, and prepares to receive on its point the insolence of that foe whose intrigue he had foiled by his wisdom.'

The following is Dr. Linn's description of the hero, when wielding the thunder of war:

'His attention to the duties of his station was incessant. In the field no opportunity escaped him to harass or attack the enemy; and he was never found unapprehensive of their designs, or unprepared to meet them. In winter quarters he revolved and digested the operations of the next campaign. He was not seen indulging in the amusements of a theatre, dissipating his time at a gaming table, or reclining on the lap of a Delilah. His bed at camp was often hard. He often lay down in his daily dress. His horse stood equipped near him. Or, he sat in council. Or, he examined the vigilance of his posts. Or, he penned the dispatch. The concerns of America wholly occupied his mind. Americans, you may well love him, for he saved you much blood and treasure. He watched for your safety while you slept.'

The succeeding sketch does not fall short of the grandeur of the subject:

'Learning to estimate justly all human glory, and matured by experience; accustomed to lofty conceptions, and moving always in the important spheres of life; impressed with a sense that he derived all from God, and that all should be devoted to his service; his deportment was noble, equally removed from the supercilious and the vain. Some men have been great at one time, and despicable at another; some men have performed a single great action, and never rose to the like again; but to him great actions seemed common. Some men have appeared great at the head of armies, or when surrounded by the trappings of power, and little when stripped of these, and alone; some men have withstood the storms of adversity, and been melted by the sunshine of prosperity; some men have possessed splendid public talents, and disgraced these by sordid private vices; but it is difficult to determine when and where WASHINGTON shone the brightest. It can only be said, that he was *uniformly* great.'

Art. 48. *The Life of George Washington*, late President and Commander in Chief of the Armies of the United States of America: with Biographical Anecdotes of the most eminent Men who effected the American Revolution. By John Corry. 8vo. 3s. 6d. sewed. Kearsley, &c. 1800.

This is rather an abridged account of the contest between Great Britain and her colonies, than a life of General Washington. From histories, travels, and private anecdotes accessible on this side of the water, a much more complete work than the present might have been formed. It is, however, a publication which may be useful to a certain class of readers: for it is every way unexceptionable, and is written in a lively and agreeable style. A proper life of the illustrious western hero must come from his own country.

Art.

Art. 49. *A Dissertation on Rural Improvements*; being the Substance of an Introduction to the Ninth Volume of the Letters and Papers of the Bath and West of England Society. To which is added a Postscript, containing a Georgical Address to the Members, on his Resignation of the Office of Secretary to that Society. By William Matthews. 12mo. 6d. Robinsons.

Having recommended the reprinting of this useful tract in the form of a pamphlet, for the purpose of giving it a more extensive circulation than it could obtain in the volume of the Bath Papers to which it was originally prefixed, [see Rev. vol. xxxi. N. S. p. 388.] we take the first opportunity of announcing it, and of informing the friends to the agricultural interest of Britain, that it is printed in a cheap form, to facilitate its distribution.

While the Bath Society express their opinion of the good sense and ability of their Secretary, 'circumstances' of a private nature have obliged Mr. M. to resign his office. On this occasion he has *broken out* into poetry; which, if not most excellent *as poetry*, is unobjectionable in point of advice and sentiment. We think entirely with Mr. M. on the subjects of *Commerce* and *Country Workhouses*; and as to *roads*, we would submit it to him and to the public to determine whether *three* things ought not to be kept in view with respect to them; 1st, the *road-place*, or *amplitude*, over which the road is to pass. 2dly, the width of what is properly *the road*, to be sustained by hard materials; and 3dly, a requisite convexity.

On the *road-place*, as well as on the road itself, no encroachment should be suffered; since on the amplitude of the first will depend the good state of the second. This open space or width, so necessary to the free action of the sun and air, is termed *waste* because it is not absolutely covered with hard materials to carry heavy weights; and it is often complimented away by piece-meal, till at last it becomes so narrow and overshadowed, that a good road is impracticable, till ground of which the public have been plundered is repurchased, and thrown again into the public way.

Art. 50. *Thoughts on Non-Residence, Tithes, Inclosures, Rare Landlords, Rich Tenants, Regimental Chaplains, &c.* By the Author. 8vo. 2s. West and Hughes.

By a painter, he might have said, who has endeavoured to sketch the likenesses of some of our non-resident clergy. For the credit of the order, we hope that they are caricatured. If there be many such, can we be surprised at the progress of irreligion and impiety? Yet this old soldier (for such he calls himself) professes to draw from nature, and not to paint imaginary portraits. Be this as it may, the clergy who resemble his pictures are not what they ought to be. Livings should not be considered as mere sinecures, or life-hold estates; an important duty attaches to them; and that duty should be seriously discharged. While the state takes care of the revenues of the clergy, they should also take care that their appointments are not in vain.

The design of this pamphlet is excellent, and each subject mentioned in the title is pleasantly discussed.

SINGLE SERMONS.

Art. 51. *The Character of Demetrius; preached 7th April 1799, on the Death of the late Rev. William Blake, forty-four Years Pastor of the Protestant Dissenting Congregation in Crewkerne, Somerset. By T. Thomas; to which are added the Address and Prayer delivered at the Interment by Joshua Toulmin, D. D. with a Sketch of the Character, and an Elegiac Poem to the Memory of the deceased, by F. Webb. 8vo. 1s. 6d. Palmer.*

It is one recommendation of this pamphlet, that it discovers that candour, unanimity, and good-will, between persons whose sentiments in some respects considerably varied, which are so congruous and agreeable to the Christian character. Mr. Blake, to whose memory it is particularly appropriated, appears to have inclined to Calvinism: but this abated not his friendship and cordiality with men of worth and virtue, although their opinions diverged rather widely from that system. His family was respectable, and he might boast a connexion with Admiral Blake, who obtained great celebrity in our English annals: but he had the higher honour of being a man of piety, probity, and benevolence; useful and respected in the place of his abode, and justly lamented.

The discourse on this occasion, and the address at the interment, have great propriety, and are sensible and ingenious; they are moderate and liberal respecting opinion, and at the same time (as sermons ought to be,) are directed to practice, founded on and assisted by the discoveries, instructions, and hopes of the Christian revelation. Dr. Toulmin, at the grave of a friend and a minister, with affection and animation, employs the opportunity which the solemnity afforded, to comfort and edify the audience. Mr. Webb, the friend of Mr. Blake's early days, and the companion of his youthful studies, adds a very handsome and affectionate tribute of respect to his memory, and finishes the whole by a suitable elegiac poem.

Art. 52. *Dearness occasioned by Scarcity, not Monopoly; and the Duties of Men arising out of the Circumstances of Providential Visitation, recommended: delivered in a Parish Church in the County of Northampton, March 12, 1800; being the Day appointed for a General Fast. To which is added an Appendix, containing Hints of Practical Expedients for alleviating the Calamity, and in general improving the Condition of the Poor. Together with a Table of the Average Price of Wheat in each Year from 1599 to 1798 inclusive. 8vo. 1s. 6d. Hatchard. 1800.*

Though the names of the preacher of this sermon, and of the parish church in which it was delivered, are omitted in the title, the dedication supplies both; and we find that the author is the Rev. Septimus Hodson, and that the parish is Thrapston. Both the sermon and appendix contain some observations well adapted to the circumstances of the times, giving useful hints to the rich and the poor. The recollection of the late harvest will account in a great measure for the dearness of corn, without placing it entirely to the

score of monopoly; yet unfortunately, scarcity, or a short stock, will always be a temptation to speculation; so that the one evil will, to a certain extent, uniformly be productive of the other.

Art. 53. *The Christian Militant*: delivered to the War Volunteers, Aug. 28, 1799, at the Consecration of their Colours. By Henry Allen Lagden, A.M. 8vo. 1s. Clarke.

In a cautionary advertisement, prefixed to this discourse, the author 'disclaims any intention of reflecting disrespectfully on a sect of Christians, whose principles,' he justly observes, '*of peace on earth and good-will towards men*, cannot be too highly revered.' By this sect or division, he plainly means the *Friends*, vulgarly denominated *Quakers*. We readily acquit him of any such design, although he appears to attack one of their favourite maxims.—*War* is undoubtedly in *perfect* opposition to the precepts and spirit of Christianity; while at the same time it can be neither inhuman nor unchristian to resist the attacks of oppression; and with a firm, yet benevolent mind, endeavour to maintain those rights and advantages with which Divine Providence has entrusted us.—This is the cause, we apprehend, which the well-written sermon before us is intended to support and recommend.

CORRESPONDENCE.

' *To the MONTHLY REVIEWERS.*

' GENTLEMEN,

' IN your review of the 4th vol. of the Edinburgh Transactions, you make honorable mention of a method suggested by me for solving all the cases of Plane and Spherical Triangles: but as that method has suffered from the press, and some persons have applied to me for an explanation, I beg leave, through the channel of your publication, to give it to the public correctly. Accordingly I here subjoin the Theorems, as they ought to have appeared in the Transactions, with a short illustration of their application. A principal recommendation of these rules is that they rid Trigonometry of all ambiguity, so far as it can be effected, and that they are particularly useful in the solution of Spherical Oblique-Angled Triangles. To apply them to Plane Triangles, instead of the Sine or Tangent of a Side, take the Side itself. That they may be more easily remembered, the following words, formed from the abbreviation of the terms of the properties, should be committed to memory; Sao, Satom, Tao, Sarsam.

' I have the honor to be, Gentlemen,

Your most obedient humble servant,

WALTER FISHER.'

Cranston Manse,

May 27, 1800.

Theor. 1st. Given two parts and an opposite one.

$$S. A : S. O :: S. a : S. o.$$

Theor. 2d. An included part given or sought.

$$S. \frac{A-a}{2} : S. \frac{A+a}{2} :: T. \frac{O-o}{2} : T. \frac{M}{2}.$$

Theor.

Theor. 3d.

$$T. \frac{A-a}{2} : T. \frac{A+a}{2} :: T. \frac{O-o}{2} : T. \frac{O+o}{2}.$$

Theor. 4th. Given the three Sides or Angles of an Oblique-angled Triangle.

$$S. A \times S. a : R^2 :: S. \frac{A+a+l}{2} \times$$

$$S. \frac{A+a-l}{2} : S. \frac{M}{2}.$$

'M denotes the *middle* part of the Triangle, and must always be assumed betwixt two given parts. It is either a Side, or the supplement of an Angle, and is sometimes given, sometimes not.

'A and a are the two parts *adjacent* to the middle, and of a different denomination from it.

'O and o denote the two parts *opposite* to the adjacent parts, and of the same denomination with the middle part.

'l is the *last* or most distant part, and of a different denomination from the middle part.'

A Correspondent, who signs in behalf of *Many constant Readers of the M. R.*, and who thinks that we have spoken too mildly of one or two publications which he deems unfavourable to liberty, appears to have suffered his penetration to have been misled by too hasty a conclusion. Let the words of the good and pious Psalmist stand as our answer to all such misapprehensions:

"IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND FORGET HER CUNNING: IF I DO NOT REMEMBER THEE, LET MY TONGUE CLEAVE TO THE ROOF OF MY MOUTH!"—Psalm. cxxxvii. ver. 5, 6.

Dr. Wn.'s letter, from the Continent, is received with much pleasure. The book to which it alludes has not fallen into our hands; and our worthy Correspondent's account of its merit does not induce us to make any extraordinary inquiry for it.

W. S. will find an account of Mr. Falkner's Travels, in our 5th vol. p. 409. Our recollection does not enable us to answer the other question of this correspondent.

Mr. Cooper's Letters on the Irish Nation, concerning which A. B. inquires, are noticed in the *Catalogue* part of this Review.

We believe that there has been no translation of the work mentioned by another correspondent, who also signs A. B.

☞ In the last Appendix, p. 534, l. 12. for '1798,' r. 1799. In the Index, art. *Deaf*, for '*Menx*,' r. *Memoirs*; and in the art. *Latham*, dele *Limax* after *Birds*.



THE MONTHLY REVIEW,

For J U L Y, 1800.

ART. I. *Letters from Italy*, between the Years 1792 and 1798, containing a View of the Revolutions in that Country, from the Capture of Nice by the French Republic to the Expulsion of Pius VI. from the Ecclesiastical State: likewise pointing out the matchless Works of Art which still embellish Pisa, Florence, Siena, Rome, Naples, Bologna, Venice, &c. With Instructions for the Use of Invalids and Families who may not choose to incur the Expence attendant upon Travelling with a *Courier*. By Mariana Starke, Author of the *Widow of Malabar*, &c. 2 Vols. 8vo. 14s. Boards. R. Phillips. 1800.

ITALY has often been described in full-dress, but we must now expect to see her in *deshabille*; since she has not only been stripped of her *jewels* and best *ornaments*, but disrobed of nearly every article of her dress that was most becoming and valuable. We are told, however, by the writer of the letters now before us, that she yet contains many ‘matchless works of art;’ and certainly she still possesses, and will ever possess, many attractions derived from the bounteous hand of nature.

The first of these letters offers but little information. Alpine descriptions demand higher colouring, and perhaps a more correct outline, to embody them in the mind’s eye, as portraits of strong resemblance. The II^d letter, relating the surrender of Nice to the French in 1792, is interesting; and it well depicts to the mind the surprize, terror, and confusion, of a town abandoned to the mercy of an invading enemy. The writer seems to be impartial in her narrative; allowing the French officers the merit of endeavouring to keep the *sovereign people* as much within the bounds of mercy and tranquillity, as could be expected from their new lights and recently acquired power.—In the III^d letter, written at Pisa, in the beginning of 1794, we have a seemingly accurate and fair description of the political state of Italy; and of its readiness to meet the French half way, with the hope of obtaining from them a better government, and unbounded liberty and equality: which the Italians

were promised by emissaries from France, under the disguise of emigrants; who insinuated all kinds of prejudice against their sovereigns and magistrates, and not only reminded them of the real evils of their several governments, but suggested others which they had never felt.

Letter IV. gives a history of the defection and conquest of Italy as far as Rome, by Bonaparte; and here the lady's admiration of the hero seems to entrench a little on her sensibility for the sufferings of the peaceful natives, and on her regret at the plunder of all the best and most curious works of art, antient and modern. In the next epistle, we find her still captivated by the splendor of the victories gained by this fortunate commander. She relates that

'While the citizens, dazzled by specious promises, and fascinated by a phantom falsely called Liberty, were blind to the real intentions of their Conqueror, he, though naturally enveloped with reserve, was led by a pretty woman to betray those intentions very plainly; for as he was dining at Milan with a large company of Italian ladies, one of them ventured to ask, "What he designed doing with Italy?" He made no reply—again she asked the same question—he still was silent—but, on its being repeated a third time, called for a lemon, cut it in two, squeezed all the juice out of one-half, threw it away; then squeezed the juice out of the other half, and threw that away likewise. Thus was the lady answered; but this expressive hint did not open the eyes of the Cisalpini, though Milan had already been compelled to furnish the French Republic with twelve hundred thousand gold sequins, besides immense quantities of military stores.'

The helpless state of the Pope, his army and government, with blunders on one side, and treachery on the other, have furnished the author with materials for a melancholy picture of the devastations committed on one of the most antient and venerable cities in the world: the pride of Europe, and the repository of the most precious remains of antiquity, and of the most valuable productions of art in modern times!

'At this period,' says the writer (in a note) 'we visited the public Museums, and had the mortification to find many of the most celebrated statues packed up; while the poor *Custodi* who attended us shed tears on our enquiring for the dying Gladiator. "Alas!" cried he, pointing to a large packing-case, "it is there, prepared for its journey. His Holiness, however, tells the workmen to be as long in making one of these cases now, as they used to be in making a thousand; but the times are awful, and what may prove the fate of Rome we know not."

Letter VIII. Of the losses of Italy during Bonaparte's famous campaign of 1797, we may judge by the speech which he addressed to his victorious comrades:

"The

"The capture of Mantua has nearly given the finishing stroke to a campaign which entitles you to the eternal gratitude of your country. You have gained fourteen pitched-battles, and seventy of less magnitude; you have taken an hundred thousand prisoners, five hundred field-pieces, two thousand heavy cannon, and above an hundred standards; the contributions levied on conquered countries have supported and paid the army during this whole campaign. You have, moreover, sent thirty millions of livres to Paris, and enriched her museum with above three hundred master-pieces of antient and modern art, the work of thirty ages! You have conquered the garden of Europe; Lombardy and Cispadana are indebted to you for their freedom. The colours of France wave on the shores of the Adriatic; the Kings of Sardinia and Naples, the Pope, and the Duke of Parma, are detached from the coalition of our enemies and leagued in friendship with us. You have chased the English from Leghorn, Genoa, and Corsica; but your work is not yet complete: a more splendid achievement is in reserve for you. Austria, who will not listen to the Executive Directory, which has spared no pains to give peace to Europe, and restore you to the arms of your families—Austria, who, for three successive centuries, has been diminishing her power by war, and exciting discontents among her subjects, by depriving them of their privileges, must now be attacked in the very heart of her dominions, and forced to accept of such terms as we shall think proper to grant; thus descending in reality to that rank of a secondary power, in which she has already placed herself by submitting to receive the pay, and comply with the requisitions of England."

The first requisition at Rome, as a purchase of that peace which was never granted, consisted of 100 statues, 100 bustos, 100 vases, 100 pictures, and 500 MSS. out of the Vatican Library. (P. 89.) Fifty pictures from Bologna, also, were sent to Paris, among which was the St. Cecilia of Raffaele: but Rome, besides her inestimable treasures of works of genius, furnished 21 millions of livres in money at one time, and 30 millions at another.

After having viewed all the victories, treaties, and conduct of Bonaparte on the bright side, the fair writer does allow, in a note, p. 153, that 'the behaviour of the French army in the environs of Venice reflected great discredit on its leader. Every Nobleman's, and almost every Peasant's house being gutted and defaced, while even the statues without doors were all broken.'

Continuing to see a few spots in this refulgent sun, she says:

'I cannot finish this sketch of the most rapid and brilliant conquests ever gained in so short a period, either by ancient or modern warriors, without lamenting, that a man whose great and amiable qualities at once excite our wonder and our praise, a man whose persuasive eloquence and consummate policy taught Italy to call her

rapacious and despotic Conqueror the Parent of her happiness and freedom, should have been betrayed, by the false principles of a French education, to establish the dominion of blasphemers, regicides, and robbers, dimming the lustre of his courage by deriving it from ideas of predestination, and eclipsing the splendour of his victories by the wickedness of the cause they were gained to support. To that branch of French philosophy, however, termed FREE-THINKING, may we attribute the errors of BUONAPARTE, and the growth of those licentious maxims and manners, which have brought an unoffending Monarch to the guillotine, destroyed the peace of Society, and deluged Europe with blood."

Next follows an account of the fatal tumult in which the French General Duphot was killed, told in a manner by no means partial to the Romans; yet not without raising a suspicion of its having been contrived and fomented by Joseph Bonaparte, the French Minister, in conjunction with the Roman Jacobins, as an excuse for totally abolishing the Papal power. The Pope is blamed for not preparing to resist Berthier; whether this inactivity arose from fear of the defection of his revolutionized subjects, or from his total ignorance of the accident which occasioned Duphot's death, we know not: but Mrs. Starke seems to think that, if he had armed the well-disposed Romans, they might easily have prevented the republican General's entrance into the city, and even have marched out to give him battle. "It seemed (she says, p. 172,) as if the garrison of St. Angelo, and the whole body of Civic-guards, were bought by French gold, or they could not, spite of the Pope's commands, have permitted so weak a force to subdue them."

We are next presented with a character of Pope Pius VI. in which he is by no means flattered: but it seems to have been written prior to the harsh treatment which he latterly received from his conquerors, and which might have excited pity even in protestants the most hostile to popery. Facility, and hopes that non-resistance would procure him milder terms from the invaders, whom no power of which he was in possession could long repel, perhaps precipitated his downfall a few weeks sooner than it must infallibly have happened; unaided as he was by other sovereigns, and revolutionized as his people and the Italians in general were at that time.

We now return to description; beginning with Genoa: but here all that is related concerning the churches, palaces, and the sculpture and painting which they contain, may probably be found in numerous books of former travellers and compilers. The only new circumstance mentioned occurs in speaking of the palace of the Doge; when, after having informed us that

"it

'it is a large unornamented building, erected not long since, in consequence of a fire which consumed the ancient edifice,' we are farther told that statues of Andrea Dorea, and Giovanni Andrea, his kinsman, the liberators and defenders of their country, had been placed in the court-yard of the palace: but that these, since Genoa was revolutionized, have been thrown down, and the heads and hands broken off, and hung upon the Tree of Liberty. P. 186.

Letter IX. The road from Genoa to Leghorn, with a description of the latter city.

The Xth Letter contains a minute catalogue of the works of art in the city of Pisa, occupying 30 pages; the chief use of which will be to inform future travellers what they may expect to find in that city. The mere names of artists, and the subjects of the pictures and statues which they have executed, can convey no idea of the merit of these works to a distant reader.

Letter XI. is a continuation of the catalogue of curiosities in the city of Pisa, protracted to 17 pages more; including its antiquities, modern baths, mountain of San Giuliano, modern aqueduct, canal, Cascina, character of the Pisans, inns, lodging-houses, water, theatre, battle of the bridge, Illumination.

XII. *Excursion to Lucca.* This little republic, its territory, its police, and the manners of its inhabitants, are here amply described.

XIII. *Florence.* Having resided longer in Tuscany, than in any other Italian state, the author is here very minute in local description, catalogues of paintings and sculpture, &c. The cities of Florence, Pisa, Siena, and Leghorn, occupy six entire letters of this volume. From the XIIIth letter, we shall present our readers with the list of great men which Florence has produced:

'This city boasts the honour of having given education to Dante, Boccaccio, Petrarch, Corilla, (the great *Improvvisatrice*, who was crowned at Rome) Americo Vespucci, (whose voyages to, and discoveries in, the new world, obtained him the honour of calling America by his own name) Machiavelli, Galileo, Buonarroti, and a greater number of distinguished artists than any other place in Europe. The Accademia della Crusca, which has for a length of years been established at Florence, is too well known to need description; and this Academy is now united with two others, namely, the Fiorentina, and the Apatisti, under the name of *Reale Accademia Fiorentina*.'

The XIVth letter contains a description of the Feast of St. John, of the game called Pallone, of the environs of Florence, &c. &c.; with a character of the Florentines, Tuscan Peasantry, Laws of Leopold, and Population of Tuscany.

Few travellers remain in any one place long enough to study the character and private life of the inhabitants of a foreign country : but, from the long residence of the present writer in Tuscany, we may allow her to be duly qualified for a task that is often undertaken, though seldom well performed ; and we shall therefore lay before our readers her observations on the inhabitants of this beautiful and renowned country :

‘ The modern Florentines, like their Etruscan Ancestors, are fond of learning, arts, and sciences ; and, what is still more estimable and endearing to foreigners, they are, generally speaking, good-humoured, warm-hearted, and friendly ; such, at least, have I found them for seven successive years. The Tuscan Peasants, considered collectively, are pure in their morals and pastoral in their lives, and the peculiar comeliness of both sexes is very striking, especially in the environs of Florence ; but it is only among the Peasantry that one can form a just idea of Italian beauty ; and perhaps I might add, it is only among the Peasantry one can form a just idea of the Italian character, inhabitants of populous cities being nearly alike, whether in London, Paris, Vienna, or Italy. The men are tall, robust, finely proportioned, and endowed with that entire self-possession which at once excites respect, and perhaps a more favourable opinion of them than they really deserve. The women are of a middle stature, and, were it not for bad stays, would be well made. They have large languishing black eyes, accompanied by that expressive brow which constitutes the most remarkable and captivating part of an Italian countenance. Their manners are uncommonly graceful, and instead of curtsying, they gently bow their bodies and kiss the hand of a superior. —

‘ A Tuscan farmer shares equally with his lord in the produce of an estate, and the owner even provides seeds, plants, manure, instruments of husbandry ; in short, whatever may be requisite for the cultivation of the land. The upper class of farmers usually possess a horse and market-cart, a waggon or two, and a pair of large dove-coloured oxen, who draw the waggon and the plow, whose colour, seldom, if ever, varies throughout Italy, and whose beauty is as remarkable as that of their masters. The female Peasants, besides working in the vineyards almost equally hard with the men, frequently earn money by keeping poultry, and sometimes one or two lambs (whose fleecy coats the children decorate on the *Festa of S. Giovanni* with scarlet ribbands tied in fantastic knots), and, by the aid of money thus acquired, wearing-apparel, and other common necessities are purchased. Shoes and stockings are deemed superfluous, and merely ornamental even by the women, who carry them in baskets on their heads till they reach a town, when these seemingly embarrassing decorations are put on ; for the *Contadina* is as vain of her appearance as the *Dama nobile*, and no wonder, since the Arcadian dresses, and lovely countenances of these Peasants arrest every eye, and shew them, perhaps too plainly, how strong are their powers of attraction. The phraseology of the Florentine Peasants is wonderfully elegant ; indeed their Italian is said to be the purest now spoken :

spoken : but the most remarkable quality in these people is their industry ; for, during the hottest weather, they toil all day without sleep, and seldom retire early to rest ; yet, notwithstanding this fatigue, they live almost entirely upon bread, fruits, pulse, and the common wine of the country : however, though their diet is light and their bodily exertions are almost perpetual, they commonly attain old age, especially in the neighbourhood of Careggi.

‘ According to the laws of the late Emperor, Leopold, no one can be imprisoned for debt, though creditors have power to seize the property of their debtors ; and no offence is punishable with death, though murderers are condemned to perpetual labour as galley-slaves. Priests are not allowed to meddle in secular affairs ; and the service of the church is performed in Italian : and to these, and many other equally wise regulations made by Leopold, are attributable the almost total exemption from robbery and murder which this country enjoys, and the encrease to its population of two hundred thousand people : an astonishing difference, as the original number was only one million.’

Letter XV. A description of Siena, its environs, the country between Siena and Rome, some antiquities lately discovered, and the *Lake of Vico*.

The XVIth contains an ample (but dry) catalogue of buildings, pictures, statues, antiquities, and ruins, in the *Alma Città di Roma* : but alas ! with respect to pictures, busts, and statues, this catalogue rather tells us what Rome *was*, than what it *is*, at present. P. 333, the note contains some useful admonitions to travellers who may visit Rome and its vicinity :

‘ It may not, perhaps, be improper to mention here, that persons who wish to avoid the dangerous consequences of bad air, should choose a bed-room that does not face the south, shut their doors and windows at night, burn sweet wood in all their apartments, eat light food, drink wine in moderation, put vinegar and the juice of lemons and pomegranates into their sauces, never go out fasting, or before sunrise, drink cooling liquors, avoid night-air, never use violent exercise, swallow as little saliva as possible, and carry a sponge filled with Thieves’ vinegar, smelling to it frequently. Quicksilver put into a quill, and fastened round the neck, so as to touch the bosom, is likewise deemed an excellent preservative against every kind of infection.’

Nearly the whole remainder of this letter, which finishes Vol. I. might have been compiled from *Roma antica e moderna* : of which, however, few are in possession, except those who have themselves been in Italy ; and it is but justice to say that the ingenious writer of these letters sometimes intersperses, in her catalogue, remarks and reflections that are both useful and entertaining. Of this kind are the following periods :

‘ The climate of Rome is at all seasons particularly congenial to old people. insomuch, that there are not, perhaps, half so many instances of longevity, without infirmities, in any other populous city

of Europe. The Corso is the situation to be preferred, both in winter and summer; the air near the church of Santi Apostoli is likewise good; the Piazza di Spagna is unsheltered, and sometimes damp; the air of the Pincian and Quirinal Hills wholesome, but sharp. Travellers here, however, in order to preserve health, should follow the example of the Romans, and dress themselves particularly warm during winter, depending upon clothing more than fire to resist cold.

'The society at Rome is excellent; and the circumstance of every man, whether foreigner or native, being permitted to live as he pleases, without exciting wonder, contributes essentially to general comfort. At Rome too every body may find amusement; for whether it be our wish to dive deep into classical knowledge, whether arts and sciences are our pursuit, or whether we merely seek for new ideas and new objects, the end cannot fail to be obtained in this most interesting of cities. The Academy of the Arcadians, too well known to need description, used to be one of the most agreeable public meetings at Rome, as it consisted of literary characters, nobility, and princes, of every nation; and this Academy still flourishes, though the pastoral reed now vibrates with the unharmonious sounds of politics and war.'

Mrs. Starke has very judiciously given future travellers instructions for visiting the curiosities in the several quarters of Rome, by indicating what antiquities, churches, palaces, &c. lie contiguous to each other, and may be viewed in one and the same DAY.

In describing the Pantheon, the monuments of men of genius which it contains, or *did* contain, will remind English readers of the Poet's corner in Westminster Abbey. Five or six of these monuments have been added within these thirty years: such as those of Metastasio, Mengs, Sacchini, Winkelman, and Bonifiate. Raphael, Corelli, Nicolas Poussin, &c. have long been honoured with a niche in that beautiful pagan temple; in which, however, for its preservation, the cross was erected, and the mass daily performed.

The notes of admiration, introduced by Mrs. S. as indicating the comparative degrees of excellence of works of art, seem new, judicious, and ingenious. They amount, in speaking of Michael Angelo's *Last Judgment*, in the Sistine chapel, to five !!!!

The necessary fees are mentioned, which the *custodi* and *ciceroni* expect, who attend at the several churches, palaces, &c. which foreigners usually visit; and a map of the seat of the war in Italy is prefixed to the first volume, exhibiting Piedmont, Milan, Mantua, the Pope's dominions, &c.; in which are traced the principal roads, 1799.

On the whole, this work is the production of an ingenious and sensible writer; and we shall with pleasure attend to the second volume in a future article.

[To be continued.]

ART.

ART. II. *Babar-Danush*: or, Garden of Knowledge. An Oriental Romance. Translated from the Persic of Einaiut Oollah (Inaitula). By Jonathan Scott, of the East India Company's Service, Persian Secretary to the late Governor General, &c. &c. Crown 8vo. 3 Vols. 15s. Boards. Cadell, jun. and Davies. 1799.

THE compositions of the Orientals have always been considered as more remarkable for lively imagination, than for correct taste; and indeed the qualities of "*parum pressi et nimis redundantes*," imputed by Tully to the orators of Asia, are still too generally applicable to every class of writers. A profusion of flowery epithets, a heap of incongruous metaphors, perplexed allusions, and ridiculous conceits, are too frequently substituted for the simple accents of nature, or the perspicuous enunciation of facts and ideas. The most singular circumstance connected with this depravity of taste is, that it is least found where it would be most natural to expect it; the poets are the most exempt from it; and while it is scarcely possible to find a history, or a prose narrative, every page of which does not glitter with unappropriate ornaments, the compositions of a Ferdusi, a Hafiz, and a Sadi, exhibit the genuine beauties of poetic fancy in the simple elegance of pure diction. All the Eastern nations are not equally obnoxious to the general censure; the style of the Arabian writers is comparatively pure; the Persians are more tinctured with this false taste: but it is in the compositions of the Mohammedan natives of India, who write in Persic, though it is not their vernacular dialect, that we find it carried to the most blameable excess. Even among them, however, the poets are the least culpable; and while the love-songs of Mir Khusru breathe the exquisite tenderness of the softest of passions, in the language of nature, the grave historian Abu Fazil embellishes his history of a splendid reign, and of a humane and munificent prince, with roses and lilies, diamonds and rubies, moons and stars, and the most incongruous and misplaced imagery in rank luxuriance. The author of the *Bahar-Danush* was a native of Hindustan, and composed his tales in ornamented prose.

In the publication now before us, the invention of the author is less exercised in weaving the tissue of his stories, than in burying the stories themselves under a mass of metaphor; the incidents, indeed, occupied apparently but a small portion of his care, and for the most part exhibit little artifice: but in every page the bloom of the rose, the fragrance of the jasmine, the lustre of the ruby, and the notes of the nightingale, are introduced to supply the deficiency of interest, and of natural language. The *Bahar-Danush* is a book usually recommended

mended to English gentlemen by the Mûnshis (the instructors and writers) of India, after their pupils have made some progress in Persic: partly, perhaps, because being rather licentious they think it adapted to their years; and because, when they are capable of understanding the involved sentences, endless allusions, and strings of puns, which compose this work, they may congratulate themselves on having surmounted the difficulties of study, and passed the *pens asinorum*.

To Captain Scott's translation, it is impossible for us to do ample justice; we will therefore content ourselves with observing, that never was there presented to the public a more faithful copy of any original. The most objectionable passages he has properly suppressed: but, perhaps, he might have ventured to give the received English names of those flowers, the properties of which, by corresponding with the author's allusion, prove that they have been properly named. Why, for instance, was not *nergus* translated the *narcissus*? The appearance of an eye in the centre of the flower establishes its identity. The epithet of "*Bichun*," applied to the Deity, is, says our author, '*literatim*, without a *When*;' in our opinion, that epithet indisputably signifies, without a likeness, or parallel.

To insert an entire story would exceed the limits of our space; we shall therefore cull, here and there, a few flowers from this garden of sweets. — A husband is suspended by the feet from a tree, and his enraged and guilty help-mate is about to dispatch him with a sword, which she holds in her hand; when, in order to pacify her, he addresses her in the following words, admirably suited to the circumstances of the case:

'Vol. I. p. 84. In what has been done by thee, I am convinced thou hadst no power; for, as in the divine records the scribe of decree chose to ornament the edicts on my forehead with these flourishes of disgrace, and the pen of fate had sketched on the leaves of providence such dishonourable characters in my name, wisdom permits me not to be angry with such an angel-faced and sun-resplendent charmer as thyself. As not the least injury can be suspected from me to thyself, of what benefit will be my murder? What advantage can arise from shedding the blood of one from whose existence we fear no harm? If, indeed, that honourable person who gave up his soul to thy love, had not departed to the cave of death, then to burn the thorns of my life in the fire of dissolution would have been of use; but now, (may his soul repose in the most blissful paradise!) as he has deserted this perishable world, it is better that thou resign thyself to patience, and cover the imperfections of my faults with the veil of forgiveness. You well know that I am a man, who, though the millstone of the skies was descending on my head, would not deviate from my promise, and I now solemnly declare, that if at present, regarding our former connection, thou wilt spare my blood, I will esteem thee dearer to me than ever, nor hurt even a hair of thy head.

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In this world of chance, between lovers and their beloved, such affairs as ours very frequently occur. Thou art not the inventor of them, nor didst thou form them of thyself. It is not fitting, then, for such a slight error, which happened by the decrees of fate, that I should gird my loins in revenge against one like thee so gentle.'

We have already remarked that the structure of the romance is extremely inartificial. The stories are supposed to be communicated by a Brahman, yet they all relate to Mohammedan customs, except one; which, were it not the most licentious, would be the best in the work. A young Brahman has a wife addicted to intrigue; and, in order to enjoy the company of her lover free from the constraint imposed by the husband's presence, she instigates him to go in search of knowledge, and particularly to get himself instructed in the fifth Veda, (there are only four,) which she calls the *Tiria Veda*. (We suspect, if the stories be of Hindu origin, that the Mohammedan writer has formed this word from *Stri Veda*, the science of females.) Finding nobody that ever heard of such a science, he sits down in despair on the brink of a well, where five women arrive to draw water; learning his business, they contrive, each in her turn, to give him much practical knowledge of this Veda. The fourth lesson is precisely the story of Lidia and Pirro in Boccaccio's 7th *Giornata*, whence La Fontaine borrowed it, and Pope in his poem of January and May took it from La Fontaine. The story is much too singular, and the correspondence too exact, to suppose the resemblance to be the effect of chance. Boccaccio lived in the 14th, Inaitula in the last century. The conclusion of the Brahman's adventures is taken from the fable of the Herdsman, in the second book of *Hitopadesa*.

We shall conclude our observations by the insertion of an entire chapter, the substance of which might have been comprised in four words; "It was now winter."

Vol. III. p. 168. When Jehandar Shah, in consequence of the Sultan's orders, had fixed his residence for some time longer in the city of Minusuad, after the lapse of a short respite, a change appeared on the face of nature, and the signs of revolution became evident in the disposition of time. The sovereign of the region of the planets, having broken the scales of equability (*Libra*), extended the hand of oppression on the virgin of the wheat sheaf. On this account the skirt of day became shortened, and the stately robes of night were lengthened. The army of frost, which had been long waiting in the ambush of hope, having received intelligence of this event, moved from its station to subdue the habitable regions; and issuing on the plains of the world, spread wide the hand of devastation, and from unrelenting cruelty left not a blade of verdure on the ground.

Having levied contributions on the affluent inhabitants of the garden and orchard, they stripped them entirely of their leaves and beauty.

beauty. Mankind, in dread of the attacks of this unfeeling host, shuddered like the reed at the blast; and as the fox, rejoicing in his hairy covering, shrunk into their cell. The earth, in order that no one might discover him, lay concealed under heaps of cotton; (snow;) and the husbandman, withdrawing the hand of labor from his occupation, slunk into the corner of inertness. The stream, though vehemently inclined to travel the globe, having now discharged its fondness for motion, rested in its place; and the breeze, which was wont to draw wavy flourishes on the waters, in alarm, broke his pencil against the rocks.

‘The trees, bare of cloathing, as the naked in the day of resurrection, lifted their arms in complaint to the skies; and the nightingales, scared by the attacks of winter, deserted the rose bushes, and left them to the enjoyment of the raven. Time, in expectation of the rising of the standard of spring, became bleached as the jasmine; and the gardener wrote invitations upon ice to the visitants of his borders. The natives of the garden, having heard cold reproofs from the tongue of the northern blast, fainted instantly in the path of desolation; and the tulip and rose, resigning their abodes to the owl, saved only their torn vestments from the rapacity of December and January. The lofty cypress, which in the empire of the groves had issued the proclamation of sovereignty in its own name, was imprisoned on the brink of the canal, like the plank of the pulpit; and the sosun, which prided itself as the queen of the garden, having yielded the robe of existence an offering to the plunderers of the storm, sunk into the recess of annihilation. Of the side-locks of the rose, the curls of the sunbul, and the twisted ringlets of the shumshade, not a single hair remained in the hands of the zephyr. Even the sunnibir, with all his fortitude and vigor, resigning his property to the plunderers of December, became impoverished as the Chinar. The rosebud, counting the hidden stores of existence, in its sorrow resigned its life; and the cruel northern blast, tearing the leaves of the rose, scattered them on every quarter.’

In this passage, our readers will not fail to remark the union of a vivid imagination with bad taste. It must also be remembered that the writer never beheld the devastation which he describes, as the Indian winters are productive of no such phenomena.—We must repeat our encomiums on the manner in which the translator has performed his task: but, were we permitted to adopt the style of his author, we should remark that, since the jasmine-bodied stringers of pearls have drawn more resplendent gems on the thread of narration, and the bulbul-toned singers of history have warbled sweeter notes in the rose-garden of events; to choose the less precious, and to echo the less melodious, cannot be conformable to the maxims of the prudent, nor suitable to the injunctions of the wise.

ART. III. *A Voyage to the East Indies*; containing an Account of the Manners, Customs, &c. of the Natives, with a Geographical Description of the Country: collected from Observations made during a Residence of Thirteen Years, between 1776 and 1789, in Districts little frequented by the Europeans. By Fra Paolino da San Bartolomeo, Member of the Academy of Velitri, and formerly Professor of the Oriental Languages in the Propaganda at Rome. With Notes and illustrations by John Reinhold Forster, LL. D. Professor of Natural History in the University of Halle. Translated from the German, by William Johnston. 8vo. pp. 490. 8s. in Boards. Vernor and Hood. 1800.

WE learn from the preface to this volume, that Fra Paolino da San Bartolomeo, a barefooted Carmelite, resided thirteen years in India, and therefore may be supposed to have been well acquainted with the subject on which he treats: that he was born at Hof, in the Austrian dominions, in 1748, and, before he embraced the monastic life, was known by the name of John Philip Wesdin: that, during seven years, he was professor of the Oriental languages in the Propaganda at Rome; and that, since his return from India, he has published several works relating to that country; viz. *Sidharubam, seu Grammatica Samscredamica, Romæ, 1790*; *Systema Brahmanicum*; and, *India Orientalis Christiana, continens fundationes ecclesiarum, seriem episcoporum, missiones, schismata, persecutiones, viros illustres, Romæ 1794*.

The original of this work, we are also told, appeared at Rome, in the Italian language, in the year 1796; and a German edition having been published, in 1798, at Berlin, by the well-known Dr. John Reinhold Forster, with copious notes, from this impression the English edition now offered to the public has been translated; and most of the notes have been retained. Dr. Forster remarks that it is the more valuable, as the author understood the Tamulic or common Malabar language*; and what is of more importance, the Samscred, a language exceedingly difficult. These have enabled him to rectify our orthography, in regard to the names of countries, cities, mountains, and rivers.—As much of the work is devoted to this object, we shall here observe that Fra Paolino has undoubtedly restored the correct pronunciation and orthography of many proper names, by reverting to their original signification in Sanscrit: but that he has almost universally substituted the letter *d* for a *t* wherever it occurs: as Samscred for Sanscrit, Carnada for Carnatâ, vulg. Carnatic. This, probably, is a local peculiarity derived from the Pundits of Malabar, with whom alone the author conversed.

* The Tamulic and Malabar languages are perfectly distinct.

Fra Paolino landed at Pondichery in July 1776: he represents this as 'a large and flourishing city,' yet he says that 'in its most flourishing state the population, inclusive of the district annexed to it, never exceeded 20,000 inhabitants.'—Virapatnam is a small town situated at the distance of six miles from Pondichery, where the Missionaries have a seminary for young persons from China, Cochinchina, Tonquin, and Siam. 'Their time was so divided, that they studied daily four hours; devoted one hour to manual labour, and spent the remaining part in singing, prayer, and meditation. On two days in the week they conversed in their mother tongue; but on other days they were obliged always to speak Latin.' We are surprized that the author does not mention the singular statue of Buddha, described by M. Le Gentil, as standing near the river which flows past Virapatnam; a monument, perhaps, the most curious in India, as being connected with a superstition no longer existing in that country, though widely diffused through the neighbouring regions. "*Je fis,*" says M. le Gentil, "*diverses informations sur cette figure singuliere; les Tamuls m'assurerent tous que c'etait Buddha, qu'on ne regardoit plus; que son culte et ses fetes etoient cessées depuis que les Brames s'etoient rendus les maitres de la croyance du peuple.*" This religion, then, preceded that of the Brahmins in this part of India.

The 3d chapter contains geographical and historical remarks on various cities of India: but the author seems to be a man of more observation than inquiry; and when he steps beyond the precincts of the former, he generally involves himself in errors: errors the less excusable because usually advanced with much dogmatism, sometimes in opposition to high authority, and never supported even by the shadow of proof. On the Deva, or Scroyuba, he says, vessels can go even to Delhi; yet he afterward tells us that the Deva is not the Scroyuba: but Delhi is not situated on either, but on the Yamuna. A strange confusion of ideas and expressions sometimes renders entire passages unintelligible: for instance; 'Ayodhya was the birth place of Rama an Indian hero, or the younger Bacchus, whose heroic achievements were celebrated in songs before the times of the Pagan Indians.' Were the subjects of this prince Christians or Jews?—He says, 'that Robertson and D'Anville, who assert that Palibothra is the present Allahabad, deserve no credit; because these appellations are of Persian and not of Indian extraction.' Before he pronounced that two respectable writers were undeserving of credit, should he not have considered whether it was possible that Allahabad might not have had another and more antient appellation, before it acquired its present one from the Moshems? To pursue the author, however;
through

through all or even a small part of his erroneous assertions, would contribute nothing to the entertainment of our readers, and little to their instruction; for they will be told that 'Timur established himself in the neighbourhood of Agra, expelled the legal kings, and committed the charge of the Provinces he had subdued to Nabobs of his own appointment;' and they will hear that the Seikhs, whom the author considers as originally Christians, 'entered in a hostile manner into Lahor;' but they will recollect that Timur contented himself with the plunder of Delhi, and left India almost as soon as he had entered it; and that the Seikhs were natives of Lahor and disciples of Nanek Shah, who introduced a recent schism from the Brahmanical tenets, into that province.

After a residence of six weeks at Pondichery, Fra Paolino proceeded to Madras, and has furnished a good account of the weights and measures, coins and merchandice, of the peninsula of India; though not unmixed with error: for he considers the gold rupee and what he calls the golmor of Bengal, as different coins; and, which is still more singular, he asserts that 'bills of exchange are totally unknown in India;' that is, in a country in which opulent native bankers, at the remotest extremities from each other, are in the daily practice of drawing bills to the largest amount! As he returned to Pondichery, he inspected the mighty ruins of the temple at Mabalipuram: but his description is less perspicuous than that of Mr. Chambers; and he considers it as the remains of a temple of Mithra, although the legend and the traditionary names of the sculptures prove it to be connected with Indian mythology, and not with that of Persia.—At Pondichery he embarked for Cochin, on the coast of Malabar, where he arrived in November 1776; and from this time till 1789 he appears to have resided generally in the convent of bare-footed Carmelites at Verapoli, in the territories of the Rajah of Travancor. From this period, our readers will have more reason to applaud the accuracy and to admire the industry of Fra Paolino; who, when he confines himself within the limits of Malabar, speaks from ocular observation, and delivers a perspicuous and copious account of the natural and civil history of this part of India:—the more curious, because little known to European travellers, and because these districts escaped the Mohammedan invaders of Hindustan, and have preserved in their civil institutions much of their antient regimen, which gave way in other places to the innovating spirit of their conquerors.

The province of Malabar commences at Cape Comari, (the southern extremity of India) in lat. 8, and extends to
Canara

Canara in lat. 12 North. It is bounded by the sea on the west, and by a chain of mountains usually denominated the Gauts, on the east. It is about 120 leagues in length, and from 34 to 40 in breadth; and it is every where intersected by rivers. The inhabitants consist of native Hindus, of Arabs, of black and white Jews, and of Europeans who have formed settlements on the coast. The number of Christians is here very considerable.

' In the year 1771, (says the author,) the Christians of St. Thomas, according to M. Florentius à Jesu, amounted to 94,600. In the year 1787, when a poll tax was about to be imposed on them by the king of Travancor, they estimated their number themselves at 100,000. Ten thousand of them, I confess, lost their lives during the war against Tippu Sultan, but still there will remain 90,000 catholic christians, who follow the Syro-chaldaic ritual. They have in their possession 64 churches, some of which were, however, destroyed by Tippu. The Jacobites have 32 churches, to which belong 50,000 schismatics. These, therefore, form altogether 140,000 christians, who adhere to the Syro-chaldaic rites. There are likewise 75 churches of the Mucoas and Paravas on the coast of Travancor; and 20 churches belonging to the Latin ritual. All these churches can muster more than 100,000 Christians newly converted to the Roman faith. The number of the Jews may amount to fifteen or 20,000. To these must be added 100,000 Arabs, established there since the ninth century; persons from neighbouring countries may be about 30,000 souls, and lastly 15,000 Europeans, Creoles, and Topassi. The whole may be estimated at 400,000, and the original inhabitants of the country at 1,600,000, so that Malayala contains about two millions of inhabitants.'

The author's topographical description of this province is deserving the attention of geographers; for many considerable towns, which he specifies, are not to be found in the latest maps of the peninsula. It formerly was divided among a number of petty sovereigns: but, previously to the commencement of the last war with Tippu, that usurper and the Rajah of Travancor were nearly the sole possessors of Malabar; the father of the present Rajah having added to his dominions the greatest part of the Cochin territory. The revenue of this prince, whose character is deservedly in high estimation, is about half a million annually; his military force is here so ridiculously exaggerated, that it were superfluous to insert the account.

Horses are by no means numerous here, notwithstanding continual importations from Arabia; the earth is cultivated by means of Buffaloes; and oxen are employed for carriage. The climate is not congenial to sheep, but goats are found in great abundance. The wild inhabitants of the forests which

erown the interior mountains are the elephant, the urus, (wild bull,) wolves, bears, tygers, leopards, panthers, and a great variety of deer and antelopes. 'The flying cat is properly a kind of squirrel, but as large as a cat. It has two cartilaginous wings like the bat, and a large, thick, tail, which, in its flight, it uses by way of rudder. Its hair is exceedingly fine, and of a silver colour. It is generally seen on the mava tree, the fruit of which serves it as food.' The Bezoar goat, the civet cat, the ichneumon, and a multitude of squirrels, apes, and jackalls, are found in Malabar. The birds, exclusively of those which are domesticated, are peacocks, sparrow-hawks, falcons, pelicans, the golden thrush, the *poule sukane*, bird of paradise, (this may be questioned,) vultures, bats, parrots, quails, snipes, the mina, (*gracula religiosa*,) wood-pigeons, cranes, the ibis, and the gross-beak. Crocodiles of a prodigious size infest the rivers.

'The whole sea-coast from Surat to Cape Comari is inhabited by fishermen, who belong to the despised or rather lowest casts, dare not settle in the interior part of the country, and are consequently obliged to construct habitations for themselves on the sea-coast, or in the neighbourhood of harbors, rivers, and other streams of water. These people are almost all Christians. Most foreigners who visit India form an opinion of the country and its inhabitants from the manners, customs, laws, peculiarities, and familiar relations of these fishermen. Hence the partial and insipid tales respecting the Indians, which have been spread through Europe.'

The importance of ascertaining the antient names of the rivers in India, with which, it must be confessed, Indian mythology and history are both intimately connected, has induced Fra Paolino to devote several pages and much research to this object: but unhappily, none of the celebrated rivers water the plains of Malabar, and beyond that limited circle our author seldom passes with impunity. In this portion of his work, we have detected five considerable misconceptions; and though our limits will not admit of adducing proofs of our assertions, we think that the Oriental scholar will be saved much perplexity by our indication of them. Candor, however, obliges us to observe that some of them appear to have been occasioned by an inaccurate copy of the Sanscrit Dictionary, *Amara Cusa*. 1st, He has confounded the Corotoya (a river of Bengal) and the Bahuda (one of the Penjab) with the Reva. 2d, He has confounded the Soroyu or Gogra, with the Satodru or Sutlege (another river of the Penjab). 3d, He asserts that the Soroyu or Gogra is a distinct river from the Deva; whereas it bears the first appellation near its source, and obtains the latter before its junction with the Ganges. 4th, He maintains that

the Deva is the Vipasa or Biah (another of the Penjab rivers); 5th, He confounds the Reva, or Nermodda, (vulg. Nerbudda,) with the Ravi of the Penjab; an error which would remove the Vindian mountains, where it has its source, from the southern to the northern extremity of Hindustan. 6th, He concludes, that the Indus must be the Reva, and consequently flow from the Vindian mountains; an hypothesis which involves two important misconceptions.

The sea and rivers of Malabar abound with a great variety of fish. Whales are often seen there, as well as the sauffleur and porpoises. Salmon are caught in abundance, and of an excellent quality, and pilchards in such quantities as to be used for manure. Sea-bream, roach, tench, pike, and mackarel, are also caught, together with oysters. A number of poisonous snakes infest the plains, and many that are perfectly innoxious. 'Tevi is the name of a beautiful, small, striped snake, which hurts nobody. When one of this kind is killed, a great many of the same species resort to the place, and remain in the neighbourhood till their dead companion is removed. There is a snake found here with two heads. M. Rosier shewed me two snakes of this kind, which he preserved in a glass jar. The Portuguese call them *Cobra de duas cabeças*. The poison of the rudhiramandali forces the blood from the bodies of those whom it wounds.' Respecting the pearl fishery at Cape Comari, we are told, 'that the pearls are not sold by weight but by estimation. Twenty pearl oysters may be bought for a rupee, and the purchaser is not allowed to open them till he has paid the money. If only one pearl is found in these twenty oysters, he has sufficient reason to be contented with his bargain.'

Book II. Chap. 1st. *Of the Birth and Education of Children*.—Pregnancy is considered as a distinguished blessing of the goddess Lakshmi; and the ceremonies performed on these occasions have a striking similitude to those represented on some of the Grecian vases. The new-born children lie always on the ground, and are never wrapped up nor confined in any manner; their limbs therefore can expand themselves; and when those children attain to the period of youth, they acquire not only a beautiful figure, but a sound, well-turned, and robust bodily conformation. 'In a word,' says the author, 'I seldom saw in India a person either lame, crooked, or otherwise deformed. The education of youth in that country is much simpler, and not near so expensive as in Europe. The children assemble half naked under the shades of a cocoa-nut tree; place themselves in rows on the ground, and trace out on the sand with the forefinger of the right hand, the elements

of their alphabet, and then smooth it with the left when they wish to trace out other characters.'—The next chapter comprehends a particular relation of the ceremonies practised at marriages. The third relates to the laws of the Indians; though, by laws, the author means moral and religious precepts: but what will surprize our readers still more is, that Fra Paolino has extracted them, not from Hindu books, but from two treatises written by Talapoins in Pegu, who profess the religion of Buddha; though, in other passages, the author seems to be aware that the two religions are widely different. In a note by Dr. Foster, we find the following anecdote: 'In the original, at the beginning of this chapter, there is an historical and critical dissertation on the antiquity of the Veda, which occupies no fewer than 10 quarto pages. The author there controverts the opinion of the celebrated Sir William Jones, who asserted that this book of laws existed 1000, if not 1500, years before the birth of Christ. When Sir William heard that Fra Paolino was of a different opinion, he was so angry that he called him, *Homo trium literarum*; and the latter in return called him, *Homo unius literæ*.' It is fortunate for the reputation of Fra Paolino, that his translator has thought fit to suppress this passage; as it will appear that the learned Carmelite has derived the whole of his knowledge of Indian chronology from the writings of our great Orientalist. It were an easy task, however, to refute the author's hypothesis from his own writings: for he informs us, 1st, That 'in all the copies of the laws of the Buddhists (of Pegu) now extant, a great number of Sanscrit words occur; from which there is strong reason to conjecture that they were originally written in the Sanscrit language. 2d, It is highly probable that these laws were committed to writing about 1600 years before the birth of Christ, and at a period when the school of the Samani was in a flourishing condition.' Hence we must infer that the laws of the Talapoins preceded the Vedas; that the copies appeared more than half a century before the originals!

In the 4th chapter, which treats of the casts, the author has inserted a chronological table, which he gives as his own, though (with the exception of two mistakes) it is copied literally from that which was inserted by Sir William Jones in the *Asiatic Researches*.

'The third noble class (why noble?) of the Indians consists of the Vaisia. This cast was founded also by Menu or Noah, if we can confide in the book *Menushastra*, and the traditions of the Indians. The employments of the Vaisia are agriculture, breeding of cattle, and the sale of their productions. They supply the public with corn, rice, mustard, ginger, pease, millet, maize, and other articles of

this kind; but they preserve their butter and milk entirely for their kings, their Brahmans, and their temples, that the gods may never be in want of such offerings. The Vaisia, with their families, generally live in the country, where each has his own house and a separate grove. In the latter stands a small temple, with an image of Siva, or of some other deity, to which flowers are presented every morning after they have performed their ablutions. According to the appointment of Menu, the king is the sole lord and proprietor of all the land in the kingdom; and this rule prevails in Malabar to the present day.'

Chapter vi. treats of the Sanscrit language (or, as the author here terms it, Samskrda) and its derivatives; in which we discover so many mistakes, that, did we not recollect that the author has published a grammar, we should have doubted his knowledge of it. His quotations from Indian books are mostly in the Malabar dialect. 'The manner (he says) in which the syllables are formed and connected with each other, and the number of characters hitherto employed in all the provincial dialects derived from the Samscred, are the same; though each has a distinct alphabet. The most remarkable circumstance here is, that all the component parts in the alphabet of the Barmans in Pegu and Ava are contained, but with some variation, in the Ethiopic alphabet of Geez and Amhara: have the same value, and are joined together in like manner. It appears to me historically certain that the Peguan Barmans obtained theirs from India.' The dialects here enumerated as derived from this source are as follow: but the list is obviously incomplete. 1st, The sacred language of Ceylon: 2d, the Tamulic spoken in Tanjor, Madura, and Mysor: 3d, the Malabaric: 4th, the Canaric: 5th, the Mahratta: 6th, the Talinga, spoken in Goleonda, which our author represents as harmonious, nervous, masculine, and copious: 7th, the Bengala, which he terms very corrupt. Then comes, to our infinite astonishment, 8th, the Devanagari, or Hindostan language, on which we find the following remark: 'Of all these languages, a more particular account may be found in my Samscred Grammar, in which I have clearly proved that they all proceed from the Samscred, though Mr. Wilkins and Sir William Jones maintain that the Nagru, or Devanagari, makes properly the original and true character of the Samscred language, and that it is by no means of Indian extraction, but was transplanted to India from Persia.' Is it not an extraordinary fact in the history of literature, that Fra Paolino has published a Sanscrit grammar, without knowing that this language has a character peculiar to itself, and used in writing no other; that it is called the Devanagari, (or writing of the gods,) and that there is no language

guage which bears that name ; which, indeed, can only apply to a written character?—9th, the Guzaratic ; and, 10th, the Nepalic.

The viith chapter offers some observations on the religion and deities of the Indians. These, undoubtedly, serve to illustrate the wretched superstitions of the ignorant populace, but reflect no light on the general system or secret doctrine of the Indian philosophers. All that can hitherto be affirmed with safety on this mysterious subject is, that the Hindus acknowledge the existence of one almighty, infinite, and eternal Being ; that the active attributes of this self-existent Being are personified in the Hindu Trinity, composed of male deities, Brahma (the creative), Vishnu (the preserving), and Siva (the destroying power) ; while the passive attributes are represented under a female semblance in the goddess Bhavani. In this chapter, Fra Paolino has inserted (as he says himself) a passage from the Mahabarata, descriptive of the incarnations of Vishnu ; and he adds the following remark : ‘ I, however, know that, in this respect, there are many variations, which may be seen in the second volume of the Asiatic Researches : but, in my opinion, it is always better to adhere to the Indian originals, than to depend on the ornamented relation of inconsiderate travellers.’ The inconsiderate traveller here meant is Sir William Jones, who translated from the Ghita Govinda of Jayadeva, an ode on this subject. Is it not strange that this Carmelite could not discover that the extracts were derived from different sources ?

Chapter viii. explains the marks of distinction painted on the forehead, by which the three sects of Hindus distinguish themselves from each other. The ixth treats of the division of time, of the calendar, and of the festivals. The xth relates to music, poetry, and architecture. The Indian songs are either warlike or pastoral ; the first describe the heroic achievements of Rama Chandra, prince of Oude ; and the following specimens are given by the author : “ Destroy, destroy, O Madhava ! destroy the giant Madhu ! Thou, whose arm in battle exceeds the bursting thunder, free us, and the universe, from this monster. To thee, O Heri Rama, belong adoration and praise.” Again, “ The giants, a horrid race, endued with irresistible strength, immediately after their birth became exceedingly arrogant, and exercised the most detestable violence. They made themselves masters of the globe, and the earth groaned under their insupportable burden. To combat and extirpate them a god appeared. It was the supreme God, the god Crisna, who took the field against them.” To render these intelligible, the author should have added that they are extracted from dramatic compositions, and sung by the chorus,

who bear an essential part in the Indian drama. The accompaniments and manner 'give it the character of a Bacchanalian and warlike music, which imitates the noise made by people who are engaged in battle. Their pastoral songs, on the other hand, are full of soft and tender expressions, and have in them somewhat languishing. They describe the kind of life which the god Crisna led as a shepherd during his residence on earth.'

Architecture has attained to greater perfection among the Hindus than sculpture and painting. In the two latter professions, the artists must conform to the preconceptions of the Brahmans; who never consider the effect on the spectator, if the work be consistent with the mythology which it represents.

The xith chapter relates to medicine and botany. The climate of Malabar, though the heat is scarcely supportable in the day-time, affords a refreshing and pleasant coolness during the night, and is (in the author's opinion) more salutary and more agreeable than the frigid climates of the north. In a note on this passage, Dr. Foster observes that 'intense heat, in the tropical regions, is destructive both to men and animals. At Calcutta, which lies at a considerable distance from the line, wild pigeons sometimes drop down dead at noon, while flying over the market-place. People who are then employed in any labor, such as writers in the service of the East India Company, whose correspondence often will not admit of delay, sit naked immersed up to the neck in large vessels, into which cold water is continually pumped by slaves from a well.'—We should like to peruse a state-paper composed and written in the cold bath. Can Dr. Foster credit so ridiculous a fable? We have learnt, with considerable surprize, that the small-pox is remarkably fatal in Malabar. It is quite otherwise in Bengal, where the natives always undergo early inoculation; and the consequences are very seldom either fatal or dangerous.

On the 12th of March 1789, Fra Paolino embarked at Cochin, in order to return to Europe, in a French frigate. They proceeded first to Ceylon.

'We directed our course (he says) towards Cape Comari, which we sailed past two days after, on the 14th March. The pleasure we enjoyed in this agreeable passage, and the beautiful prospects with which our eyes were gratified, can hardly be described. Having kept as close to the land as possible, the whole coast of Malabar appeared before us as a green amphitheatre. At one time, we discovered a district entirely covered with cocoa-nut trees, and immediately after a river winding through a delightful vale, at the bottom of which it discharged itself into the sea. In one place appeared a multitude of people employed in fishing; in another, a snow-white temple bursting forth to view from amidst the thick-leaved trees. Whilst we were enjoying these delightful scenes, with the early morning, a gentle breeze,

breeze, which blew from the shore, perfumed the air around us with the agreeable smell wafted from the cardamom, pepper, betel, and abundance of aromatic herbs and plants. Towards noon, however, there arose a brisk gale, which, sweeping the surface of the ocean, hastened the course of our frigate, and soon carried us beyond the view of this enchanting country.'

As the author did not remain long enough at Ceylon to make any observations of his own, his account of that island is derived from others.—Hence the *Calypso* sailed for the Mauritius, which they reached on the 20th April. 'The entrance into the harbour is exceedingly narrow and dangerous; but, when vessels have once got in, they lie at anchor in great safety. On this island there are a great many high mountains, and among these is a volcano, which sometimes darkens the atmosphere by its eruptions, and renders it so hot and thick that asthmatic people can scarcely breathe.' The Mauritius is 50 miles in circumference; and, by the labor of 300,000 slaves, an abundant harvest of rice, maize, rye, pease, and beans, is annually produced. The Isle of Bourbon is 60 miles in circumference, and produces a great quantity of coffee, stronger than that of Moca, but of a less agreeable flavor: Agriculture is here performed by free people.

The Cape of Good Hope, and the island of Ascension, were afterward visited by our traveller: but our limits will not admit of greater extension.

'On the 29th of September 1789, we at length entered the harbor of Brest, where we expected to find all our troubles at an end; but unfortunately we learnt that the whole kingdom was in the utmost confusion. As it was impossible for me to return to India, I was obliged to submit to my fate, and to accommodate myself to the times, while force had usurped the place of justice. It may readily be comprehended, that, in the course of my journey home through France, where the delirium of liberty had risen to the highest pitch, I had too many opportunities of making comparisons between other nations and my dear countrymen the Europeans, which were not much to the honor of the latter.'

Notwithstanding the frequent errors which we have had occasion to remark, and many more which we have omitted, this publication derives considerable value from the details which it presents relative to the topographic situation of the southern districts of India, and to the domestic economy of their inhabitants.

ART. IV. *Medicina Nautica*: An Essay on the Diseases of Seamen, &c. By Thomas Trotter, M.D. Physician to his Majesty's Fleet. Vol. II. 8vo. pp. 471. 8s. Boards. Longman and Rees. 1799.

WE have already expressed our opinion of the first volume of this work, (M. R. vol. xxiii. N.S. p. 323.) in which we found "something to blame, and something to commend." The same feeling must govern our criticism of the present; for, while we do justice to the spirit of inquiry and the contempt of prejudice manifested by the author, we must not conceal the impression which has been made on us, by the positive manner in which he deals out his chemical pathology, and by the little regard to decorum which he has shewn in considering the pretensions of very respectable practitioners.

The introduction contains proposals for establishing a medical library, and clinical lectures, at the Haslar Hospital. Such institutions ought undoubtedly to be attached to all public hospitals, in situations where pupils can be expected: since the home-education of provincial surgeon-apothecaries, most of whom visit London only for a very short period, becomes a matter of serious importance. They are entrusted with the management of the early moments of disease, which afford the most precious opportunities of obviating fatal events; and they too often delay to summon the man of real science to their assistance, till he can only witness the last unavailing struggles of nature in the patient.

In the journal of occurrences on board the fleet, we meet with the following facts relating to a character in whom all our readers must feel a particular interest:

* April 9th, 1797. This day Admiral Earl Howe, K.G. resigned the command of the fleet.

* His Lordship for the last two years had been afflicted with severe attacks of gout, atonic and irregular, which were followed with much debility, approaching to a paralysis of the lower extremities; and to be traced to a circumstance that came within my own knowledge.

* While the fleet, consisting of thirty-four sail of the line and sixteen frigates, lay in Torbay in February 1795, there happened a heavy gale of wind at S. E. which blows right into the bay. The danger to which the fleet was exposed is inconceivable: the swell of the sea was tremendous; many of the ships were driven into shallow water, and some parted their cables: the weather was very cold, with snow and sleet falling. This happened in the morning early; but the wind gradually drew to the eastward, till it came off shore, and about ten o'clock it was moderate.

* During this time, his Lordship exposed himself too freely to the cold; but it is probable, that the anxiety of mind inseparable from

so trying an occasion to a commander in chief, the enemy's fleet being at sea, was the principal cause of inducing a state of *atonic* gout. He was observed to be lame in walking in to breakfast next morning: his confinement afterwards was tedious and painful, which was borne with patience and fortitude peculiar to himself.'

We are glad to observe that Mr. Baynton's method of treating ulcers has been introduced on board the fleet, though Dr. Trotter does not appear to be acquainted with the true action of the dressing. He ascribes the success to 'bringing the edges of the sore as near one another, by slips of plaister and bandage, as the nature of the parts will admit: the bandage is to be kept wet by the frequent sprinkling of cold water.' Whoever has seen the effect resulting from the application of adhesive plaister, in the form of a bandage, to extensive ulcers, must be convinced that nothing can be more visionary than the idea of approximating their edges; and that the application of water is totally unnecessary. The benefit is evidently derived from *pressure*; which keeps the surface of the sore level, and enables the thin fibres of the new skin to shoot and interlace, without interruption, across the plane of the ulcer.

On the subject of Contagion, we meet with no new information: but there is much contention resumed respecting Dr. Smyth's plan of fumigation. We think, with Dr. Trotter, that strict attention to cleanliness and ventilation, and especially the separation of infected patients from the rest of the crew, are the most effectual means of prevention in epidemics: but surely Dr. T. has gone too far, in endeavouring to prove that the nitrous gas is one of the component parts of febrile contagion. The very *ingenious*, but from that very quality, the *fallible* speculations of Dr. Mitchill of New York, cannot yet supersede facts so well established as those contained in Dr. Smyth's publication. This observation will perhaps be repugnant to Dr. T. who declares the American Professor's theory to be 'little short of demonstration:' but we have seen the same phrase applied to many opinions which are now completely relinquished; and it requires little sagacity to prove the instability of a theory, depending on principles in so revolutionary a state as those of modern chemistry. Indeed, Dr. M.'s supposed principle of putrefaction is little else than a mere *gratis dictum*.

We pass over the author's account of the *yellow fever*, as it is taken entirely on the reports of others. Speculations on related facts can only tend to increase the difficulties in which this subject is already involved.

After having treated of the *small-pox*, which may become a dangerous epidemic on board our fleet, according to the author's

representation, he proposes (from the reports published by Dr. Pearson) the inoculation of our seamen for the cow-pox. This is one of Dr. Trotter's notions which has been hastily adopted, and which is not recommended by his own experience. A plan of general inoculation for the small-pox would be preferable at this time; for our brave seamen ought not to be among the first subjects of experiment.—An account of an epidemical ophthalmia, in some ships, follows; and here we meet with a remarkable instance of Dr. Trotter's propensity to speculation. After having observed that ophthalmia is sometimes rendered epidemical by a thick haze, and an easterly wind, he adds;

‘ By finding the eyes so easily affected by chemical stimuli, we might suppose that some of these impregnate the air, and excite those painful ophthalmias. But what these stimuli may be, it must be difficult to find out; and where they originate and are first diffused in the atmosphere, appears to set investigation at defiance.’

Translate this into common language, and what do we gain by the supposition of unknown agents, of unknown origin?

Dr. Trotter speaks unfavorably of the use of nitrous acid in syphilis, respecting its power of removing the disease. He concludes the section thus:

‘ I do not find now, among my medical acquaintance, many who are prepossessed in favor of the nitrous acid: what have been thought cures have generally broke out afresh, and of necessity the old remedy was resorted to. Some of Mr. Hammick's patients, whose cases were published by Dr. Beddoes, have again suffered a return of the disease: two or three of this kind have been reported to me in the fleet, and they were such, where a fresh infection could not be suspected. They all yielded to mercury, in the usual forms of prescription.’

Among the miscellaneous remarks, we were amused with an anecdote illustrative of the domestic habits of the well-known John Brown.

‘ Mr. Reid was a pupil and inmate of the celebrated Dr. John Brown of Edinburgh. Every person in the house was in the habit of taking laudanum in great quantities. The servant-maid one night, in the dark, mistook a bottle of the laudanum for brandy or whisky, and drank a great deal of it. The alarm was immediately given to the students; she was found stupid, and black in the face. Mr. Reid opened a vein, and she recovered: he also gave her volatile spirits, &c.’

The description of the malignant ulcer is important, and ought to be carefully perused by navy-surgeons. It may possibly arise, like the ulcerative habit of hospitals in large towns, from the confinement of many persons in a limited space, whatever attention may be paid to ventilation. We shall have occasion, in reviewing the 2d volume of the Medical Transactions,

Transactions, to notice Dr. Harness's paper on the effects of gastric juice, in such cases.

In a paper, by Mr. Reilly, on the fumigation with nitrous gas, we are told that ulcers exposed to it became much worse; and a contagious fever on board the Centaur was *not* checked by perseverance in its use. Mr. Patterson's facts are controverted, not without acrimony; if we may use a word which is now banished from pathology, and forced for refuge to general literature.

Several detached cases of fractures, abscesses, &c. by different navy-surgeons, are inserted, which require no particular notice from us.

The Appendix, which forms nearly one-half of the volume, is occupied by papers relative to Dr. Mitchell's theory. Dr. Trotter observes that 'much important matter, just transmitted to us, has been withheld for the present, from our desire of giving a summary of the American doctrine of contagion and marsh miasma.' As Dr. Mitchell's speculations have been already circulated in different periodical publications, we are sorry that Dr. Trotter's important communications were withholden for their sake.

ART. V. *An Inquiry into the Symptoms and Causes of the Syncope Anginosa*, commonly called *Angina Pectoris*; illustrated by Dissections. By Caleb Hillier Parry, M. D. one of the Physicians of the Bath General Hospital. 8vo. pp. 167. 4s. Boards. Cadell jun. and Davies. 1799.

ON a subject so obscure, and so recently brought into notice, as the disease termed *Angina Pectoris*, the public must thankfully receive any new information. Dr. Parry has here detailed some new cases, and added particular accounts of the morbid appearances discovered after death; and his facts, even if they should be supposed to exhibit no novelty, would still be valuable as confirming prior observations; which have been hitherto rather too few in number, to produce the full evidence that would be required by a practitioner who is anxious for the safety of his patients.—The Doctor is of opinion, however, that he has made a considerable progress in determining the nature of the disease. He has referred it to the genus *Syncope*; and, as this arrangement may appear to several of our readers to require justification, we shall give a short view of it in the author's own words:

'In the case of Mr. S****, both of the paroxysms, or rather both of the exacerbations, (for from the time the pain was first felt, the whole might be strictly called one paroxysm,) may be considered as having

having been of the same kind, and differing only in degree. In the first exacerbation, the uneasy sensation in the breast, together with the sighing and frequent change of posture, increasing, his head fell backwards over his chair, a momentary stertor or noise in inspiration succeeded; his lower jaw fell; his face and limbs became pale, and bathed in a cold sweat; the pulse became weak and almost ceased, and he was deprived of sense, and all power of voluntary motion. When he recovered to a certain degree from this attack, he had no symptom of disease, except the pain in his breast and sighing, a weak and sometimes faltering pulse, languor, coldness, paleness, and profuse sweating. A new exacerbation proved fatal some hours after, doubtless by a mere aggravation of the former symptoms.'—

'These disquisitions have, I trust, enabled us to fix on a character of the Angina Pectoris, so simple and precise, as not to allow us to confound any pure case of this malady with any other in the whole system of diseases. According to this character, it is a case of fainting; or a greater or less diminution of the motion of the heart, frequently excited by the action of walking, and preceded by a violent stricture or pain in the breast, stretching chiefly across the left mamma, without palpitation of the heart.'

'On the general subject of *Syncope*, the author is copious, and rather diffuse: but, as the nomenclature is a very inferior object, we shall pass on to the consideration of the causes. These, we are told, are organic affections of the heart; and particularly, according to Dr. Parry, ossifications of the coronary arteries. Though such appearances have been found on dissection, it by no means follows that they had produced the disease. The remarkable debility and morbid tenderness of the muscular coat of the heart, or great arteries, which we believe have always been discovered in such cases, on inspection, seems to approach nearer to an explanation of the causes. This, we recollect, was the opinion taught by Dr. Hunter in his lectures. He supposed the ossifications to be produced by an attempt of nature to counteract the loss of tone in the muscular coat, and to support the weakened parts.—Considering that the paroxysms of this disease are always accompanied with a deep-seated pain in the region of the heart, and that the faculties of the mind are not suspended during the greater part of its duration, it is probable that this is a spasmodic affection of the heart, and that the complaint would have been more properly classed under *Spasm* than *Syncope*.—On the method of cure, we regret to find no addition to our knowledge. Dr. Parry recommends the practice of bleeding, during the paroxysm; and his experience shews that it is at least safe: but we own that we feel considerable repugnance to the establishment of this plan, in a disease originating from debility; because, in less skilful hands than those of the present author,

it might be greatly misapplied. From our own observation of cases which were supposed to merit the title of *Angina Pectoris*, the exhibition of cordials always seemed to relieve for the time, and sometimes even to suspend the symptoms for many months.

In one point of view, this work will be highly acceptable to the medical reader. It presents, in a comprehensive manner, all the facts and opinions relating to this disease; and it will save the student much trouble which must have been incurred, in hunting for them through a great variety of publications.

ART. VI. *Antiquities of Great Britain*, with historical Descriptions. Vol. I. and Vol. II. No. 1, 2, 3, 4. By William Byrne. Columbier Quarto. 15s. each Number. Sold by the Author, No. 79, Titchfield-street.

MERE verbal descriptions convey to the mind but imperfect traces of rural scenery and picturesque objects; and the pen is under the necessity of calling in the assistance of the pencil, to afford accurate and well-defined ideas of them. On the other hand, when the pencil is employed in delineating the remains of antiquity, the aid of the pen is required to relate their history, and to take us back to "tales of other times." Though works of this kind, in which the engraver and the author are united, are very expensive, they have of late years been much encouraged by the public. The first volume of the very elegant work now before us was published many years ago, by Mr. Hearne and Mr. Byrne in conjunction; and though a very expensive undertaking, it was handsomely patronized. The views are of the most interesting objects of British antiquity, and the engravings are highly finished.

The second volume, which promises to be not in any respect inferior to the first, is carried on by Mr. Byrne alone, from drawings made by Mr. Hearne for that purpose. Of Mr. Byrne's merit as an engraver, it is unnecessary for us to give an opinion, as the public are in possession of so many proofs of it: but authors, who are desirous of enriching their works with pictorial embellishments, may be happy to learn that so very able an artist is not unwilling to lend them his assistance. We have observed this gentleman's name to some of the best executed engravings in our most superb and expensive publications; and we are informed that he is now employed in enriching some curious and amusing works, which are in a short time to make their appearance.

The present work will gratify all those who are fond of beautiful stroke-engravings. Each number contains four plates, and the volume will be completed in thirteen numbers.

numbers. The part already published exhibits views of St. Peter's, Oxford;—St. Botolph's Priory, Colchester;—Newark Castle, Nottinghamshire;—Lanthony Abbey, Monmouthshire;—South Gate, Yarmouth, Norfolk;—Gloucester Cathedral;—Hereford Cathedral;—Church of St. James's, Dunwich, Suffolk;—Salisbury Cathedral;—Ludlow Castle, general view; ditto, interior view;—Chepstow Castle, Monmouthshire;—Barnard Castle, Durham;—Caister Castle, Norfolk;—Episcopal Palace at Wells;—and the Market Cross at Glastonbury. The size of these engravings is ten inches by seven.

The descriptions accompanying each plate are in English and French. We shall transcribe that which relates to Ludlow Castle:

‘ This prodigious pile of building was erected by Roger Montgomery, in the reign of Henry the First, about A.D. 1112, whose son Robert being attainted, this castle, as well as his other estates, devolved upon the crown.

‘ In the dissensions that not long after arose between the Empress Maud and King Stephen, Gervase Paganel held it of the Empress against the King, who at length obtained possession of it. During the siege, either Prince Henry, son of David King of Scots, or according to Lambarde, Stephen himself, approached so near the wall that he was caught by an engine of iron, and almost plucked off his horse into the castle.

‘ In 1264 it was again an object of contention, and was taken by Simon de Montfort, Earl of Leicester, who for that purpose had associated himself with Lewellin Prince of Wales, by whose help he had waste the lands of Mortimer, and compelled him and all his adherents to submit to his conditions.

‘ It afterwards reverted to the crown, and here Prince Arthur, eldest son of Henry the Seventh, resided, and where he also died aged sixteen, in 1502, it being the palace of the prince of Wales appendant to his principality.

‘ The Castle of Ludlow is situated at the north-west corner of the town, upon a rock, commanding a distant and delightful prospect, particularly in that point where the long narrow bridge is seen terminated by a fine wood.

‘ The loftiness of the towers and walls, added to the natural elevation, present altogether to the passenger below a scene of grandeur scarcely any where to be paralleled; and as the walls are outwardly to all appearance nearly perfect, they afford ample scope for contemplation, upon the extensive and gloomy mansions of our ancestors.

‘ Some part of the castle has been patched up for the habitation of a family.’ [This is true, and we are sorry to say that it has been done in so miserable and injudicious a manner, that on a near approach the picturesque effect of this most venerable ruin is much diminished by it.]

‘ The town of Ludlow is not more remarkable for the pleasantness of the surrounding country than for its extreme cleanliness, which circumstances combined have induced many genteel families to make it the place of their residence.’

We

We can vouch, from personal knowlege, that no more is here said of the castle and town than they both merit. It is farther added, in detailing the events of the more recent history of the former, that

‘ The Court of the Marches of Wales, consisting of a President and Council, was ordained by King Henry the Eighth to be kept here; in which it continued to be held until its dissolution by William the Third.

‘ It was repaired with great magnificence by Sir Henry Sidney in the reign of Queen Elizabeth. He was President of the Court of the Marches, and the father of that honour to his country and name, the great Sir Philip Sidney. He died in 1586, at the Bishop’s palace in Worcester, upon his return from Ludlow, where he occasionally resided.

‘ The creation of Prince Charles (afterwards Charles the First) to the principality of Wales and the earldom of Chester was kept as a festival here, and celebrated with uncommon splendour.

‘ But what must ever endear Ludlow Castle to all travellers of taste, is the recollection that within these walls the *Mask of Comus*, written by our immortal bard Milton, was first presented in 1636. This representation was made upon Michaelmas night, before John Earl of Bridgewater, then Lord President; the principal parts being performed by the Lord Brackley and Mr. Thomas Egerton, his Lordship’s sons, and Lady Alice his daughter. The present appearance, however, causes, though a pleasing, yet at the same time a melancholy reflection; for now, as Mr. Warton justly observes, “ the royal apartments and other rooms of state are abandoned, defaced, and lie open to the weather.” It was an extensive and stately fabric. Over the stable-doors are the arms of Queen Elizabeth, Lord Pembroke, &c. and frequent tokens of ancient pomp peep out from amidst the rubbish of the surrounding fragments.’

The general view of Ludlow Castle exhibits its appearance as seen on the approach to it from Oakley Park; and, according to our recollection, it is very accurate.

ART. VII. *The East Indian*; a Comedy, in Five Acts, as performed at the Theatre Royal, Drury-lane. By M. G. Lewis, Esq. M. P. Author of the *Monk*, *Castle Spectre*, &c. 8vo. 2s. 6d. Bell, Oxford-street. 1800.

IF this comedy had made its appearance when it was originally written, and when, we are informed, the author was only sixteen years old, we should have applauded it as an extraordinary production for a youth of that age, of which the years of the author excused the defects, while they gave a lustre to the merits:—but, coming forth as it now does under the sanction of Mr. Lewis’s maturer judgment, it foregoes all claim to the tenderness of criticism, and presents a fair object for strict scrutiny.

The

The outlines of the plot are these. Beauchamp, having in his youth imprudently married a woman who made him miserable, left her, and went to India under the assumed name of Dorimant. While there, he preserved the life of a Mr. Mortimer, a man of immense wealth, and father of the beautiful Zorayda. A mutual passion was the consequence; and 'in an unguarded moment, Beauchamp was a villain.' He then fled with Zorayda to England, where he placed her under the care of his cousin Lady Clara Modish. The drama commences at a period subsequent to their arrival in England, and that of Mr. Mortimer; who, having resumed his original name of Rivers, tries the charity of two relations, Mr. Modish and Mrs. Ormond, by pretending to have lost all his property. Being rejected by Modish, the man of apparent wealth, and relieved by Mrs. Ormond, who was in distressed circumstances, he throws off the mask, and declares that Mrs. O. shall inherit all his property. Previously to this *éclaircissement*, Zorayda, who had assumed the name of Miss Mandeville, having heard that Modish had refused to relieve a poor relation just arrived from India, sends some Bank-notes, which Beauchamp had given to her, to Mrs. Ormond for the relief of Rivers. In the mean time, Mrs. Ormond, who interests herself warmly for Zorayda, had persuaded Beauchamp to renounce his connection with her, till he should learn the death of his wife. Mrs. Ormond undertakes to break the affair to Zorayda: but, unwilling to go herself to the house of Lady Clara Modish, with whom she is not on good terms, she persuades Rivers, to whom she had told Miss Mandeville's story, to go to her under pretence of returning her notes, and take that opportunity of explaining to her the necessity of her separating from Beauchamp. In the mean time, Rivers, still ignorant that Miss Mandeville is his daughter, discovers Beauchamp to be Dorimant; and, having on the previous occasion mistaken Miss Chatteral for Miss Mandeville, he is at last introduced to Zorayda; who had just discovered him to be her father, and appears before him veiled. The similarity of Miss Mandeville's story to that of his own daughter rouses his feelings; and, just as he is about to utter a curse on his daughter, she lifts her veil and discovers herself. After some struggle, Rivers relents, and is reconciled. Beauchamp is informed that his wife is dead, is pardoned by Rivers, and receives Zorayda from him as his wife.

In the present day, perhaps, it may be deemed rather hypercritical to discuss the management of the plot: for, if we may judge from some modern dramatic productions, it should seem that all attention to the nice construction of the fable is sacrificed to the desire of introducing a medley of strange incidents,

cidents, and of displaying a licentious extravagance of character. The progress of their plots is marked by a train of strained and distorted events and situations, and the *denouement* is equally forced and unnatural; depending on some circumstance altogether foreign to or unconnected with foregoing events, or on some accidental and inconsequent change, instead of being the easy and necessary result of the previous operations of the drama. Though these observations are not, to their utmost extent, applicable to the *East Indian*, yet the management of the plot is in many respects faulty and defective. Though Rivers could not have had the opportunity of an interview with his daughter, if he had not assumed the character of a ruined man, yet we see no adequate reason why he should have done so; in the *School for Scandal*, Sir Oliver passes as Mr. Stanley with much more propriety, and with much better effect. Sir Oliver laboured under a mistake as to the characters of his two nephews; and his assumption of a feigned name was for the purpose of rectifying that error. Charles and Joseph were principal characters; Modish and Mrs. Ormond are but secondary personages. The *denouement* of the plot depended on the discovery of Sir Oliver: but the discovery of Rivers's wealth has no connection with it. It is improbable that a perfect stranger, as Rivers was to Miss Mandeville, should have so quietly and readily undertaken the delicate mission of lecturing her on her offence, and preaching repentance to her. The frailty of Zorayda is far more venial than that of Beauchamp; yet he finds all the compunctious visitings of nature silenced at the prospect of his union with her, while she is made to say, (vide p. 84,) 'I have erred and been forgiven; but am I therefore less culpable?—Your indulgence has been great; but is my fault therefore less enormous? Oh, no, no, no! The calm of innocence has forever left me, the courage of conscious virtue must be mine no more! Still must the memory of errors past torment me, and embitter every future joy:—still must I blush to read scorn in the world's eye; suspicion in my husband's:—and still must feel this painful truth most keenly, that she who once deviates from the paths of virtue, though she may obtain the forgiveness of others, never can obtain her own.' Though the sentiment here put into the mouth of Zorayda may be morally just, its introduction is poetically improper; since it counteracts those feelings of satisfaction which had just been produced by the event which terminates the comedy.—It is a moral defect in the play, also, to excite our interest for a man who, after having been foolish enough to marry one woman improperly, becomes the seducer of another.

The remaining characters, though supported with a considerable share of spirit, possess no originality. A set of females busied only in scandalizing their neighbours; an honest servant refusing to quit his mistress in distress; an affected waiting-woman misapplying terms; a distressed man of fashion; a selfish and unfeeling nobleman, deeming all exertion of thought or action unfashionable; are characters which have been long known to the stage. The dialogue possesses vivacity and humour, with a portion of wit frequently bordering on coarseness and pertness.

ART. VIII. *A Summary of the principal Evidences for the Truth and Divine Origin of the Christian Revelation.* Designed chiefly for the Use of young Persons; more particularly of those who have lately been confirmed in the Diocese of London. By Beilby, Lord Bishop of London. 12mo. pp. 126. 3s. Boards. Cadell jun. and Davies. 1800.

FEW men have filled high stations so much to the satisfaction and advantage of the public, as the excellent Prelate who is the author of the little tract now under our consideration. Gifted by nature with a fine understanding; deriving from study those attainments which enlarge and polish the mind, which render the judgment accurate and the taste correct; manifesting an exemplary discharge of high and sacred duties; and exhibiting a becoming deportment, sanctified by piety, purity, and integrity; such combinations render this R. R. person the chief pillar and the brightest ornament of our national church.

Rarely, in the writings of others, do we meet with the Christian spirit and the refinement of the scholar so happily blended. We never listen to the instructions of this primitive pastor, nor peruse his writings in our closets, without being convinced that nothing elevates the soul like Christian piety; that nothing so promotes the health and safety of our noblest parts as Christian morals; and that nothing so forcibly restrains within the line of our duty, as Christian views and hopes. The ingenuous infidel, when he peruses the works of Bishop Porteus, will regret that he cannot agree with him in sentiment; and the sectary, who is not over-heated by fanaticism, nor by the spirit of party, will lament that his conscience will not allow him to belong to the same communion with this revered prelate.

Inexperience regards as no difficult task the composition of elementary works: but no opinion steers wider from the truth. Let a man's attainments and talents be what they may, nothing will so much try them as the composition of one elementary treatise; and he will find employment for them to their utmost

scope. We doubt not that the right reverend author will ratify this opinion; and we think that we pay him no mean compliment, when we say that we deem his compendium greatly preferable to any that have yet appeared, in selection of matter, in arrangement, and in perspicuity. He has our warmest acknowledgements for the very valuable present which he has made to the catechumens of his diocese, and to the public; for the service which he has rendered to the rising generation, and to the world. If our humble testimony should have any effect in diffusing more widely this important little tract, we shall partake in the pleasure of those who are conscious of having rendered service to piety and to virtue.

We may collect the R. R. author's views, from the following extracts from the preface:

‘For readers of a mature age and judgment, there are so many excellent Treatises on the Evidences of the Christian Religion already published, that it is perfectly needless to add to their number; but it appeared to me, that there was still wanting something in a shorter, a cheaper, a more methodical and familiar form, for those who have just received confirmation.’—

‘I have drawn up the following little Tract, for the use of those principally who have been lately confirmed in the diocese of London. My chief object has been to collect together into one view, and to compress together in a narrow compass, all the most forcible arguments for the truth of our religion, which are for the most part to be found in our best writers, with the addition of such observations of my own as occurred to me in the prosecution of the work. All these I have classed under a few short, clear, distinct propositions; an arrangement which I have always found most convenient for the instruction of youth, and best calculated to assist their memories, to make strong and durable impressions on their understandings, and to render the important truths of religion most easy to be comprehended and retained in their minds. After this, I would recommend it to my young readers, as they advance in life, to have recourse to one or more of the well-known treatises of Grotius, Addison, Clarke, Leslie, Lardner, Beattie, and Paley, on the Evidences of Christianity; to some of whom I am myself much indebted, and to whose masterly writings on that subject, this little work was meant only as a kind of elementary introduction.

‘I must however warn my young disciples, that when they have, by the course of reading here suggested, arrived at a full conviction of the divine origin of the Christian religion, they must not imagine that their task is finished, and that nothing more is required at their hands. The most important part of their business still remains to be accomplished. After being satisfied that the Christian religion comes from God, their next step is to enquire carefully what that religion is, what the doctrines are which it requires to be believed, and what the duties which it requires to be performed. For this purpose it may be useful for them to begin with Gastrell’s Christian Institutes,

and Archbishop Secker's Lectures on the Church Catechism. In the first they will find the doctrines and duties of the Christian religion ranged under their proper heads in the very words of scripture, and in the other they will see most of them clearly and concisely explained by a most able, pious, and judicious divine. After this they may proceed to study the scriptures themselves, and more particularly the New Testament, with the assistance of Dr. Doddridge's Family Expositor, to which they should add some of the sermons of our best divines, Bishop Taylor, Barrow, Sherlock, and Secker.'

We were particularly struck by that part of the work, in which the comparison between our Saviour and Mahomet is drawn. Here, in our opinion, the R. R. author has been peculiarly happy. We shall transcribe a few of the heads:

'Mahomet was a man of considerable rank in his own country; he was the grandson of a man of the most powerful and honourable family in Mecca, and, though not born to a great fortune, he soon acquired one by marriage. These circumstances would of themselves, without any supernatural assistance, greatly contribute to the success of his religion. A person considerable by his wealth, of high descent, and nearly allied to the chiefs of his country, taking upon himself the character of a religious teacher in an age of ignorance and barbarism, could not fail of attracting attention and followers.

'Christ did not possess these advantages of rank and wealth, and powerful connections. He was born of parents in a very mean condition of life. His relations and friends were all in the same humble situation; he was bred up in poverty, and continued in it all his life, having frequently no place where he could lay his head. A man so circumstanced was not likely, by his own personal influence, to force a new religion, much less a false one, upon the world.'—

'Mahomet, during the first twelve years of his mission, made use only of argument and persuasion, and in consequence of that gained very few converts. In three years he made only fourteen proselytes, and in seven only eighty-three men and eighteen women.

'In the same space of time our Saviour and his apostles converted thousands and tens of thousands, and spread the Christian religion over a great part of Asia.'—

'Besides the powerful attractions of sensual delights, Mahomet had another still more efficacious mode of producing conviction, and gaining proselytes; and that was, force, violence, and arms. He propagated his religion by the sword; and, till he made use of that instrument of conversion, the number of his proselytes was a mere nothing. He was at once a prophet, a warrior, a general, and a conqueror. It was at the head of his armies that he preached the Koran. His religion and his conquests went on together; and the former never advanced one step without the latter. He commanded in person in eight general engagements, and undertook, by himself and his lieutenants, fifty military enterprises. Death or conversion was the only choice offered to idolaters, and tribute or conversion to Jews and Christians.'

The following observations also strike us as very sensible, as well as very neatly expressed:

‘ The Koran is highly applauded, both by Mahomet himself and his followers, for the exquisite beauty, purity, and elegance of the language, which they represent as a standing miracle, greater than even that of raising the dead. But admitting its excellence (which yet has been questioned by several learned men); if beauty of style and composition is to be considered as a proof of divine inspiration, the writings of Plato and Xenophon, of Cicero and Cæsar, and a multitude of other inimitable writers in various languages, will have as just a claim to a miraculous origin as the Koran. But in truth, these graces of diction, so far from being a circumstance favourable to the Koran, create a strong suspicion of its being a human fabrication, calculated to charm and captivate men by the arts of rhetoric and the fascination of words, and thus draw off their attention from the futility of its matter and the weakness of its pretensions. These are the artifices of fraud and falsehood. The Gospel wants them not. It disdains the aid of human eloquence, and depends solely on the force of truth and the power of God for its success. “ I came not (as St. Paul sublimely expresses himself) with excellency of speech, nor with the enticing words of man’s wisdom, but in demonstration of the spirit and of power, that your faith might not stand in the wisdom of men, but in the power of God*.”

- We sincerely wish that this tract may experience all the success to which it is so well intitled, by the ability displayed in the execution of it, and by the importance of its design.

ART. IX. *Mr. Maurice’s History of Hindostan, Vol. II.*

[Article concluded from p. 54—62.]

THE third book of this volume contains a detail of the historical accounts of India, during the earliest periods, as recorded in classical writers; that is, chiefly, from Diodorus Siculus, Arrian, Plutarch, Strabo, and Q. Curtius, compared with the Hindoo historians. The most curious passage is the following extract from the *Poorauns*, by Mr. Wilford.

‘ The British isles are called, in the Hindoo sacred books, *TRICATACHEL*, or *THE MOUNTAIN WITH THREE PEAKS*; for, the *Poorauns* consider all islands as so many mountains, the lower parts of which are covered by the sea.

‘ These three peaks are *SUVARNA-CUTA*, or *SUVARNA-SRINGA*, *RAJATA-CUTA*, and *AYA-CUTA*, called also *LOHA-CUTA*.

‘ They are also called *Dweepas*, a word signifying a country between two waters, (in the sense of *Do-ab* in Persian,) and then we say, *Suvarna-Dweep*, *Rajata-Dweep*, and *Aya-Dweep*.

‘ ENGLAND.

‘ Rajata-Dweep is more commonly called Sweta-Dweep, or the *white island*; an appellation as well known among the learned in the East as in the West.

‘ IRELAND.

‘ Suvarna-Dweep signifies the *golden island*; the word Suvarna signifies, also, *beautiful, excellent*, and, in this sense, Suvarna-Dweep or Suvarna-Cuta is perfectly synonymous with Sucuta or Scuta.

‘ Suvarna, or Swarna, being an adjective noun, it cannot be used alone, unless in a derivation-form, as Suvarneya, or Swarneya; and such is, in my humble opinion, the origin of the appellation of Juvernia and Juernia.

‘ Scwuteya, or Scuteya, the regular derivative forms, are not used, but it seems that they were once in the West; hence the appellation Scotia. However, in this sense, the word can have no affinity whatever with Scythia.

‘ From the earliest periods Suvarneya was considered as the place of abode of the PITRIS, (literally *fathers*,) or Manes.

‘ There were two places where the Pitris might be seen and consulted, according to the Poorans. The first was on the summit of the highest mountain in the island (probably Croagh Patrick). The second is positively declared to be a narrow cave in a small island in a lake, the waters of which were *bitter*. There was the entrance of the Dirgha, or long passage into the infernal regions. This Dirgha is often mentioned in the Poorans.

‘ These two places are called also PITRISTHAN, or the place of the Pitris. Pitrica is a derivative form seldom used in the Poorans, but always in conversation and in the spoken dialects; for, every Hindoo knows PITRICASTHAN, though ignorant of its situation.

‘ Now the words Pitrica, Patricius, Patric, &c. are not only similar in sound, but have also the same etymological origin. Hence it has been supposed that the Apostle of Ireland was the contriver of this mode of evocation of the *Manes*, or ancestors, at the place called Lough, the purgatory of St. Patric.’

We should wish to know by what canons of historical or geographical criticism, Mr. W. concludes that the British isles are designed in the *Poorans*, by this description.—Yet all this is nothing to General Valancey's *Remarks* on his *Translation of a Hymn to Creeshna*, from an antient *Irish* manuscript:

“ Be auspicious to my lays, O Creas, thou only god of the seven heavens, who swayest the universe through the immensity of space and matter. O universal brilliant sun! O universal and resplendent orb! Thou mighty governor of the heavens; thou sovereign regulator of the connected whole; thou sole and universal deity of mankind; thou gracious and supreme deity, my noblest and most happy inspiration is the praise of thy glory. Thy power I will praise, for thou art my sovereign lord, whose bright image continually forces itself on my attentive eager imagination. Thou art the being to whom heroes pray in peril of war, nor are their supplications vain
when

when thus they pray, whether it be when thou illuminest the eastern region with thy orient light, when in thy meridian splendour, or when thou majestically descendest in the west."

' In this poem we find Creas without an adjunct, and it is often written Creasan, Creasna, Crusin, Crusna. There are many high places so named, and others called *Grian*, another name of the sun. In some poems I find Nion-Crios, explained by Mac Greine; that is, the son of the sun, and probably this will explain the name of an Egyptian king, Nuncoreus, mentioned by Pliny. Plutarch tells us, Cyrus, king of Persia, was so named from Cores, the sun. We have many families in Ireland named Mac Greine, whose ancestors, without doubt, traced their origin to the CHILDREN OF THE SUN; as we are informed the Indian Rajahs do at this day. We read, also, of the superiority of the Clanna Bhiosena, or children of Veeshnu, who are certainly the priests of that deity.

' The ancient heathen deities of the pagan Irish, Criosan, Biosena, and Seeva, or Sheeva, are doubtless the Creeshna, Veeshnu, Brahma, and Seeva, of the Hindoos.

' They had a deity named Caili. The altars on which they sacrificed to her are at this day named Leaba Caili, or the bed of Caili; this must have been the Cali of the Hindoos.

' The Irish deity Neit corresponds to the Hindoo Naut.

—	Saman	—	Samanaut.
—	Bud	—	Bood.
—	Cann	—	Chandra.
—	Omh, i. e. <i>he who is,</i>	—	Om, or Auni.
—	And Esar	—	Eswara.'

In chap. IV. we have the history of the invasion of India by Semiramis, with introductory remarks from the *Poorans*. A considerable part of this chapter is taken from Sir W. Jones and Mr. Wilford, in the second and fourth volumes of *Asiatic Researches*.

Chap. V. treats on the invasion of India by Sesostris, which Mr. M. introduces in the following words:

' But, before I enter upon the particulars of this celebrated invasion of India, since Sesostris belongs to a dynasty of Egyptian sovereigns, during the existence of which the most stupendous event, recorded in the annals of the world, was transacted, the hypothesis, upon which this work has all along proceeded, will not permit me to advance farther, without paying that due consideration to it which an event of such infinite moment demands. Its connection too with the Indian history, from the *Pallis*, or *shepherds*, being the principal actors in the early part of the scene, as well as the strong and irresistible light, which many circumstances in the subsequent relation, some of them entirely new to the English reader, throw on the sacred Scriptures, are farther inducements with me not to pass unnoticed the following interesting details.

' The repeated and positive proofs, collected from the Brahmin records, in the preceding pages of the migration of the *PALLIS* from India

India to Egypt, at a very early period of those respective empires, added to what we know from other ancient authors concerning the dynasty of shepherd-kings that ruled in Egypt, lead to consequences extremely important, with regard to a people, whose peculiar destiny and wonderful history (though mounting up to the highest post-diluvian antiquity) have purposely not yet been discussed in the present volume; I mean the people so particularly favoured of the true God, the HEBREW NATION. They, also, were a race of shepherds; and, if they were not originally of the same stem with the Pallis, they were at least first stationed in Egypt under that celebrated dynasty. It is a circumstance, too, that cannot fail of forcibly impressing the attentive mind of the Christian reader, when I inform him, that Goshan, in Sanscreeet, means a *shepherd*; that Goshana, in the same dialect, means the *land of shepherds*; and that a considerable Indian tribe at this day remains distinguished by the name of Goswani.

‘ The eternal decrees of Providence had determined, for purposes ever wise but ever inscrutable to man without revelation, that this race should undergo a bondage of many toilsome years in that kingdom; that this bondage and their signal delivery by his own interposition should serve as the basis of a stupendous scheme of sublime theology, to be inviolably treasured and preserved among them through a series of revolving centuries, till the proper æra should arrive for unfolding that scheme to man in all its purity and splendor. From various circumstances it should appear, that this arrangement was made by Providence on purpose to fulfil those decrees; for, it is peculiarly deserving notice, that to the native inhabitants of Egypt, both in the early and late æras of their empire, *shepherds were ever an abomination*. The Pallis seem to have emigrated from India before the propagation by the second Rama and Buddha of the doctrine of the transmigration of the soul into the bodies of inferior animals, and, like other shepherds, fed upon the flesh of the animals which they reared; or, perhaps their habit of living, entirely different from the generality of the Hindoos, might itself have been the blameless cause of their expulsion. At all events, by observing the accustomed regimen of shepherds, and by banqueting on the flesh of cows, sheep, and goats, they grossly insulted the aboriginal Egyptians; they eat their gods; for the cow was the sacred symbol of their second great deity, Isis; their devotion to astronomy had sanctified the RAM as the chief of the zodiacal asterisms; and the flesh of sheep was therefore prohibited them either to feed upon or to sacrifice. The flesh of GOATS was in like manner forbidden them, as being the symbol of their mighty PAN, venerated under that form, as Hanuman was in India under that of the APE. The genuine Egyptian monarchs would never have suffered the pastoral race of Israel to bring their flocks and herds in multitudes into Egypt, settle among the Phœnicians, or Palli, in the land of Goshen, and pollute their tables with their flesh and their altars with their blood; and the necessary result is, that Divine Providence, for the accomplishment of his own wise purposes, ordained and brought about the subjugation of its native sovereigns by a dynasty of shepherd-kings, to facilitate the

the introduction of the Israelitish shepherds, and their settlement in Goshen under their protection. This assertion may by some be thought to be the acme of superstition: but, in every dispassionate view of things, the operation of that Providence in this business must appear distinct, manifest, and decided; for, when, the object intended was fully accomplished, when, in the course of their long abode in Egypt of 215 years, that is, from the birth of Levi to their departure, the Hebrews had become, under their protection, a great and numerous people, the shepherd-kings, who themselves only enjoyed the throne of Egypt 259 years, were expelled by a general insurrection of the native princes. It was under this new dynasty of Egyptian kings, who *knew not Joseph, and to whom shepherds were an abomination*, an abomination not only because they reared cows, sheep, and goats, (the gods of Egypt,) for the purpose of feeding upon them; whereas fish, grain, and some kinds of birds, formed the principal part of the provision of the native Egyptian; but because the Phœnician shepherds were the conquerors of their country, and ruled them two centuries and a half with a rod of iron; it was under this dynasty, I say, that the Israelites were so grievously oppressed from a spirit of deep-rooted revenge in their new sovereigns, and of jealousy of their increasing numbers; and it was also on one of the Pharaohs, who constituted it, that their Almighty Deliverer got himself glory by overwhelming the tyrant and his host in the waters of the Red Sea.

We give this long extract, the better to enable our learned readers to appreciate the force of the author's reasoning on a point of history which has been so often discussed: but which, in our opinion, still lies buried in Egyptian darkness. The quotations from Manetho and other profane historians, by Josephus and Eusebius, are not much to the purpose. These writers grasped at every fragment which, they thought, was in any degree favourable to the honour of the Hebrew nation, and to the veracity of their records: the latter being considered by them as a sure historical standard, by which all dates and facts were to be measured.

In Chap. VI. Mr. M. gives an account of the invasion of India by the antient Scythians, as detailed in classical writers, compared with Tartar historians.—Here Mr. Maurice combats with success the systems of D'Ancarville and Bailly.

We come now to the second part of this second volume. Here the author resumes the history of the Avatars, in three chapters: of which we shall in general be satisfied with giving the bare contents.

In Chap. I. is related the history of the seventh incarnation of Veeshnu in the person of *Ramachandra*, the great legislator and reformer; supposed to be the Osiris of Egypt, and the Dionysius of Greece. The conflict between Rama and Ravan, about the beautiful *Sita*, forms the leading feature in the character

character of this Avatar, which displays to us, on the one hand, valour, when firmly connected with virtue, as invincible by any human power; and, on the other, conjugal affection equally impregnable to the allurements of temptation, and the menaces of despotism, as rising in brighter splendor and purity from the refining fire of adversity.'—The story is, however, a puerile fairy tale, fit only to amuse children. Yet we are told that the epic poem of the Ramayan, in which these facts are recorded, is stated to be the noblest production of the Indian Muse; the *Iliad* of that country, 'distinguished for the unity of its action, the magnificence of its imagery, and the elegance of its style.'

Chap. II. is designed only as an introduction to the subsequent history of Creeshna, in his next incarnation, as contained in the 8th *Avatar*.—We are tempted to laugh at Volney's ignorance more than at his impiety: but we cannot help smiling at the notion of the *Bhagavat* being interpolated from the *spurious gospels*: even although that opinion was entertained by Sir W. Jones. It is just as probable that the puerilities in the spurious gospels were borrowed from the *Bhagavat*; and even more so, if Creeshna lived 4000 years ago! In our apprehension, it is not more credible that any thing in the history of Creeshna was borrowed from the Hebrew history of the fall of man, as Mr. M. supposes. Indeed we have always been indignant at seeing Indian *fables* brought forwards as testimonies in favour of the Hebrew records, and of the truth of revelation. We cannot but quote the old remark: *Non tali auxilio nec defensoribus istis, tempus eget.*

The contents of the third chapter are

'Immemorial Traditions diffused over all the East, and derived from a patriarchal Source, concerning the Fall of Man, the original Promise, and a future Mediator: Traditions, recorded on the engraved Monuments and written Documents of Asia, and confirmed by the Pagan Oracles themselves, had taught the whole Gentile World to expect the Appearance of a sacred and illustrious Personage about the Period of Christ's Advent.—The AVATARS themselves to be considered as the Result of the Predictions of the Noachidæ, concerning the Incarnation, in due Time, of the Saviour of the World.—JOB's early and remarkable Prediction concerning the promised REDEEMER.—The Prophecy of BALAAM, that a STAR should rise out of Jacob, considered and compared with the Conduct of the MAGI who visited the Infant JESUS in Bethlehem.—The Probability stated that ZOROASTER, who, if not an apostate Jew himself, was certainly well acquainted with the Hebrew Doctrine and Scriptures, and had conversed at Babylon with the Prophet DANIEL, then a Captive at that Metropolis, did, when he visited the BRACHMANES in Company with his Patron Darius Hystaspes, impart to those Sages the Notions cater-

entertained, at that Day, by the Jews themselves, since so materially altered, concerning the Messiah, his humble Birth, and the Miracles he was to perform.—The Responses of the heathen Oracles, as the Times of the Messiah approached, and the Sentiments of heathen Writers, founded upon the Sibylline Oracles, detailed.—The Mission of St. Thomas and his Disciples to Parthia and the Eastern Regions of Asia, combined with the Report of the Magi on their Return, confirmed, beyond all Doubt, the Truth of the primitive Traditions, and induced the Brahmins to interpolate the ancient History of Creeshna, the Indian Preserver, either from Conviction, or with a View to exalt the Character of that Deity; with Extracts both from the REAL and the SPURIOUS GOSPELS.

This is what the German writers call an *Excursus*,—and indeed the term is not here improper: for it is one of the wildest excursions with which we are acquainted. Among other curious things, we could not help observing ‘the Chaldæan Job, animated by the spirit of prophecy, exultingly exclaiming: *I know that my Redeemer liveth, &c.*’ p. 273.—The whole chapter is a chain of *postulates*, without the smallest attempt at *proof*.—The *Star*, which conducted the *Magi* to the crib of Bethlehem, is not indeed a *star*, p. 294: but in p. 295 we find these words; ‘If it should be objected, that the remote light of no *star* in the firmament, however brilliant and powerful, could point out to the Magi the particular habitation of the Holy Family, the hypothesis here adopted by no means excludes the more immediate exertion of divine power, in causing an inflamed meteor, or a radius of glory, to illuminate the spot: and this in all probability was the case.’

The volume concludes with the life of Creeshna from the *Bhagavat Pooran*. This is a marvellous story, related by a Brahmin, ‘the first of inspired prophets,’ who learned it while he was in his mother’s womb; which he inhabited, it seems, ‘twelve years.’—In this dark seminary, he was instructed in wonderful things indeed! which our readers may peruse in the present volume, from p. 325 to p. 372;—and yet this is but the *First Part* of the life of *Creeshna*!

The work is embellished with six neat plates, representing:
 1. Creeshna trampling on the Head of the crushed Serpent;
 2. The 28 Hindu Lunar Mansions; 3. The Sing-Avatar, representing Vishnu under the Form of a *Man-Lion*, bursting from a Pillar to destroy a blaspheming Monarch; 4. Bali, or Belus, giving the Empire of the World to Veeshnu; 5. The Incarnation of Veeshnu in *Parasa Rama*; 6. The Incarnation of Veeshnu in *Ramachandra*.

ART. X. *Sermons preached to a Country Congregation*: to which are added a few Hints for Sermons; intended chiefly for the Use of the Younger Clergy. By William Gilpin, Prebendary of Salisbury, and Vicar of Boldre, in New Forest. 8vo. pp. 440. 6s. Boards. Cadell jun. and Davies. 1799.

THIS respectable author observes, in the dedication of his work to Sir John Mitford, that 'being afraid he shall never be able to speak again from his pulpit, like other *considerate* divines, he is unwilling to have his labours lost to the public, and therefore prints a volume of his sermons.' In doing this, while Mr. Gilpin may contribute to the edification of those by whom they may be read, he has the farther design of exhibiting a specimen of that kind of preaching, which he (whose judgment is certainly intitled to regard,) conceives to be best adapted for the benefit of congregations in the country, or the general inhabitants of villages. He has distinguished himself by his endeavours to improve and comfort the lower ranks of the people; than which, we apprehend, nothing can more truly correspond with the office and character of a minister of Jesus Christ; and the sermons before us appear to be well calculated for the purpose intended. They may now be read in any *families* to advantage, and will, probably, often be exhibited from the *pulpit* in parishes throughout the kingdom. They are short, perhaps too short; though to many hearers and readers this may prove a recommendation. On this point, Mr. Gilpin remarks; 'Some preachers have the power of fastening the attention of a congregation for more than an hour together. I certainly should not wish to check such preachers; but with numbers, it may be feared, such attempts will be very feeble. In general, perhaps, half that time is as long as a country congregation can be brought to attend. At least as much may be said in that time, as they can well carry off.' These remarks, however, are by no means addressed to old established preachers, but merely to his younger brethren. 'Sermons, constructed on this plan, the author hath thought, from long experience, to be the most useful in a country congregation.'

These discourses are plain, practical, and sensible. They are designed as models; should any improvement be made on them, far from disgusting, it would without doubt administer pleasure to the worthy writer by whom they are communicated. If the juvenile clergy should apply themselves with attentive care to consider such discourses as these, should amplify and farther strengthen the different subjects, and form compositions themselves on a similar plan, it will contribute to render
them

them respectable and useful. To promote this end, Mr. Gilpin has added to the sermons, which are twenty-five in number, what he terms *Hints for Sermons*, the specimens of which are thirty-seven. We are told that

‘ The origin of them was this : it was long the author’s practice when he walked about his parish, and afterwards, when he was able only to walk into his garden and fields, to take with him in a memorandum book, a text or two of scripture, which he had before chosen on account of some observations, which he thought arose from it, or some objection which he thought might be answered. As he did not mean to carry his observations into length, he took only such texts, as he thought naturally opened themselves ; though the subject sometimes carried him farther than he at first intended : so that some of them are very short ; and others were the employment of several walks.—From these hints the author commonly took his sermons ; and though many of the subjects are too critical—too refined—and too deep for a common audience ; yet he always found among them a subject for his purpose. The rest, being left in the memorandum book, increased into a large body. From this book, those few which are printed at the end of the sermons, are taken. They are mere sketches ; though, perhaps, for that reason, they may have more spirit than finished pieces.—The author enters into this detail, with a modest view of being of service to such of his younger brethren, as will pursue the mode of exercise which he here prescribes ; and of which he gives these examples. At first, it may be difficult to fix the mind on any subject of meditation, amid a variety of external objects. But a habit of thinking abroad will soon be formed ; and when it is formed, the practice will certainly be followed with great advantage. If the young student spend two hours in a day in walking exercise, he will, by this practice, save to his studies at least seven hundred hours in a year.’

Several other observations are made on this subject, and some arguments are employed to recommend this method of study ; after which it is observed, ‘ the whole then, amounts only to this,—that to render our walks not only more useful, but even more amusing, we should always have some pleasing employment at hand. What hath here been recommended, one should hope, would be a more pleasing employment to a serious young clergyman—at least a more clerical one,—than a fishing-rod, or a fowling-piece can furnish. The author mentioned his sermons, and his mode of composing them, with *diffidence* ; but he recommends this mode of exercise with *confidence*.’ We have only to add our persuasion, that the reader of this work will agree with us in regarding it as a confirmation of those respectful sentiments, which the public have long entertained concerning Mr. Gilpin.

ART. XI. *A Call for Union with the Established Church*, addressed to English Protestants. Being a Compilation of Passages from various Authors, selected and published by George Isaac Huntingford, D. D. Warden of St. Mary's College, Winchester. 8vo. pp. 176. 4s. 6d. Boards: Cadell jun. and Davies. 1800.

WE are happy in announcing this Call for Union addressed to English Protestants, and we should be still more happy if we could see the desired event itself take place:—but few, alas! reflect on the importance of church-union, or on the moral and social consequences of religious division. If this were generally considered, we should not see Christians dividing and subdividing on the most frivolous pretexts into clashing sects and communions, instead of manifesting a disposition to coalesce in one general comprehensive system. All sincere Christians, who must be true lovers of peace and harmony, have lamented this contrary disposition; while sensible and amiable writers have not been wanting, who have laboured to bind the Christian world in the golden chain of love, mutual forbearance, and *unity of spirit*. Enthusiasm in such a cause we would not repress, by any chilling reflections on its frequent inefficacy. Some good is to be done in the worst of times, and the generous advocate for liberal principles will never find his labours altogether in vain. Sectaries, and separatists from an Established Church, do not perhaps consider that religious liberty, like other good things, may be indulged to intemperance; and that it is not impossible for narrow and contracted views to be united with professions of liberality. How far this is the case, let every Christian of every church examine.

By the Call before us, Dr. Huntingford expresses a wish that Protestants would strive not to divide, but to unite; and that Dissenters, instead of cherishing dissent, would fairly appreciate the merit of the Established Church. This, as his own benevolent wish, does credit to his heart; and if he makes it public with the sanction of his spiritual superiors, a higher compliment is due to them than we are able to pay: but we pretend not to any knowledge on this head; though it may be presumed, from the great respectability of the Episcopal Bench, that they would not permit the cup of hope to be thus extended to Dissenters, and to their regularly educated and respectable ministers, were they not prepared, under the regulations of wisdom and prudence, to realize it to them.

Without attempting to speculate on the probable good consequences of such an Address, in diminishing the principle of repulsion unhappily existing between the particles of civil society, under the plea of religion, which ought to be a bond of concord,

cord, we request our readers to give Dr. H. full credit for purity of motive in stating for the consideration of Dissenters, 'that, whatever may be the imperfections of the Established Liturgy, they bear no proportion to its numerous and more striking excellencies, nor do they in any manner relate to essentials, but are confined altogether to matters indifferent.'

If some Protestants cannot subscribe to this account of the Book of Common Prayer, they must at least allow the excellence of that book as a devotional composition; and they must admit that some sacrifices are due from all to the love of peace, and to the general system of order. Where conscience interferes, we presume not to dictate. *Let every man be fully persuaded in his own mind.*

This work contains extracts from Dr. Sherlock on Church Unity; from Dr. Hascard on Church-Edification;—from Bp. Hoadley on the Reasonableness of Conformity to the Church of England, *represented to Dissenting Ministers*;—from Dr. Claget on composed Forms of Prayer;—from Beausobre and L'Enfant on Mystical Interpretations of Scripture;—from Bp. Jeremy Taylor on Preaching;—from Ditto on Scrupulous Consciences;—from Mr. Wilberforce, recommendatory of the Liturgy;—from Chillingworth on Episcopacy;—from Abp. Tillotson on the Unreasonableness of Separation;—from Bp. Stillingfleet on the Mischief of Separation;—and from Bp. Hooper on the Fruits of the Spirit.

The subjects discussed in these extracts are important: but we are of opinion that it would have been better, had Dr. H. taken the trouble of arguing them afresh, instead of adopting the language of some of the Apologists for the Church in the last age; because, notwithstanding that the passages here given merit attention, they do not exactly suit the complexion of the present period, nor precisely meet those reflections and views of things which produce modern separation.

The editor has subjoined a conclusion from his own pen; in which the substance of the Call may be considered as compressed. As a fair specimen of Dr. H.'s mode of argument, we shall extract the following passage:

'As we are all the children of the same God, and for every moment and enjoyment of our existence are all dependent on his paternal goodness: as we are all born of the same common nature; have all the same general transgressions to confess, and the same general wants for which to implore divine help: as we are all concerned to deprecate the same national calamities; all interested in praying for the same national advantages; all liable to suffer most deeply, and by most fatal consequences, should that foundation of public virtue, a forcible sense of divine attributes, no longer influence the public mind: on all these accounts, after the example of heathen, after the example

of Jewish, after the example of Christian nations in past centuries, it becomes us to be not only privately and individually, but also publicly and nationally religious.

• If we pretend to be religious, and yet shew not that we are so, by any acts of external worship, we make religion to be, not what it should be, and what it is, a practical duty; but what it should not be, and what it is not, a matter of abstract and barren speculation. This applies equally to a nation, as to an individual. Therefore some forms, by which acts of external worship may be discharged, are nationally requisite.

• Such forms being of public concern, should be settled by public authority; that authority being itself guided by the rule of our faith, the Holy Scriptures.

• It is the blessing of Englishmen to live in a nation where all this has been done, after a comprehensive, edifying, pious, and truly Christian manner; a manner too, which is a merit of no small estimation, suited to the capacity and adapted to the frailty of men devout indeed, but still infirm and imperfect.

• He who conscientiously seeks the glory of God and the public virtue of his country, scarcely allows himself to think it a matter of mere choice; but rather deems it a point of moral obligation to acquiesce in forms thus authoritatively, scripturally, and fitly settled. For with him, it is a civil and social duty; and as the discharge of civil and social duties is no inconsiderable part of religion, so far, it is a religious duty; that all who live in a country the laws of which are founded on REFORMED Christianity, should obey those laws in their positive institutions of sacred ordinances, not inconsistent with the word of God, as explained in the reformed church.

ART. XII. *A Narrative of the Expedition to Holland*, in the Autumn of the Year 1799. Illustrated with a Map of North Holland, and seven Views of the principal Places occupied by the British Forces. By E. Walsh, M.D. 4to. pp. 164. 1l. 1s. Boards. Robinsons. 1800.

THIS work contains a simple and apparently faithful account of the late disastrous attempt to wrest Holland from the power of France. The author, who was an eye-witness, does not enter into much discussion of the policy of the attempt, but confines himself in a great measure to the detail of our military operations. We shall select his account of the battle of Bergen (Sep. 19th).

• The obstacles that presented themselves on every side to obstruct the advance of an army in this country cannot readily be conceived from the most accurate description. The Sand-Hills begin to rise abruptly from the flats, immediately behind the town of Camp, and stretch considerably in breadth in a south-easterly direction towards Alkmaar. The plain at the feet of the hills is intersected by a large canal, running in the same direction, and terminating at Alkmaar: it is a continuation of the Groot Sloot, to which it is joined at Kirabendam. The whole plain is moreover divided into distinct portions
by

by cross canals, which have no communication with each other. At the principal intersections, some village is situated, which requires nothing more to make it a strong point of defence, than mounting cannon on the top of the dykes, and posting troops behind them.

On the first ridge of the Sand-Hills, and in the several fortified villages which connected his line, the left wing of the enemy was posted and intrenched. His right occupied the plain, which was covered by the strong redoubts he had constructed at Oude-Carspel. The bridges across the few passes that led to these places were destroyed, and abbatis laid at different distances.

At half past three in the morning, the first attack was made by the Russian column, led on by Lieutenant-General D'Herman, and with such vigour and vivacity, that the enemy gave way on the outset. In vain did he attempt to avail himself of the natural strength of the ground, by rallying his scattered troops behind the eminences. The intrepid column pressed so close as not to allow him a moment's pause, still destroying or making prisoners of his rear. Thus the pursuers and the pursued poured along the open downs and hills, until they arrived at the wooded tract of country that skirts the Sand-Hills and surrounds the town of Berghen. Here the enemy, who was perfectly acquainted with the ground, found shelter and a rallying point. Berghen is situated four miles north-west of Alkmaar, at the termination of the plain. Close to the suburbs is a chateau belonging to a prince of Nassau,—the whole is surrounded by thick groves of tall trees, with roads and alleys between them at irregular intervals; so that this spot might be deemed a labyrinth, easier to enter than to get out of.

The Russians, in the ardour of victory, entered the town of Berghen about eight o'clock in the morning, sword in hand; but finding the place abandoned, they relaxed their efforts, and, according to their custom in taking towns by storm, gave themselves up to pillage.

The vigilant enemy instantly seized this opportunity to retrieve the day. He rallied his broken battalions under cover of the woods, which were critically supported by fresh troops from Alkmaar, and, highly favoured by the situation, attacked the Russians, at different points at once, with his usual impetuosity. The Russians, who had supposed their victory complete, were totally disconcerted at this unexpected renewal of the combat. Their forces were divided and dispersed, some battalions being too far advanced among the woods, others too far retired; but the main body was busied in collecting the spoil in the ruined church of Berghen. Thus, notwithstanding the utmost exertions of their generals and officers, and the natural courage of the men, the first and second in command having unfortunately been taken prisoners, they were compelled to retire from Berghen, and to measure back the ground they had conquered in the morning, to Schorel.

Meanwhile, the second column, under Lieutenant-General Dundas, commenced the attack at day-light on the village of Warmanhuysen, which was strongly fortified with cannon. Three battalions of Russians, led on by Major-General Sedmoratsky, most gallantly

gallantly stormed the place on the left flank, while, at the same time, it was entered at the right by the first regiment of guards. Upon this success, the greater part of the column marched on to Schorel: the remainder was detached to keep up the communication with that of Lieutenant-General Sir James Pulteney.

The first column of Russians was hard pressed by the enemy in its retreat upon Schorel. At this point the Russians attempted to make a stand; but they were forced to yield to the enemy, just as the reinforcements from the second column came up to their support. Upon this, the village of Schorel was attacked and retaken in the face of a heavy fire by Major-General Manners's brigade; and this brigade being immediately reinforced by two battalions of Russians, which had co-operated with Major-General Dundas in storming Warmerhuysen, by Major-General D'Oyley's brigade of guards, and by the 35th regiment, under the command of his Royal Highness Prince William of Gloucester, the action was renewed for some time with success; but the Russians having expended all their ammunition, and the whole corps being exhausted by such great exertions, they retired in good order upon Pettén and Zyper-Sluis.

In the mean time, that part of the second column which had taken Warmerhuysen, having been joined by the first battalion of the 5th regiment, advanced upon Schorel-dam, which position they maintained under a heavy and most galling fire, until the fate of the right wing rendered it no longer tenable.

During these sanguinary operations on the right, the centre or third column, under Lieutenant-General Sir James Pulteney, proceeded on to attack the enemy's right wing in its strong position at Oude-Carspel. Here the obstacles which presented themselves were truly formidable. This place is a long village, extending three or four miles to the suburbs of Alkmaar; it is surrounded by deep canals and embankments, and its northern extremity was fortified with redoubts and batteries, bristling with cannon. The third brigade (Major-General Coote's) was destined to attack in front, while the remainder of the column stormed the flanks. It was stopped, however, in its advance by a broad and deep canal, that ran in front of the enemy's work, over which the bridge was destroyed. This brave brigade, therefore, had the extreme mortification of being witnesses of the gallantry of their fellow soldiers, without a possibility of sharing their danger. However, the two battalions of the 40th regiment, under Colonel Spencer, having discovered an approach on the right, instantly prepared to storm it. This intrepid corps was received by a terrible discharge of small arms, grape, and round-shot and shells. From this destructive tempest it took a momentary shelter behind an angular embankment, upon which the enemy, supposing the British had retreated, sallied out from behind his works in pursuit. He was, however, soon compelled to face about; and was so closely followed by the 40th, that that regiment entered the lines with the fugitives at the point of the bayonet: upon which the enemy abandoned them, and retreated in confusion towards Alkmaar. This brilliant achievement cost the two battalions of the 40th upwards of one hundred and fifty men, including eleven officers. It

put the third column, however, in possession of the important post of Oude-Carspel, and of the batteries and guns of the enemy; but in consequence of the irretrievable disaster on the right, Lieutenant-General Sir James Pulteney found it expedient to withdraw his column the same night from that position. The troops, after a dismal and harassing march, during which they were lighted by the blaze of burning villages, arrived, at an early hour in the morning, at the respective stations which they occupied before the battle.

'The same cause rendered it necessary to recall the fourth column, under Lieutenant-General Sir Ralph Abercrombie, from the city of Hoorne, upon which the whole of the army re-assumed its former position. Such was the termination of the *battle of Berghen*.'

In a subsequent part of the book, where Dr. Walsh describes the battle of Egmont, the following passage is striking:

'Evening now set in, accompanied with deluges of rain, yet still the engagement continued with changeable success, but with unabating obstinacy. Even the darkness of the night, combined with the severity of the weather, did not terminate it. The fire of the small arms was incessant, and became quite vivid, running along the undulating line of the hills, and extending in various directions into the plain, whilst the gloomy horizon was every now and then illuminated by the flashes of the cannon, and the curved train of fire of the shells. At length, about ten o'clock at night, the firing entirely ceased, the enemy every where retired, and the allied army was left in undisturbed possession of the scene of action.'

The narrative is concluded with the following reflections:

'No attempt will be made to reconcile the different opinions respecting the causes of the failure of the Dutch expedition. The unbiassed and dispassionate reader may perhaps refer these causes to the unusual severity of the season, singularly co-operating with the physical obstacles * of the country—in aid of the formidable military force opposed to us. It is indeed remarkable, that the opposite extremes of weather, both uncommon for their severity, should have so highly favoured the views and operations of the French in Holland: By an extraordinary frost they were enabled to gain possession of the country; and by a remarkably wet season, to maintain it.

'But all these difficulties might probably have been surmounted, if the efforts of the allied army had been properly seconded, and spiritedly supported, by the active and hearty co-operation of the inhabitants.

'Although the expedition failed, with regard to its most essential object, yet many important advantages were gained by it;—an hostile navy, being the last remnant of the maritime power of a nation which once rivalled Great Britain, was drawn from a position where it was capable of exciting much alarm, and added to the already gigantic force of the British fleet;—a very considerable army, which the

* The part of the coast of Holland chosen for the descent appears to have been more favourable for a *soup-de-main* than for the progressive operations of an invading army.'

enemy could at no time so badly spare, was detached from the great theatre of the war;—finally, the campaign in Holland was productive of additional experience and reputation to the British army. Heretofore the British troops had acted only in a subordinate and secondary rank on the continent of Europe; but in this instance they were principals: and, assuredly, their intrepid valour in the field, their moderation and humanity when victorious, and their calm fortitude under adverse circumstances, must reflect a permanent lustre on the British arms, and render even misfortune respectable.

Many of our readers will probably think that the glory and experience of our troops have been, in this instance, rather too dearly purchased.

We cannot speak highly of the execution of the plates, though they are calculated to gratify the curiosity of general historical readers. They consist of, 1. A View of the Helder-Point; 2. The British Lines at Oude Sluys; 3. The Village of Schagen; 4. The Action in the Village of Berghen; 5. A View of Alkmaar; 6. The Army at Egmont op Zee, previous to the Retreat; 7. Egmont op den Hof (a Ruin).

ART. XIII. *The History of Great Britain during the Reign of Queen Anne*, with a Dissertation concerning the Danger of the Protestant Succession, and an Appendix containing original Papers. By Thomas Somerville, D.D. F.R.S.E. one of his Majesty's Chaplains in Ordinary, and Minister at Jedburgh. 4to. 11. 5s. Boards. Cadell jun. and Davies. 1798.

THERE are particular epochs in history, which, like interesting objects on a journey, fix our attention to the actions and characters by which they are signalized, and lead us to investigate them with minute attention. In English annals, perhaps, there are few periods to which this description is more applicable than the time of the Union. The ardour of party spirit, the illustrious (although unhappily useless) victories of our great military characters of that age, the treaty of Utrecht, with the abilities by which it was planned and completed, and, above all, the eventful treaty which united the two kingdoms, render the reign of Queen Anne deservedly memorable. The student of English history is not likely to be satisfied with any single account which has yet been given of that epoch, and to collect its scattered details from the host of writers, who have celebrated the triumphs and defeats of the contending factions and armies, is a task better suited to the industrious historian than to a common reader. The public are certainly indebted to Dr. Somerville, therefore, for the labour which he has bestowed in compiling, and for the judgment which he has exercised in arranging, the work of which

we are now to give an account. On the question of originality, however, we cannot help stating it as our opinion, that the Doctor's pretensions are exhibited, in the preface, with too great ostentation; and howmuchsoever his readers might respect the illustrious friends, who have volunteered their assistance towards increasing the store of his authorities, we must freely declare that he has made but a scanty addition to what has been already detailed by different historians. We do not mean to imply, by this opinion, that Dr. Somerville is to be ranked in the class of mere compilers; and we are inclined still more to excuse the want of originality, when we observe in the present work, a correct style united to that judicious discrimination of the comparative importance of events, which enables an author to dispose of them to that advantage which the skilful artist displays in the different parts of his picture, making the whole harmonize. If Dr. Somerville be defective in any quality requisite to a good historian, it is in animation. He has not that interesting spirit, which carries the reader from one event to another as if he lived in the age and under the circumstances delineated. He seems to contemplate the incidents, as he relates them, with a coldness of speculation bordering on indifference; a manner which is ill calculated to engage the sympathy of his readers.

In the History of Great Britain under Queen Anne, we expected to have found many important particulars with regard to Ireland. In his preface, Dr. S. makes an apology for not inserting the materials of Irish history which he might have used, had not the assistance of his friend Lord Mountmorres been proffered too late; that is, when his manuscript was ready for publication. Of what avail these papers might have been, we cannot with certainty determine: but, if we may form a conjecture of their value from the letters with which the Doctor has been favored relative to Scottish history, at the period of the union, we may justly suspect their consequence. On the latter subject, Dr. Somerville has thrown no new light. Whatever advantages he may prove to have resulted from it, neither original letters nor original papers of any nature have yet been discovered, to disprove that it was a bargain cemented with bribery, and that to the givers and the receivers of the bribe it was a transaction *equally disgraceful* *.

Dr.

* In the 19th chapter, we meet with the following strange apology for the infamous means used to accomplish this event: 'From the mysterious circumstances (says the Doctor, speaking of the money applied for bribing the Scottish gentry) which attended this transaction, we are warranted to conclude that the money had been disposed of in

Dr. Somerville seems to be actuated by no party-prejudices, in describing the struggles for power between the Whigs and the Tories: he appears to enter with laudable zeal, and at full length, into the strong and conclusive arguments which were brought by the latter party against the injustice of the Whig ministry, and the selfishness of Marlborough in protracting the war. This chapter, (the XVIth.) we think, is the most meritorious in the book, and the least characterized by that phlegmatic manner which is to be remarked in this history. The writer's character of Marlborough is concisely and well drawn; and his strictures on the culpable unwillingness of the Duke and his party to negotiate with Lewis, while the latter was supplicating for peace, and while England was gaining nothing but an addition to her debt by the war, are not less spirited than those of Swift, yet are composed in a style less personal and severe. Dr. Somerville is equally impartial in exposing the defects of the Tory ministry;—their ill-timed confessions to the French; their weakness in negotiation; and their contemptible conduct in permitting the insolence of Lewis to raise itself again from the dust in which it had so long been trampled.

Of the motives in which the treaty of Utrecht originated, and of the consequences of that negotiation to this country, we have spoken at some length in our article on Lord Bolingbroke's Correspondence, lately published*; and we took an opportunity of observing, in our Review of Dr. Coote's history, that he had given an interesting and minute account of that disgraceful transaction†. We shall extract the characters given by Dr. S. of those illustrious persons, Mr. St. John and the Duke of Marlborough; which will prove him to be no mean proficient in the nice and arduous task of delineating character.

* a way that could not be revealed to the public, without bringing some imputation of selfishness upon individuals who had ostensibly contributed to the success of the union; nor will the most rigid moralist be inclined to censure those in power for such an allotment of the public money, when he attends to the value of the object obtained, and to the justice of reimbursing the heavy expences necessarily incurred by their friends; in counteracting the plots of ignorant or ill-designing men, hostile to the true interest of their country'!!! There are few sentiments so objectionable as this in the work before us; and we believe that the Doctor has not adverted to the tendency of this assertion, and to the conclusions that may be drawn from it: but the politician, who could deliberately persist in justifying such uses of the public money as are here described and palliated, would certainly deserve the severest chastisement from his country.

* M. Rev. N. S. vol. xxviii. p. 249. † M. Rev. N. S. vol. xxix. p. 56.

Mr,

Mr. St. John was appointed Secretary at War, on the 20th of April 1704. The pregnant abilities of Mr. St. John had attracted the flattering attention of his tutors during the course of his academical studies. The quickness of his conception, and the wonderful strength of his memory, counterbalanced the great disadvantages which he lay under from extreme dissipation, and the unbridled pursuit of pleasure. His classical taste, his erudition and vivacity, procured him a high reputation in the literary world; and excited a general expectation of his making a shining figure in public life. Nor was this expectation disappointed. His clear and comprehensive views of business; the dignity and eloquence with which he acquitted himself in debate; the splendour and fluency of his expression, and the gracefulness of his manner, recommended him to the notice of every party as soon as he began his political career. Although different testimonies have been transmitted to us, with respect to the prejudices which he had imbibed in early life, both *high church* and *puritanical* zeal having tainted his immediate ancestors*, yet, as he had joined the Tories in arraigning the partition treaty, and had entered warmly into the defence of their favourite bill against occasional conformity, he was marked as one of their partisans. He had formed an intimate connection with Mr. Harley, and entertained a high admiration of the Duke of Marlborough, which disposed him cordially to take a part in an administration in which they were united.

The accomplishments of a courtier and statesman the Duke of Marlborough possessed in a degree inferior to none of his contemporaries, while his military talents raised him far above all rivalry and competition. The natural advantages of a fine figure and dignified mien, embellished with all the graces of the court, to which he was introduced at an early stage of life, before his more useful qualifications were discovered, made Lord Churchill the first object of notice and admiration in every polite circle. While these exterior excellencies recommended him as the fittest person to be employed on business of compliment at foreign courts, his fascinating address, his political knowledge, and his acute penetration into characters, rendered him the most able and successful negociator in the more weighty affairs of state.

* His grandfather and grandmother were disciples of Dr. Burges, whose distinguished popularity among the presbyterians, afterwards exposed him to the fury of the high church mob. Lord Bolingbroke himself acknowledges his early connexion with the dissenters; and, in a letter to Mr. Pope, mentions his having been condemned, when a boy at school, to read a folio volume of Dr. Manton, a puritanical divine, who composed a hundred and nineteen sermons upon the hundred and nineteenth psalm. Letters to Mr. Pope, &c. p. 526. printed 1753.

Mr. St. John was chosen member for Wotton-Basset, in Wiltshire, in the year 1700, and continued to represent that burgh in three successive parliaments.

* The early proficiency of Lord Churchill in every branch of war-like science, and his meritorious exploits in the station of a subaltern commander, had excited a general expectation of his ascending to distinguished superiority in the line of his profession. The history of ten eventful campaigns demonstrated, that nothing was expected from him which he did not perform; and that there was not a single accomplishment of a general in which he did not excel. His comprehensive and various capacity was equally adapted to complicated and detached objects. In the several departments of plan and stratagem, and of enterprise and action, he was alike successful. The general arrangement of the campaign, and the dispositions which he made in the day of battle; his choice of ground, his composure and presence of mind in the heat of an engagement, his improvement of victory, and his ready expedients under bad fortune, for a defeat he never knew, were all evidences of such diversity of talents, and such a stupendous pitch of military genius, as never have been surpassed by those of the greatest commanders in ancient or modern times.

* The professional conduct of the Duke of Marlborough exhibits the most favourable view of his virtue as well as of his genius. Among the various hostile operations which he had directed, during so long a service, no example occurs of any propensity to wanton severity. He was a merciful and generous conqueror, and studied, more than any commander before his time, to reconcile the affections of vanquished states by kindness and lenity; and to mitigate the sufferings of his prisoners, by providing them with medicine, attendance, and every palliative of which their situation could admit. Thus far we admire and praise: but, as all human characters are imperfect, so it cannot be denied, that the admirable endowments, and good dispositions of the Duke of Marlborough, were counterbalanced by a more than common alloy of meanness and depravity. Self-interest was his ruling passion, and when its object interfered, perverted his talents, and degraded his conduct.

* His ingratitude to King James, political prejudices apart, will be condemned by every feeling and honourable heart. If he ever afterwards felt any kind inclinations towards the person or family of his unfortunate benefactor, they were quickly controlled by motives of party resentment, or personal aggrandizement; which, notwithstanding renewed professions of his attachment to them, rendered him the principal instrument of confirming their exile and degradation.

We shall also present to our readers another portrait, which has been differently represented by different writers: we mean the admirable Lord Somers, whose character has been so grossly misrepresented by Swift, and (notwithstanding Lord Orford's censure) so beautifully and justly delineated by Addison:

* Lord Somers, who had lived in retirement at the beginning of this reign, now began to assist in the councils of administration. No person stood higher in the public opinion than he did for abilities, probity,

probity, and a steady adherence to the principles which he professed at his outset in public life. He had uniformly opposed the arbitrary measures of Charles and James. He was the principal instrument in persuading the Commons to settle the crown upon King William. After the Death of the Duke of Gloucester, he projected the bill for extending the protestant settlement; and he never let slip any opportunity to strengthen and corroborate that deed. As a judge, he was distinguished for his gentleness, patience, and impartiality. None ever excelled him in discriminating and arranging the essential branches of a cause; in placing intricate points in a perspicuous light, and levelling them to ordinary comprehension. A clear understanding, and a profound knowledge of the history and laws of England, stamped a superior authority upon his opinions relative to the affairs of state, which did not escape the discernment of King William, who confided more in him than any other counsellor. The effect of this authority was, indeed, in some degree, impaired by the diffidence and modesty with which he delivered his opinions in council, for it was the weakness of his character too readily to yield his own better judgment to that of his colleagues, who were neither so disinterested, nor so well informed.

Of this diffidence, Lord Somers gave a remarkable and unfortunate instance in the case of Sacheverel. He advised a prosecution in the common form before the courts of law, foreseeing the consequences of measures which bore an aspect of private spleen, and were calculated to invite the public interference of parties: but the other ministers, and particularly the Duke of Marlborough and Lord Sunderland, recommended an impeachment; and that measure, through the modesty of Somers, who was overruled by the importunity of his colleagues, was finally adopted. Its ill success, and the triumph which it afforded to the turbulent and insolent divine, are well known. The whole account of Dr. Sacheverel and his trial, as given by Dr. Somerville, is interesting, moderate, and judicious.

Lord Somers, however, is a character on which, from motives of gratitude as well as of respect, we dwell with unfeigned pleasure; since to his exertions we are in a great measure indebted for the blessings of the Revolution: but Swift was so bitter in his enmity against him, that it is matter of surprize that he has omitted to attack the only vulnerable part of his character. We could have wished that this great and good man had not obtained some grants of crown-lands, which, though disproportioned to the advantages gained by others, reflect some discredit on him. It would have become him better to have resisted such a temptation, than to have countenanced it by his example.—Lord Orford has not been very successful in the sketch which he has drawn of this exemplary person; it is slight, and partakes of all the offensive peculiarities of the

writer's manner; and he merits more censure for this and some others of his drafts, than he has injudiciously and arrogantly bestowed on Addison.

The developement of concurring circumstances, which tend to prove the insincerity of the allies in their negotiations for peace, is a valuable part of Dr. Somerville's sixteenth chapter; and we select it with pleasure, as a favourable specimen of his style, and powers of political reasoning:

There appears no solid ground for doubting of the French King's sincere and ardent desire for peace, when the negotiations were first opened at the Hague. The deplorable condition of his kingdom annihilated every prospect of extending his dominions, and gratifying that vain glory which had been the ruling passion of his life; and exposed him to new mortifications, and his subjects to irretrievable ruin from the prolongation of the war. An empty treasury reduced him, not only to the necessity of withdrawing pensions and gratuitous bounties, but of retrenching and abolishing the salaries of the most important offices in every department; and even of dissolving that military force, which alone could secure him against the nearer approach of his victorious and incensed enemies.

There was not any description of men, nor a single individual, who had any thing to gain, nay, who was not apprehensive of losing the meagre reversion of all that was dear and valuable by the prosecution of the war. The generals, the courtiers, the heir apparent to the crown, all concurred in representing to the sovereign the unparalleled distress of the country, and in supplicating him as their common father to sheath the sword, and make peace upon any terms.

The private conversation and behaviour of Lewis evinced his determined purpose of complying with their desire, and the most anxious solicitude for obtaining the consent of the allies to those terms which he had authorized his agents to propose. To his confidential friends, he discovered a deep sense of the abasement into which he had sunk, in expressions, which form a perfect contrast to the haughty sentiments and domineering spirit so offensive to all surrounding States in the preceding years of his reign. His private instructions to his ambassadors warranted concessions, which probably exceeded the expectations of his enemies, and faithfully corresponded with the language adopted by the former in the public conferences. The notification of delay and obstructions, instead of producing any symptoms of satisfaction, which must have been the case if he had been acting a part, and in his heart averse to peace, only contributed to increase the depression of his spirits, and to promote the enlargement of his concessions. The final rejection of his offers filled him with all the anguish which flows from disappointment, aggravated by the calumnious imputation of hypocrisy, while he was conscious of making professions which flowed from the dictates of his heart.

Upon the first motion of the French King for beginning the treaty, and during its continuance, every artifice was employed in England and Holland to taint the public mind with a suspicion of his

his insincerity, and of his intention to loosen and disconcert the alliance. All the examples of the duplicity and faithlessness of Lewis, in the pride of his former prosperity, were now brought under recollection. The wretched condition to which France was reduced, the bankruptcy of her treasury; the desolation of her provinces, and the miseries of her people, were held forth in the strongest colours, not to move commiseration, or cherish those relentings which a generous people naturally feel for a vanquished enemy, but to stimulate that ignoble resentment which rejoices in the unprofitable humiliation and sufferings of rivals.

From the conduct of the deputies and plenipotentiaries of the combined powers, in every conference, while the negotiations were on foot, there is the strongest reason for concluding, that they had formed a preconcerted plan to impede its progress, and to render it finally abortive. Their manner and style were often rude, captious, and overhearing. Sarcastical reflections were repeatedly thrown out against the French King, and sometimes an intemperance of language adopted by them, as if it had been with the intention of wounding the pride of a monarch who had long arrogated a precedency in the list of royal names, and of provoking his ministers to break up the conferences with passion and precipitancy. False and scandalous libels were published to render them contemptible and odious in the eyes of the people; their persons were insulted; their letters were opened in violation of public faith; they were treated like state prisoners, obliged to keep within the residence assigned them, and debarred from that social intercourse, which might have contributed not only to their relaxation and amusement, but to useful intelligence relative to the business in which they were employed.

The deputies affected a reserve and ambiguity in the discussion of every point: they seemed eager to catch at every incident for raising difficulties, perplexing business, and exhausting the patience of their antagonists. For this purpose, they were continually varying the arrangement, and shifting the grounds of the negotiation; sometimes introducing topics in a desultory way, on which the French plenipotentiaries were not prepared to reply, then leaving them unfinished by making a sudden transition to others, and blending articles which could only be discussed separately, and in succession. They not only introduced demands inconsistent with the preliminaries specified by Pettekum upon the authority of the Grand Pensionary; but they were continually enlarging their demands; and when these were admitted contrary to their expectations, they resorted to indefinite conditions to which it was impossible the French King could consent, except in the full confidence of candour and generosity, whereof no traits appeared in the characters of those who were to explain and enforce them. The deputies were not even ashamed to confess that they had used dissimulation, and were pleased with its success in misleading de Torcy and Rouille*. When at length every

essential

* Torcy, vol. i. p. 189, passim. Rouillé, surprised at the insincerity and haughtiness of the negotiators, as well as the unexpected severity

essential demand was yielded by the French King, they still exacted such securities for the performance of his engagements, as he could not grant without violating every obligation of honour and affection; namely, that he should alone, and unassisted, perform the unnatural deed of deposing his own grandson within the space of two months.

'The evidence of the French King's sincerity in making offers of peace at this time, may be rested entirely upon the value and extent of the concessions to which he agreed. Though Lewis never had, either during the dependence or after the close of the negotiations, discovered any symptoms of his anxious desire for their success; and though, from the delay and exorbitant demands of the deputies, there had been no ground for inferring their predetermined resolution to entangle the business, and traverse its object, yet, if he consented to such preliminaries as were decisively beneficial to the allies, and fully adequate to the purposes for which they had entered into the war, with what shadow of argument, can his sincerity be questioned, or the failure of peace imputed to him? Let any person, after deliberately investigating the respective interests of the allied powers, estimate the full extent of the advantages which would have accrued to them; severally and jointly, from such a peace as was now offered; and let him say, whether the rejection of it can be justified upon any sound, moral, or political principle? But should it be contended, that the propositions made by Lewis were inadequate to the expectations of the allies, yet, from the anxiety of his ministers for continuing the conferences, and their strong declarations of the earnest desire of their master to come to an accommodation upon those very articles to which he had partially objected, is there not reason to presume, that their demands were likely to have been gratified in every point, exclusive of that which insisted upon making Lewis the instrument of compelling the resignation of his grandson*? If all the rest of the conditions accepted by the French King had been fulfilled, would it have been possible for Philip, single and unassisted, to have supported his title against the united and concentrated force of so many potent adversaries?

'As the articles agreed to by Lewis were highly favourable to the Dutch, so they were, at an early stage of the treaty, generally acceptable to them. Heinsius, who well understood the true interest of his country, and was not destitute of patriotic zeal, was so fully convinced of the advantageous terms proposed by France, that, in the

severity of the conditions, said, "that he looked upon the restitution of Lisle as a point already settled." "It is true," answered they, "that you always supposed it, but we never had any such thought; you mistook our intentions. We were willing to let you believe what you pleased." Torcy, vol. i. p. 205.

* Dr. Hare, who was chaplain to the Duke of Marlborough, and the most zealous defender of every measure in which he was concerned, admits, that Torcy waited upon the Pensionary before his departure from the Hague, and informed him that he was empowered to recede from all the other points he had insisted upon, excepting the 37th article.—Dr. Hare's Third Letter to a Tory Member.

course

course of private conversation with the French plenipotentiaries, he could not restrain himself from expressing a satisfaction, which he durst not avow in the presence of the English ministers. But Heinsius, though he had acquired an uncontrolled ascendancy in the councils of the United Provinces, was not the master of his own resolutions, even when he was conscious of their being founded in wisdom and equity. He had been the confident and admirer of King William; and, during the life of that prince, implicitly adopted his opinions and promoted his schemes. As he had entered, with ardour, into the grand alliance, which was the last legacy of his master; so, after his death, he devoted all his influence to the service of the Duke of Marlborough who became its head and guardian. Prince Eugene had conceived an early pique at Lewis, which lasted during the whole of his life. Trained in a camp, he was fond of war, to which his habits were adapted, and upon which his reputation and consequence depended. The influence of these prejudices, together with a just deference for the superior talents of the Duke of Marlborough, made him implicitly submissive to his views, and rendered him at this time a strenuous opposer of the peace. By his interest with the Emperor, and with his nephew the Duke of Savoy, their agents were also brought upon the stage, and exhibited an unanimity in the final decision of this question, but little consistent with those secret jealousies and selfish designs, which alienated their hearts from each other.

‘From these facts we are authorized to conclude, that the Duke of Marlborough was the principal arbiter of the negotiations carried on at the Hague and Gertruedenberg; and that the other ostensible agents were not more significant than puppets, which echoed his voice and moved by his impulse. Upon the conclusion of the war, he had not the reversionary consolation of maintaining that sway in the cabinet, which had, ever since the commencement of the present reign, been the primary spring of all public measures; nor even of participating in the restricted emoluments of a peace establishment. The junto, with which he was connected, had been long losing favour at court; and it was well understood, that nothing but the importance of the Duke's services in the field still secured to them the possession of all the ministerial offices; and hence all their efforts were employed at home, in concert with him, to obstruct and frustrate the negotiation for peace.’

The Appendix to this history contains many amusing original letters; in particular, those of the Duke of Marlborough, so illustrious for the orthography in his descriptions of *batailles*, *detachements*, &c. &c. The dissertation on the Protestant Succession displays a minute knowledge of the state of parties at that period, particularly in Scotland. From the Appendix, we transcribe No. XXXVI. as it relates a curious literary anecdote.

‘Perhaps there never was in the annals of political literature a book more universally read, or so much the subject of conversation, as the *Crisis*, a work believed by the public to be written by Sir Richard Steele. To prove that Sir Richard

was not the author of that celebrated performance, the following Letter will not only evince how the world was at that time deceived, but discover the real author, and his motives for a temporary concealment of his name and profession.—
The Letter is addressed to the late Lord Macclesfield, then Lord Chancellor.

‘ My Lord,

June 6, 1716.

‘ I am partly encouraged by Mr. Solicitor General, but chiefly by your Lordship’s known candour and humanity, humbly to lay my case before you, and to beg your Lordship’s patronage.

‘ When the memorial of the *Sieur Tugge*, relative to Dunkirk, was given gratis about the streets, one of them chanced to be put into my hands; it raised in me, on the first reading, a just indignation, when I found how my country was intended to be imposed upon in the only article of a vile peace, that seemed to carry any value with it, and thereupon sent to Mr. Steele immediately, who then wrote a paper, called *The Guardian*, and shewing him the memorial, I sat down and wrote with him the *Guardian of Dunkirk*. After that, I wrote several of his papers, called the *Englishman*, relating to our constitution, which I thought openly invaded by the then ministry; and when I found the succession impudently attacked, not only by pamphlets and papers that came out weekly, but by a book in folio, of *Hereditary Right*, stuffed with quotations out of the *Harlian* library, and pompously published in the *Gazette*; I then thought it an honest office to attempt something that might prove an antidote to that intended poison.

‘ After, some thoughts spent thereon, I observed, that the mischiefs threatened, proceeded as well from an inattention in the common people to the obligations they lay under, both civil and religious, to the most illustrious house of *Hanover*, as from a forgetfulness of the dangers our religion, laws and liberties were exposed to, in the reign of the late K. James; and thereupon concluded, that to print the laws relating to the *abdication* of that king, and the subsequent settlements of the crown, with a proper introduction, and a well-urged and forcible conclusion in so small a volume as to put it in the power of the meanest subject to be master of, would be the most effectual method to undeceive the common people.

‘ This gave occasion to my writing the *Crisis*, which appeared under the name of Mr. Steele; and had matters been carried to extremities against that gentleman, on account of that book, my fate would certainly have been more severe than his, for my profession as a lawyer would have been esteemed an aggravation of my crime by the then ministry, and consequently of my punishment.

‘ On his Majesty’s accession to the throne, I flattered myself with the hopes of having some small ray of his royal favour shine upon me; and therefore addressed myself to the late Lord *Halifax*, desiring his Lordship to do me the honour of presenting me to the King; who, with a generous frankness, was pleased to say, he would first provide for me, and then present me to his Majesty: and but two days before the illness of which he died, his Lordship assured me he would, in a week’s time, give me what would be pleasing to me—but his death prevented it.

‘ I then

‘ I then addressed Count *Bothmar*, who was pleased to do me the honour to recommend me to my Lord Townshend and Mr. Walpole, who have both assured me of their favour; and Mr. Walpole several months ago told me I should be a Commissioner for the forfeited estates, and has often been pleased to repeat the same thing to me, till lately, when he told me, they would be all members of the House of Commons. I thereupon desired that I might be named by him for *Register*, and he has been so good as to promise me his interest in it.

‘ If it is not too great presumption, I would humbly beg your Lordship’s joint interest with that of Mr. Solicitor-General in my favour; a kind word from your Lordship to Mr. Walpole, and my Lord Townshend, cannot fail of success.

‘ My business, for several years, has been wholly conveyancing in my chambers; and though it has in a manner rendered me unfit for the bar, I presume it will the better qualify me for that service, matters relating to the titles and estates seeming to be the chief business of that commission.

‘ If I have no *active* merit in writing the above papers in defence of the Protestant succession in the most illustrious house of *Hanover*, I assure your Lordship I have a great deal of *passive*: for my being known to have written them, has turned very much to my detriment from the malice of the *Tories*, not only in the business of my profession, but in my other private affairs; upon which head I have taken some freedom with Mr. Solicitor-General; and I hope your Lordship, who appeared with the greatest fortitude at the head of those who were asserters of the succession of the most illustrious house of *Hanover* at a time of danger in the late reign, will think it hard for me, though a subaltern in the same glorious cause, to be a sufferer on that account in this.

‘ I humbly beg a thousand pardons for this presumption; and that I may have the honour to be, my Lord, your Lordship’s most humble, most obedient, and most devoted servant,

W. MOORE.’

N. B. Any person doubtful of the authenticity of the above letter, or desirous of seeing the original, may be satisfied by applying to the printers of this Magazine.

‘ The above Letter and the Note were published in the *St. James’s Magazine*, in March 1774.’

From our extracts and remarks in the course of the present article, and from what we said of Dr. Somerville when he came in review before us on a former occasion*, our readers will infer our sentiments respecting his merits as a writer. We feel no hesitation in recommending him to the attention of the public, because we have found him intelligent and judicious in his political disquisitions, accurate in his facts, and unprejudiced in his representations. As his two works are connected

* M. Rev. N. S. vols. viii. and ix.

in point of time, and illustrate periods of considerable importance, in a manner that does credit to his talents and industry, we think that they form a valuable accession to the library of every man who feels an interest in the transactions and annals of his country.

ART. XIV. *An Essay on the Analysis of Mineral Waters.* By Richard Kirwan, Esq. F.R.S.S. &c. 8vo. pp. 276. 7s. Boards. Bremner. 1799.

A GOOD treatise on the subject of mineral waters has been a great desideratum, since the recent improvements in chemistry have rendered many former publications of the kind obsolete. We are glad, therefore, to find the task undertaken by so able a chemist as the present author; and we have no doubt that his book will become the manual of those who wish to investigate this topic. As such a work as this, however, comprehending minute details of particular facts and processes, cannot be analysed within our limits, we are able only to advert to some of the most important passages, as we proceed.

Respecting the general tests of the presence of fixed air, and the mineral acids, Mr. Kirwan presents us with the following observations :

‘ 1. *Infusion of Litmus* is not reddened by waters that hold fixed air merely in a state of combination, as in waters that contain soda merely *aerated*, but not super-saturated therewith.

‘ 2. *This infusion will be reddened* by waters holding fixed air partly combined and partly semi-combined, if the semi-combined part amount to $\frac{1}{3}$ of the bulk of the water, and the *redness* will be so much the more distinct, as the bulk of the air approaches more to that of the water, or exceeds it. Thus waters, containing aerated earths or iron, hold fixed air partly combined with the earth, &c. and also some excess, which I look upon as semi-combined, because it enables the water to hold the earths in solution. So the waters of Scydschutetz, though they hold both aerated lime and aerated magnesia, and consequently both combined and semi-combined fixed air, yet, as the semi-combined part amounts only to $\frac{1}{3}$ of the bulk of the water, infusion of litmus is not reddened by it. 1 Bergm. p. 190. This infusion is scarcely affected by the waters of Enghien, which contain 6 cubic inches of fixed air in 48 of water, that is, $\frac{1}{8}$, it being semi-combined.

‘ But the waters of Seltzer, that contain $\frac{2}{3}$ of their bulk of semi-combined fixed air, redden this infusion. 1 Bergm. 196. And also the waters of a fountain at Spaw, in which Mr. Bergman found only $\frac{1}{6}$ of their bulk of semi-combined fixed air; most of which must have been semi-combined, judging from the quantity of aerated earths it held in solution.

‘ 3. Waters that contain uncombined fixed air to the amount of $\frac{1}{3}$ of their bulk, or partly combined, partly semi-combined, and partly

partly uncombined, so that the uncombined part amounts to $\frac{1}{18}$ or more of their bulk, will *redde*n infusion of litmus*.

* Thus Bergman found the waters of Medevi to redden this infusion, though they contained but $\frac{1}{18}$ of their bulk of fixed air. 4 Bergm. p. 351. But then this air was wholly uncombined, for it held no aerated earth in solution. So Dr. Garnet found the waters of the Old Spaw at Harrowgate to redden this infusion, though they held but $\frac{1}{4}$ of their bulk of fixed air; but it was mostly uncombined, as it held but 2 grains of aerated iron, for whose solution, in a large quantity of water, a small excess of fixed air is sufficient. If the bulk of the uncombined fixed air exceeds that of the water, one cubic inch of it will redden several inches of the infusion. Thus Weatumb found one cubic inch of Pyrmont water, which contained 1,8 times its bulk of fixed air, to redden 55 cubic inches of the blue, but dilute infusion. 3 Westr. p. 34.—Bergman observed, that one cubic inch of water, holding its own bulk of fixed air, reddened 50 inches of the infusion. 1 Bergman, p. 11.

‘To render this test decisive, it is necessary, 1°. That the *redness* should be *fugacious*, and capable of repeated renovation and evanescence, by fresh additions of the mineral water, which distinguishes this air from very dilute solutions of the mineral acids; for these also may excite an evanescent redness for some time, that is, until the alkali contained in the litmus is saturated, as Bergman has well observed. 1 Bergm. p. 12. 2°. That the mineral water should give a precipitate with lime-water soluble in the mineral acids with effervescence; this distinguishes fixed air from hepatic air, which also fugaciously reddens infusion of litmus.’—

‘Infusion of litmus (and paper tinged by it) is also a test of mineral acids in general existing in waters either uncombined or semi-combined, that is, exceeding the point of saturation; (the excess entering into a weak combination with the salt, into whose combination it enters;) for, in this case, the redness produced is, at least after a few trials, *permanent*, and commonly much more intense.

‘But this, like all other tests, has its limits. According to Bergman, paper, tinged by litmus, is *reddened* by being just dipped in the *cantharus* (5,5 English wine pints) of water, containing 12 grains of the strongest vitriolic acid. Now, if by the strongest acid, he means that whose specific gravity is 2,000, then 12 grains of it occupy the space of 6 of water; and as the *cantharus* of pure water weighs 42225 grains, that of water, containing 12 of this acid, must weigh 42255 grains; then this paper thus applied, would discover $\frac{1}{12}$ part of the vitriolic acid in water, and if the paper were long left in it, or the water heated, it is probable it would discover a still minuter portion of this acid, but it certainly would not discover $\frac{1}{12}$ part. I added 1,38 grains of vitriolic acid, whose specific gravity was

* * These experiments should be made with infusion of Litmus, so far diluted as to be nearly colourless, and in tubes of at most half an inch in diameter; and the mixtures made in the proportion of half of each, more or less, according to the quantity of fixed air.’

1,844 to 1000 grains of water, and found paper, blued by litmus, sensibly reddened by it: 1,38 grains of this acid contains, by my calculation, 1,08606 of real acid. But when to 7 grains of the dilute acid thus formed, I added 100 grains of water, this mixture did not redden paper tinged by litmus. Several other tests of this acid are more sensible, as will presently be seen.

‘Ebullition is also a good test of the presence of mineral acids, as these are not expelled by it as fixed air is.’

Sulphureous air, it is observed, if mixed with a tincture of red roses, reddened by an acid, renders the tincture colourless.

‘Note. The existence of sulphureous air is inconsistent with that of any aerated alkali or earth; if, therefore, these are found in any water, that air must be absent.’

Respecting a distinction proposed by Mr. Kirwan, in the proportion of sulphur to hepatic air, we shall quote his own words:

‘An alkali, containing *hepatic air super-saturated with sulphur*, is what I call an *alkaline hepar*.

‘An alkali containing *hepatic air barely saturated with sulphur* (that is, containing just so much as constitutes it in the state of hepatic air) is what I call an *alkaline hepatule*.

‘So if *Lime* be united to *super-saturated hepatic air*, it forms a calcareous *hepar*. But if to *merely saturated hepatic air*, it forms a calcareous *hepatule*.

‘Hence sulphur may and does exist in two states in mineral waters, either united to the water singly in the form of *hepatic air saturated or super-saturated*, or in the state of an *hepatule*, or often in both at the same time, and in the same water; for these states have not as yet been sufficiently attended to. In the state of hepatic air, its tests have been already mentioned.

‘Waters containing either an *hepar*, or an *hepatule*, retain the sulphureous characters even after long exposure to the atmosphere, ebullition, and considerable evaporation: thus they precipitate the solution of nitrated silver *brown*, or reddish brown, and frequently the solution also of nitrated lead; whereas those that contain *mere hepatic air*, do not, as Fourcroy has well observed. *Eaux d'Engien*, p. 203 and 208.

‘Water that contains the *alkaline hepatule singly* may be known by the following characters. 1st, It is transparent and colourless, and bears dilution, and even boiling heat, without losing its transparency. 2dly, It gives, after bearing a boiling heat, as well as before, a dark brown precipitate, with a solution of nitrated silver, or, if very dilute, a precipitate at first *flesh-coloured*, but which in a few minutes becomes *brown*, and at last almost *black*. 3dly, With a solution of sublimate corrosive, it gives a precipitate partly *reddish*, partly *yellowish*, and partly *black*. 4thly, With nitrated lead it gives a *brown* precipitate. 5thly, With water impregnated with fixed air, or with boracic acid, it gives no cloud, at least in a few hours. 6thly, It has scarce any smell, it slightly reddens paper tinged yellow by turmeric, and

and gives a faint purple, or dilutes the colour of that stained red by Brazil wood. If much diluted, it may, however, scarcely, if at all alter them.

‘*Calcareous Hepatule* bears dilution and heat like the alkaline, and is almost devoid of smell. 2dly, It does not discolour paper tinged by any of the colorific tests. 3dly, Mixed with water impregnated with fixed air, it affords a cloud in a short time. 4thly, With a few drops of a solution of nitrated silver, it gives a precipitate, first *white*, then *reddish*, and lastly, *black*; these colours appear more or less, or sooner or later, according to its dilution. 5thly, Nitrated lead I did not find altered by it in a short time, but with *acutised* lead it gave soon a *bluish white* precipitate. 6thly, With a few drops of solution of sublimate corrosive it gives a *white* precipitate with a slight tinge of *red*, particularly if the hepatulized water be hot; this clearly distinguishes it from alkaline hepatules. 7thly, Some mercury thrown into this hepatule was not blackened until after three days. 8thly, With solution of nitrated mercury it gives a *yellowish*, or if hot, a *brown* precipitate.

‘*Note.* If waters containing either of these hepatules, contain also hepatic air, it is plain their characters must be altered and modified by this last; therefore, to discover them, the hepatic air should first be expelled by heat, and exposed to the atmosphere.’

On the oxalic acid, as a test of the presence of calcareous earth in waters, we meet with some useful cautions:

‘As this acid however acts and is acted upon by other substances, certain circumstances must be attended to before the existence of calcareous earth can with certainty be inferred or denied, from the appearance or non-appearance of a precipitate, when this acid is employed. Thus,

‘1. Where the mineral acids abound, and are in some measure disengaged from any combination, they either decompose the saccharine acid, or dissolve the saccharated lime, if any be formed, and thus prevent, either totally or partially, the appearance of a precipitate, as I have long since experienced in analyzing stones, and have mentioned in the first edition of my Mineralogy, in 1784. This has also been noticed by Westrumb, 3 Westr. 332. And it occurs principally where *nitrated* lime is concerned, as Mr. Bergman himself, the inventor of this test, has observed; for having attempted the precipitation of nitrated lime by the saccharine acid, he found that, though the solution, after the addition of this acid, really contained 119 grains of saccharated lime, yet only 72 were immediately precipitated, the remaining 47 continuing dissolved until the liquor was evaporated, 1 Berg. p. 262. Hence, also, it is proper that the saccharine acid should be well purified (by a second crystallization) from all remains of nitrous acid that may adhere to it when first formed.

‘2. This acid precipitates barytic earth from the muriatic acid with which it is said to have been found combined in some mineral waters. But this inconvenience, which seldom occurs, is easily pre-

vented by previously adding the dilute vitriolic acid, which frees the water very soon of barytic earth, if any be contained in it.

3. This acid precipitates *magnesia*, even from the vitriolic acid, but then it acts sluggishly; in solutions containing much more Epsom than any natural water ever contains, this precipitation takes place very slowly, demanding from 2 to 15 hours; whereas, calcareous earth is immediately precipitated by it, though only two grains of it, or less, should be contained in 7000 of water. Besides, if by other tests the existence of *magnesia* is disproved, then there can be no objection to this test.

The power of this test, by the testimony of all analysts, is very extensive. According to Bergman, one grain of the concrete acid of the size of a pin's head, discovers one grain of pure lime in 42250 of water, by forming a grey cloud, and a precipitate is deposited at least in 24 hours. Fourcroy found this acid in a state of solution to discover immediately about 2 grains of calcareous earth united to different acids in 9216 of water, or more exactly $\frac{1}{121}$ of the whole. The specific gravity of the saccharated solution he employed was 1.020. By applying it before and after considerable evaporation or continued ebullition of the mineral water, it shews whether the lime was held in solution by fixed air, or by a mineral acid, or partly by both. For, if the lime were held in solution by fixed air only, it would be precipitated by continued ebullition or partial evaporation; and consequently this test could precipitate none; but if it were dissolved in a mineral acid, this test would cause a precipitate both before and after partial evaporation or ebullition; and if the precipitation proceeded partly from lime united to fixed air, and partly to a mineral acid, the quantity of the precipitate formed by this test before evaporation or ebullition, would exceed that formed after evaporation.

The presence of an alkali, though barely acrated, in a mineral water, does not disturb the operation of this test, either on lime or *magnesia*, as it is more strongly attracted by either of these earths than by an alkali.

The chapter on *Incompatible Salts* is also curious and instructive: but we have not room for farther quotation, and must conclude by repeating our opinion that Mr. Kirwan has rendered an acceptable service to the lovers of chemical knowledge, in this publication.

ART. XV. *Relation du Voyage à la Recherche de la Pérouse. Par le Citoyen Labillardiere, &c. &c.* 8vo. 2 Vols. Paris. 1799.

An Account of a Voyage in Search of La Pérouse, undertaken by Order of the Constituent Assembly of France, &c. &c. Translated from the French of M. Labillardiere. Illustrated by Engravings. 8vo. 2 Vols. and 4to Atlas. 11. 11s. 6d. Boards. Debrett. 1800.

IN our last Appendix, p. 527—533, we commenced our account of this work from the original edition, and at the close of the article we mentioned that two English translations had

had appeared: one of these is now before us, and it seems to be executed with care and attention. We shall resume our analysis from the French impression.

Not to detain our readers with the author's description of Amboyna, suffice it to observe that the ships obtained refreshments, and every supply necessary for prosecuting their voyage. —At this part of the journal, the writer adopts the method of reckoning according to the new French calendar.

The ships left Amboyna 23d *Vendémiaire*, an 1^{re} (Oct. 14th, 1792). The intention of General or Admiral D'Entrecasteaux being to make a second visit to the South Seas, and in the same manner as the first time, by going to Van Diemen's Land, the course was accordingly directed to pass to the west of New Holland. On the 16th *Frimaire* they saw the S. W. part of New Holland, and ran along to the eastward in sight of the coast nearly 300 leagues. It is related that, with a fresh wind, they sailed three *myriamètres in an hour. In another part of the journal, some of their swiftest sailing is said to be ten knots in an hour. They anchored near a part of the coast, in a bay named *Le Grand*, from one of the officers; and after having left this bay, they stopped and watered at Van Diemen's Land, where they again met with natives, who were not less friendly than those whom they had formerly seen: but these people were not so much enchanted with the sound of the violin as the inhabitants of the island of Bouka had been. 'For some time, it appeared uncertain whether they were pleased or not. The fiddler redoubled his efforts, but his bow fell from his hand, when he saw that his exertions produced no other effect than that of making the whole assembly stop their ears with their fingers. They refused to go on board: but the sight of the ships, shewn to them through a telescope, so pleased the natives, as to determine one of them to venture, after every other invitation had failed.' The author reports that they have distinct names for every vegetable: 'Inquiries were made of several natives, and they invariably agreed in the names assigned to the different plants.'

In Adventure Bay, the navigators found three young fig trees, a quince, and two pomegranate trees, with this inscription, "Near this tree Captain William Bligh planted seven fruit trees, 1792. Messrs. S. & W. botanists:"—on which M. Labillardiere makes the following remarks: 'Other inscriptions were found conceived in nearly the same terms, in which the same marks of deference were shewn by the English

* The myriamètre is 5130 toises.

botanists for the commander of their ship, in giving only the initials of their own names, and indicating that the Captain himself had planted these vegetable productions which he had brought from Europe. I much doubt whether Bligh has been very sensible of the honour which these botanists were desirous of conferring on him.' The trees in question, it may be presumed, were planted in consequence of Captain Bligh's directions, though not by himself. The propriety of the inscriptions we shall not argue: but the modesty of the English botanists is a subject of commendation. By the author's manner, throughout his narrative, we are persuaded that he has not unjustly transferred to the credit of others, any portion of the merit to which he himself was intitled. Perhaps it was to avenge the cause of botanists against sea commanders, that in his title-page he has announced the relation of a voyage made by order of the Constituent Assembly by *Cⁿ Labillardiere*, but has omitted to mention in it the name of the commander of the expedition. Other opportunities have likewise furnished means towards balancing the same account. 'To this island,' says the author, 'I have given the name of *Cⁿ Beaupré*.' &c. &c.

From Van Diemen's Land, the voyagers sailed by the northern part of New Zealand, and to the Friendly Islands, where they remained seventeen days; during which, some very unpleasant circumstances happened. In particular, a chief, who had no otherwise offended than by manfully resisting an unprovoked attack, was shot dead by M. Trobiant, the first lieutenant of *L'Espérance*.—The ships sailed out of Tongataboo harbour by a passage to the N.N.W. which they had sounded, and found to be of a good and equal depth, and clear of rocks. On the 29th *Germinal*, (April 18th, 1793,) they saw the coast of New Caledonia; and on the next day they anchored at the same part of the island at which Captain Cook had formerly stopped. The natives came off in their canoes, but did not venture on board till after much invitation, and not without some appearance of apprehension. Cocoa nuts and yams, the remains of the stock brought from the Friendly Islands, were shewn to them, and signs were made to invite them to bring a supply; but so far were they from complying with this demand, that they offered their clubs and spears in exchange for the provisions which had been shewn to them, and made signs that they were themselves almost famished. Others, who had brought with them a few cocoa nuts and sugar canes, would not sell them, though offered a great price.—'Very soon after we landed,' says the author, 'we discovered them to be audacious thieves;' and an accusation of a nature much more serious is alleged against them. 'A native, who had in his hand a broiled bone, on which

which were some remains of flesh, invited Citizen Piron to partake of his repast. Piron, believing it to be part of a quadruped, accepted the bone: but, having shewn it to me, I immediately discovered it to be human, and to have belonged to some young person of fourteen or fifteen years of age.' Other instances similar to these are related, to prove that these islanders are cannibals. Those who lived in the mountains appeared very miserable, and were all exceedingly thin. The country in several parts bore the recent marks of the ravages of war: houses being burnt, trees cut down, and whole plantations destroyed; and to this distressed situation, it is fair to attribute the difference remarked in the character of these people by the English and by the French navigators. Captain Cook described the New Caledonians as "courteous, friendly, and not in the least addicted to pilfering."—From the mountains, the present author observed that the country towards the south appeared well cultivated and very populous.

Their stay at New Caledonia lasted three weeks; and here, it may be supposed, they were able to make some inquiries concerning the object of their search. We find, at the close of the second volume, a vocabulary containing above 250 words of the New Caledonian language. Their mode of inquiry is not related, but it appears to have been fruitless. 'We could not discover,' says the author, 'during our stay, any tokens that might lead to a knowledge of the fate of our unfortunate countrymen.' A circumstance, however, is mentioned in the narrative, that leaves great room for conjecture. A few days before the ships sailed, a double canoe, which carried two sails, came along-side.

'It was constructed like the canoes of New Caledonia, but the people who were in her spoke the language of the Friendly Islands. Their number was eight; seven men and one woman; and they were stout muscular people. They told us that they came from an island situated one day's sail to the eastward of where we were then at anchor, and the name of their island they called *Aouvea*. They knew the use of iron, and appeared to us much more intelligent than the savages of New Caledonia. I was much surprised to see one of the planks of their canoe covered with a coat of varnish. It seemed to have belonged to some European vessel, and I could entertain no doubt of such being the case, when I discovered that there was in the composition of the varnish a large proportion of white lead. This plank had doubtless been part of some vessel from a civilized nation, which had been lost on their coasts. I endeavoured to persuade these savages to relate what they knew concerning the matter: but they almost immediately left us, promising that on the morrow they would return and bring us information. They were not faithful to their word, and we did not see them again.'

We find no farther mention of this circumstance; and on the fifth day afterward, the ships left the island, steering towards the N. N. W. and North. It does not give much satisfaction, that on a coast of such extent as New Caledonia, (an island which is nearly 200 leagues in circuit,) inquiry should have been made at only one spot; and then, (according to the circumstance which we have just quoted,) with so little spirit, that, when a clue offered, it was not taken. It is to be remarked, that the plank of an European ship could not form part of a vessel so slightly constructed as a canoe, without having been first reduced in thickness; and if the varnish noticed by the author was not a composition of the natives, the plank was most probably part of the remains of some ship's boat.

At New Caledonia, M. Huon Kermadec, Captain of *l'Espérance*, died, and was buried on an island in the harbour, privately in the night; and, according to his own directions, without any mark being set over the grave, lest it should be disturbed by the natives.

'We did not see,' says the author, 'any of the things which had been given to them by Captain Cook. Perhaps it was those very riches which caused the misery and distress observed among the inhabitants of this part, by exciting their neighbours to pillage.'

Leaving New Caledonia, the voyagers sailed near several islands towards the North and N. W. but without stopping at any. They passed through Dampier's Straits, and canoes came off to the ships from different islands. The natives in some of these were mischievous and treacherous, attacking the ships and boats with arrows and stones, without any provocation or previous appearance of a quarrel; by which conduct, a French seaman lost his life.

On the 3^d *Thermidor*, died Admiral D'Entrecasteaux, in consequence of a violent disorder in the bowels. On the 29th, after a passage of fourteen weeks from New Caledonia, (during all which time, it does not appear by the author's journal that the ships anchored,) they arrived at the island Waggiou, near the N. W. end of New Guinea, the people of which were at this time at war with the Dutch.

On the arrival of the ships at Java, they received the intelligence that France was no longer a monarchy, and that she was at war with Holland: but they were, nevertheless, by orders from the government at Batavia, received in a friendly manner. M. Dauribeau, who, on their leaving France, was first lieutenant of the Admiral's ship, by the death of the Captain and the Admiral was become the commander in chief; and a royalist party was formed by him, consisting of those officers and others whose sentiments were similar to his own; when, with the

the assistance of the Dutch, they seized the ships, and made prisoners of all who appeared to be attached to the republic. Among them was the author of this work, whose papers and collections were seized: but he found means to conceal his journal. In what manner he recovered his other papers, we have already related at the commencement of this article. Those of the voyagers who had been imprisoned were afterward released, and allowed to go to the *Isle de France*, whence the author soon found an opportunity of returning to Europe.

Thus terminated a voyage which was undertaken from motives worthy of a civilized nation; and we are sorry that we cannot express ourselves as well satisfied with the proceedings of the ships, as with the purpose for which they were equipped. Our readers, on comparing in their minds what was done with what might have been attempted, we believe, will participate in our sentiments: especially those who have felt interested concerning the fate of M. de la Pérouse and his companions. Excepting the part of New Caledonia at which *la Recherche* and *l'Espérance* anchored, it has not been ascertained whether or not M. de la Pérouse had been at any one of the places indicated in the plan which he had proposed to pursue!

The ill state of M. D'Entrecasteaux's health, no doubt, considerably lessened his ability to attend to the conduct of the expedition; and many instances of very indifferent seamanship occur, for which we can account only by the want of a commanding officer's superintending vigilance. If the voyage had been related by M. D'Entrecasteaux, who could have explained his reasons and exhibited his instructions, it might have appeared to less disadvantage. As to other points, the character of this officer seems to have been that of a humane man. To the health of his ship's company he was particularly attentive; and though the author reports that, of 219 who sailed in the ships from Brest, not fewer than 89 had died before he arrived at the *Isle de France*, this great mortality was occasioned by the length of time during which the ships' companies were kept at *Java*. Before their arrival at that island, they had lost very few.—The discoveries which were made during the voyage, if the charts are published, will be serviceable to navigation.

The narrative of M. Labillardiere will appear unpleasant to many readers, from the continual interruptions occasioned by botanical descriptions; which might, with advantage, have been kept separate. He has also thought it worth while to relate many trifling disagreements between him and his shipmates; and he indulges too frequently in what the French call *Jeremiade*. It is recorded that the naturalists, in their excursions, were allowed to carry with them only biscuit, cheese, brandy,

brandy, and salt pork; that once, indeed, they had a salmon pye, which served at all other times as a subject of regret; that he was once kept waiting two hours for a boat; that the other ship caught the most fish; that the officers contrived to make parties without his knowledge; and that, at the Cape of Good Hope, the Fiscal had the 'impudence' to desire him not to walk over his grounds: which were uncultivated, we are told; and therefore we do not so much blame the author's modesty in persisting, which he did, regardless of the prohibition. His spleen is not sufficiently moderated by giving vent to complaints of what happened in the voyage: he has stepped out of his road to bestow censure, without well founded authority, on characters and subjects which were not necessarily connected with his narrative. His pleasantries are equally objectionable. He repeats, in the language of the South Sea Islands, some of their most indecent expressions, which his delicacy, we are told, forbids him to translate: but, for the gratification of the curious, he informs them that their meaning may be discovered by consulting his vocabulary; and many unimportant particulars are interspersed, which the greater decency of an English journalist would have suppressed.

The work is much indebted to M. Piron for furnishing the drawings, which are neat and characteristic; and at the end of the second volume, are tables of weights, measures, &c. according to the new French standard.

ART. XVI. *The History and Antiquities of the Parish of Saint Leonard, Shoreditch, and Liberty of Norton Folgate, in the Suburbs of London.* By Henry Ellis, Fellow of St. John's College, Oxford. 4to. pp. 370. 16s. Boards. Nichols. 1798.

THE accuracy of this compilation will not be questioned, when we are told that it has been executed with the assistance of Mr. Gough, to whom it is dedicated. Several other gentlemen are also mentioned as having contributed their aid; among whom we observe the Rev. S. Denne, Mr. Nichols, Mr. Bigland, and Mr. Browne of Stoke-Newington. Mr. Ellis rejects the traditionary tale prevalent in the parish, and also in other parts of the kingdom, that it derived its name from the famed *Jane Shore*; he says that 'most likely it was received from *Sewer-ditch*, i. e. *Cloacina fossa*; whence also the family of *Sir John de Sordig*, lord of the manor here, derived their name.' Genealogical tables of this and many other families abound in the work, and to some persons may be very acceptable: but it is impracticable for us to take notice of these, or of many other particulars which necessarily compose a book

of this kind. We can only, in a cursory manner, select a few passages which may, perhaps, inform or amuse some of our readers.

In the list of vicars of this parish, we find John Squier, M. A. who obtained that preferment in the year 1612. To a short but respectable account of him, is added a specimen of his style of preaching, which is rather curious; it is extracted from a sermon preached on *Whitsunday*, of which season or name he gives a fourfold explanation, in manner and form following:

“ Our countrey & custome call this feast by another name than Pentecost, viz. Whitsunday, that is White-sunday; the attribute *White* being annexed to the Sunday for foure causes; from the time of the year; from the custome of the time; from the mercy of God to man; and from the mercy of man to man. 1. The time is, *tempus albi solis*, a season of singular sun-shine, the sunne having now the clearest or whitest lustre: the time is therefore tearmed White-Sunday. 2. The custome of the primitive time was, that this was *Dominica in Albis*: they used *albis vestibus post baptismum*; those who were baptized were accustomed to wear white garments about this time: the time therefore was called White-Sunday. 3. Through the mercy of God, the Holy Ghost came downe on man this day, (a white, that is a happy day for all Christians,) rightly called White Sunday. 4. Then also was it the guise of the church (in thanksgiving for this great gift from God) to give a small gift to man, white loaves, by way of alms to the poore; and hence also it is termed White-Sunday. Let your first care bee to practise this last point, by way of gratitude for this great gift, on this great day, give almes to the poore, as it were white loaves; & (according to our homely proverb) White Sunday shall make you white sonnes unto God, obedient children unto your Father which is in heaven.”

Mr. Squier appears to have been a well-meaning, good kind of man; and we are sorry to find that, according to Walker's relation, he seems to have suffered much, in the latter years of his life, on account of his non-conformity to the government which was at that time prevalent.

Among the extracts of burials from the parish register, we notice the two following, ‘ 1795, Alex. Nasmith, aged 84, 20th April; having sailed round the world with Lord Anson, declared a few days before his death, that there was but one other person living, who had sailed on the same expedition:’ a note informs us that this other person was ‘ probably Joseph Allen, M. D. upwards of thirty years master of Dulwich college, who died Jan. 10, 1796 and is mentioned, in the obituary of Gent. Mag. vol. 66. p. 85. as having been the supposed last survivor of these circumnavigators.’ The other extract is ‘ John Luker, *Coster-monger*, Dec. 5, 1612.’ The writer remarks that neither Bailey nor Johnson gives any etymology of *costard*,

costard, though each seems to agree that it signifies apple, or a sort of apples; the addition of *monger* (Saxon) signifies a dealer. Dr. Johnson has however furnished us with two significations of the word; 'first, a head,' on the authority of *Shakspeare*; 'second, an apple round and bulky like the head,' on that of *Burton*: but the real derivation seems to be unknown. Mr. Ellis observes, 'it is plain, that it was an apple in repute with the monks of the abbey of Reading, as appears from an article in Cowel's Law Dictionary, "*Costard*, an apple, whence *costard-monger*, i. e. a seller of apples."—The article is in a deed by which the above monks require, as an annual acknowledgement, "*unum pomum costard*," or one *costard* apple.

In the account of the chaplains of Aske's hospital, Hoxton, or alms-house belonging to the company of Haberdashers, we particularly notice Arthur Bedford, M. A. Oxford, 1691, eminent for his labours on Scripture chronology, and for his observations on Sir Isaac Newton's treatise on that subject. Besides his acquaintance with astronomy and Oriental learning, he was rendered farther remarkable for a well intended and pious zeal against *the abuse and effects of the stage*, which he more directly discovered on the erection of a playhouse in Goodman's fields; the house in which the celebrated Garrick commenced his career. Relative to this dispute, we find the following passage:

'Mr. Collier, who had abjured the established church, found in one of its ministers, Mr. Bedford, a good second in his attempt to reform the stage, which involved him in a very brisk controversy with several of the greatest wits and ablest writers of the age; in which he acquitted himself with so much force and vivacity, that the most considerable of his antagonists, Dryden, Congreve, and Vanbrugh, were obliged not only to quit the field of battle, but to confess that they were vanquished; and though some of them did not do this with the best grace, yet, as their failing in point of manners ought to be attributed to the smart of their wounds, it is very far from reflecting on the merit of our author, whose animadversions actually produced both repentance and amendment, and *was* the original cause of that decorum which has been for the most part observed by the modern writers of dramatic poetry. Yet Mr. Bedford's share in this laudable controversy has remained hitherto unnoticed.'

This respectable man died in the year 1745; and tradition reports that his death was occasioned by an accidental fall, while making observations on the comet which appeared in that year.

In the list of Finsbury prebendaries, which begins about the year 1104, we particularly remark the account of Dr. Theophilus Aelmer, rector of Much Hadham, Herts, whom Strype records as a most worthy divine and excellent man; he died, it

is said, Jan. 1625, 'heroically closing his own eye-lids, and with these words in his mouth, "Let my people know that their pastor died undaunted, and not afraid of death. I bless my God, I have no fear, no doubt, no reluctancy, but a sure confidence in the sin-overcoming merits of Jesus Christ."—In the same catalogue, we observe also William Johnson, D. D. chaplain and sub-almoner to Charles II. who died in the year 1666: 'In his *Deus nobiscum*, a sermon preached on a great deliverance at sea, A. D. 1648, he relates that he was twice shipwreckt, and that he lived four days without any sustenance, and lay two nights and two days on a rock in the deep, &c.' He was, Bishop Kennett tells us, at once the most witty and the most pious man living; for which account, we are referred to notes on the *Athene Oxonienses* in Mr. Gough's library.

Moor-fields and Finsbury furnish ample supplies for this volume, and the author has carefully and bountifully detailed them for the amusement and instruction of his readers. It is well known that the improvements, which within a few years have here been effected, are great and important; and the addition which has accrued, (and, if we be rightly informed, is still increasing,) to the Finsbury prebend and manor, is beyond all probable expectation or belief. Christopher Wilson, D. D. was the man who lived to reap the first-fruits of the projected meliorations. 'He was (says this writer) an able calculator, and possessed a persevering spirit, with a temper and manners of all others suited to soothe and harmonize the contentions of so fluctuating a body as the corporation in near 50 years intercourse. In tracing his benefits from authentic documents, it appears that he received more than 50,000*l.* clear of all deductions, in his life-time, without the assistance of accumulating interest; and he charged this estate in his will with legacies to the amount of 50,000*l.* more, which, on the authority of his executors, has proved ample, and will leave a very large residue.' He died, Bishop of Bristol, 19th April, 1792.

Dr. Denne's long register of benefactions to the parish of St. Leonard, Shoreditch, composed in 1745, and here continued with remarks, forms many pages of this work. It is well known that Thomas Fairchild of this parish, gardener, in 1729 gave by his will 25*l.* that from its produce a sermon might be preached annually on the afternoon of Whit-Tuesday, on 'the wonderful works of God in the creation:' this sum, we now find, has been increased to 100*l.* the produce of which affords a sufficient and handsome acknowledgement to the preacher.—St. Mary Spital, or hospital and priory, is still remembered by
the

Evil Genius of Britain, who begins the debate, is made to depreciate his own cause; or rather ostentatiously to display the baseness of it, and to allow merit to the opposite.

‘ In superstition dire, and darkness, quench’d
Each spark divine that fires the human breast,
The race of men seem’d left our destin’d prey.
In war and blood, rapine and ruthless deeds,
For barbarous ages held our horrid reign,
The prostrate world to all our rage resign’d.’

A confederate demon is praised for ‘ malignant smile.’ In a scene so out of nature, we will not say that this is unnatural, but it is ill-judged and ungraceful. Milton, from whom this consulation has been imitated, represents Satan asserting his virtues, and the justice of his cause :

“ From this descent
Celestial virtues rising, will appear
More glorious and more dread than from no fall.”

These sentiments animate, and create interest ; while those, which the Evil Genius of Britain is here made to deliver, produce the contrary effect. To these malignant demons, *Iberia* becomes a prey : but Britain accomplishes more than miracles, — impossibilities :

‘ In hopeless ruin sunk beyond retrieve ;
More glorious even from ruin see her rise ;’

This is no slight achievement, especially from being ‘ sunk beyond retrieve’ !

We give the following quotation to shew how the author, by an apt and ingenious simile, though not wholly unexceptionable, has stated the argument of the dispute between Great Britain and the American colonies :

‘ When the first mother in her bosom nurs’d
Her helpless babe, and dandled on her knee ;
Nor yet divin’d, by conscious nature taught,
That with increasing years it should increase
In stature, and to manly vigour rise :
With swaddling bands its tender limbs she bound,
Its sinews lithè, and unknit muscles brac’d,
And all the needful forms of nurture fix’d ;
Thus to the nurse’s watchful care consign’d,
She thought a lasting regimen complete.
If yet beyond her inexperience’d thought,
Or fondest hopes, she saw with daily growth
Her thriving nursling rise, his rampant limbs
Scorning restraint, their cramping bondage burst,
Self-taught their native use and action claim :
And thus in stature, strength, and fire of soul,
To full maturity of manhood rise ;

Must

Must still the swaddling bands be straiter bound,
Or leading-strings and go-cart still enjoin'd?
Piqu'd reason would deride the doting thought,
Nature, indignant, spurn the weak design,
The attempt ridiculous, abortive, vain.'

The writer manifests strong and illiberal prejudices against the people of the Northern American provinces, styling them

——— 'an abject generation' ———
From the seditious dregs of Britain sprung.'

The British army at Boston is called
'A fearless few by countless millions closed.'

The fortification of Bunker's Hill is said to be
——— 'with ramparts high, as hills on hills
Heap'd horrid to the clouds' ———

These are instances of exaggeration beyond what even the licence of poetry may excuse.

The author has indulged also in the liberty of coining new words. 'Profuse' is frequently used as a verb. 'His great mind presagive sees:'—'His each design entire perspective marks.' Metrical harmony is in general preserved, but many sentences are so constructed as to obscure the sense.

Altogether, the perusal of this poem has been more a labour to us than an amusement. It contains too much of high panegyric and allegory; which, whether weeds or flowers, are the least pleasant produce of the fields of Parnassus. There are also many personal allusions introduced, which ought to have been avoided; and allegory is occasionally made the vehicle for that purpose.—The title of the work is strangely supported. How is Britain preserved? She loses the American Provinces, and then comes the preservation. The last book commences after the signing of what the author terms 'The Peace inglorious,' when

——— 'with auspicious stars, and opening sky,
PITT from his Prince's hand receives the helm:
A great, but dangerous trust; scarce laid the storm,
The strong tempestuous waves still raging high,
To save the shattered bark, a rescued wrack,
Scarce yet from treacherous pilots' hands secure.'

This is but scanty praise. After the storm has been laid, and the wreck rescued from treacherous pilots' hands, Pitt is called to save the shattered bark. Shattered indeed! if the greatest encouragement that the author can afford us, notwithstanding the preservation which he has sung, is the prospect that 'in spite of all the abuses of influence and corruption, our constitution may still hold out a little time longer, and be the vehicle

of some degree of freedom and happiness to some millions of the human species for a few years yet to come : and this indeed, without some very radical remedies, is the utmost that can be expected from it.'—Truly, we hope that the next poet, who shall undertake to preserve Britain, will allow a greater quantity of salt and spice to his pickle!

The appellation of *Columbia* is substituted for that of *America* : 'the present name,' the author observes, 'must be matter of regret, not more deservedly on account of its injustice to the first illustrious discoverer, than on account of its unaccommodating cadence in poetry, which renders it scarce [scarcely] capable of any situation in English verse.' He adds rather fantastically ; 'what happy harmony in the names, *Columbia*, *Columbina*, or *Columbiana* ; the very sound were sufficient to excite to Poetry !'

Keeping in mind the advice recommended by Swift, to "lie snug and hear what critics say," the writer has thought it 'advisable to reserve his name ; at least till it may be seen what attention the poem may be thought to deserve.' We do not consign his work "to line a trunk ;" nor, on the other hand, can we offer much encouragement. The plan, the title, the poetry, and the prose, are confused, and at variance with each other ; and there is no abundance of that quality which most of all is necessary to *preserve* a poem, *i. e.* genuine poetic fire.

The author requests indulgence for a number of important typographical errors ; *e. g.* Book 2. v. 545. *fright* for *flight* ; B. 4. v. 571. *waiting sat* for *waiting fate* ; page 326. line ult. *worst* for *most* ; 362. 1, 10. *Pabio* for *Pollio* ; &c. &c.

MONTHLY CATALOGUE,

For JULY, 1800.

MILITARY.

Art. 18. *A Letter to the Right Honourable William Windham, on a partial Re-organization of the British Army.* By Major-General J. Money. 8vo. 1s. 6d. Egerton. 1799.

It must be highly gratifying to the writer of this letter, to find that many of his suggestions have already been adopted, although much still remains to be done. General Money insists that, in case of an invasion, we shall not derive the advantage which we seem to expect from our cavalry ; that they are ill calculated to act in an inclosed country like England ; and that, to render them really serviceable throughout a campaign, either at home or abroad, our dragoons ought to be organized and appointed like the French *chasseurs à cheval*. He dwells still more on our total want of a body of foot to oppose the enemy's riflemen and *chasseurs à pied* ; a service to which our light infantry is in every respect inadequate. The surprize and death of General Braddock, the defeat and surrender of General Burgoyne,

Burgoyne, and the disastrous retreat through Holland in the winter of 1794, are chiefly attributed by General Money to the want of proper light troops.

The arms of the British light companies, we are here told, are cumbersome and defective, and the colour of the clothing is the worst possible:—for a sentry in red 'becomes a complete target to riflemen. A grand guard, or any advanced post in scarlet, are easily distinguished, and their numbers nearly ascertained at a great distance, even if they are posted in a wood; on the contrary, if they are clothed in green, or dark brown, they are not discernible, but at a very short distance.' White accoutrements, and bright arms, are equally objectionable in this species of troops. The men are not sufficiently practised at firing with ball, to become good marksmen; and consequently, having no confidence in their own skill, they are too apt to throw away their fire at random. They are not taught to act independently; nor are they sufficiently practised in running and leaping, to get over an intersected country, of ten or twelve miles, with celerity and effect. The officers have no sooner learnt a little of their duty, than they are removed to the battalion, or grenadiers; instead of rising in their own particular line, as in foreign services, and in our artillery.

The arguments on these different heads are very forcibly given; and, as the General writes from experience, as well as from theory, and illustrates his positions by real actions, in most of which he himself bore a part, his pamphlet is both instructive and amusing. In considering his strictures, however, we rather think that, in several instances, we should have written in the past instead of the present tense: since government has seriously taken up the subject, and in publishing by authority *Regulations for the Exercise of Riflemen and Light Infantry*, the commander in chief has given a valuable introduction to the new system. General Money speaks in the handsomest manner of these *Regulations*, to which no name was affixed in the title-page: but we believe ourselves authorized to announce them as the work of Colonel Rodenberg, formerly of Hompesch's corps, now of the 60th regiment.

Art. 19. *Military Sketch*. 16°. 2s. Printed at Berkhamsted; sold by Murray, London. 1799.

This is a neat epitome of the King's *Regulations for the Cavalry*, as far as they relate to the exercise of a squadron. Some very sensible observations are added, respecting the equipment and proper application of yeomanry cavalry.

Art. 20. *Précis des Evénemens Militaires*. No. V. VI. VII. VIII.

IX. X. 8vo. Hamburgh, Perthes; London, Debrett.

An Epitome of Military Events, translated from the French periodical Work published at Hamburgh. Nos. I—IX. inclusive. 8vo. 19s. Egerton.

In the Appendix to our 30th vol. N. S. p. 1. we announced the original of this publication: but our account went no farther than No. IV. which came as low as July 1799. The work has been since translated, and we have now before us both the original and the translation; the former to No. X. and the latter to No. IX. the

one bringing accounts as far down as November 1799, and the other one month later. The undertaking is continued in the same superior style, and presents the same strong claims to the attention of the professional man, of the amateur, of the statesman, and of all such as would understand the nature of the present contest, the situations of the several parties engaged in it, and the peculiar modes in which it is carried on. We have seldom seen a periodical work of equal merit. There can be no doubt, therefore, that it will meet with ample encouragement.—The translation, as far as we have compared it, appears to have been executed not merely with fidelity and spirit, but with nicety and exactness.—No. X. has just appeared.

MEDICAL, &c.

Art. 21. *The Clinical Guide.* Part II. Containing, Surgery and Surgical Pharmacy. By William Nisbet, M. D. &c. 12mo. pp. 456. 5s. 6d. Boards. Johnson, 1799.

This compendium is in general tolerably accurate, and may be serviceable to country practitioners, who have little time and opportunity to consult larger systems of practice. We observe, however, a blameable omission in the section on ulcers; the author has not noticed the admirable practice of Mr. Baynton, which has rescued surgery from much of its opprobrium respecting intractable ulcers. We hope that Dr. N. will take an early opportunity of repairing this omission. We remarked also several other deficiencies, which it would be less important to specify.

In the pharmaceutical part, we were amused by the great quantities of ingredients ordered for the preparation of Mr. Cline's remedy against spasmodic obstruction in the urethra:

• R Ferri Rubiginis, ℞ ss.

Acid Muriatic (pondere) ℞ iii

Sp. Vinos. rectificat. ℞ iii

• Dose, ten drops every ten minutes, till relief is obtained.

The medicine, compounded in such bulk, would serve for all such cases of obstruction during half a century.

It is particularly incumbent on the compilers of abridgments, like the present, to lay before their readers every new mode of practice which has been sanctioned by respectable authority, but to distinguish carefully between ascertained facts and conjectures. This conduct Dr. N. has observed, in the instance of inoculation for the cow-pox; but we remark an expression, in which we conclude there is a mistake of the press, 'Time, he says, 'must determine the veracity of this practice.' The utility of the practice may yet remain undetermined, but that the practice exists is undoubtedly true.

Art. 22. *Observations on the Cure of the Curved Spine*, in which the Effect of Mechanical Assistance is considered. By James Earle, Esq. F. R. S. Surgeon to the King. Also, *An Essay on lessening the Effects of Fire on the Human Body.* By the Same. 8vo. pp. 125. 4s. Boards. Johnson, 1799.

In the first of these two essays, which are bound up together, Mr. Earle suggests the necessity of using proper mechanical contrivances;

trivance, to remedy those curvatures of the spine which remain, even after the favourable action of issues, or setons. The particular machine used by Mr. Earle is not described, but he renders its utility sufficiently probable.

In the treatise on burns and scalds, the author recommends the application of ice to the burnt parts. We apprehend that a more useful mode of practice has been pointed out by Mr. Kentish, in the use of the caustic volatile alkali. Mr. Earle's reasoning on this subject is rather of an obsolete kind: he supposes a permanent accumulation of heat in the part, which is inconsistent with all the known laws of the propagation of heat. If there be any actual increase of heat in a burnt part, it must depend, like that of a phlegmon, on increased action of the vessels.

We use this freedom in our remarks, because the sanction of so respectable a name as that of the present author becomes dangerous, when it is extended to any doubtful opinion or practice.

Art. 23. *A Letter to Mr. Ogden, Surgeon, in Ashton-under-Line, pointing out some of the Misrepresentations of himself and his Co-adjutor, Mr. Simmons, relative to the Case of Elizabeth Thompson, upon whom the Cæsarean Operation was lately performed, in the Lying-in Hospital of this Town, and containing some Remarks upon their Conduct in this Case.* By G. Tomlinson, 8vo. 1s. Clarke, Manchester; Vernor, London. 1799.

We are sorry to find that the spirit of personal resentment, which we have already had occasion to censure in the conduct of the present dispute, is too prevalent in the letter before us. It contains little else than a violent invective against two of the opponents of the Cæsarean Operation, and in a style which does no great credit to the author's abilities.

We observe only two passages worthy of notice; the first occurs at p. 13.

'During the continuance of a deplorable labour, like this, attended with most excruciating pains, it is not in the power of an accoucheur to say positively, whether the increased heat, thirst, pain, accelerated pulse, and other symptoms, arise from the contractions of the uterus alone; or from these, combined with contusion, or inflammation of its cervix. The presence of inflammation, or such a degree of contusion as threatens to induce gangrene, most undoubtedly, would render the operation less likely to terminate favourably, with regard to the mother. But they would not by any means constitute a contra-indication to it.'

We cannot suffer this doctrine to pass unproved; it is contrary to the first rules of surgery, and, if adopted, must lead to the most fatal consequences. There is, indeed, a great fallacy in stating the difficulty to arise *during the continuance* of labour; for, in the case of the unfortunate woman Thompson, the operation was performed almost *at the commencement* of labour; when there could be little trouble in distinguishing between the genuine appearances of labour, and accessory symptoms. Indeed, in p. 15, the author observes,

'From the state of the poor woman, as described by yourself and Mr. Simmons, previously to her removal in the cart to Manchester,

there does not appear to have been any material inflammation of the uterus, or very considerable contusion; but, before the operation was performed, such a degree of injury appears to have been induced by the removal and labour pains as occasioned an extensive, and mortal gangrene of the inferior portion of that organ.

The latter part of this sentence is evidently a gratuitous assumption, which is rendered somewhat doubtful by a new retraction on the part of Mr. Wood respecting the "Further Statement." Mr. Tomlinson says; 'It certainly contains *some* new matter, but the only instance in which the "Further Statement" appears at all contradictory of Mr. Wood's account is this: In the former it is stated that "no inflammation existed." In the latter, that there was very little appearance of inflammation, either of the peritonæum or intestines. And I am authorized, by Mr. Wood, to affirm that there were no appearances, which he will take upon him to say were unequivocally inflammatory.'—It looks ill that Mr. W. has been again forced to correct his first narrative, in a second very material point: *very little* inflammation certainly implies *some actual* inflammation. There appears, altogether, an over-anxiety to accommodate the representation of facts, to meet the objections which have been urged against the operation. In a court of law, the validity of evidence would be materially affected by such prevarication; and it cannot fail to weaken the confidence of a court of literature or of medicine, in the testimony of the defenders of this practice.—We have received, at the same time with this pamphlet, a letter from Mr. Simmons to Mr. Ogden, containing remarks on the "Further Statement" of their opponents: but, having already given our opinion of that paper, we must decline to pursue this disagreeable controversy.

Art. 24. *A General View of the Nature and Objects of Chemistry, and of its Application to Arts and Manufactures.* By William Henry. 12mo. 1s. 6d. Johnson. 1799.

This pamphlet contains the introductory lecture to a course of chemistry, delivered by Mr. Henry, at Manchester. It is written with great neatness and precision, and affords a very respectable testimony of the author's abilities.

Art. 25. *Observations on the History and Cause of Asthma; and a brief Review of "A practical Enquiry on disordered Respiration;" in a Letter to Robert Bree, M.D. the Author of that Work.* By George Lipscomb, Surgeon, at Birmingham. 8vo. pp. 108. 3s. Johnson. 1800.

This publication, notwithstanding its promise, contains merely an attack on Dr. Bree's Enquiry. Some of the observations may be just, but they are so minute as to assume a captious appearance; and the strictures on Dr. Bree's language are certainly conveyed with an unnecessary degree of severity. After our large account of the Doctor's work in the Review for May last, it is needless to repeat our opinion concerning the style and arrangement of it: but we should not have expressed ourselves in the manner of Mr. Lipscomb.

In p. 89, Mr. L. sneers at Dr. Bree's account of *acid perspiration*: but, if he will consult Dr. Wilson's book on febrile diseases, (see M.

Rev. for January last,) on the subject of sediment in the urine, he will find ample proof of the fact. It is not indeed peculiar to asthma, nor to any morbid state of the body.

We are sorry to learn, from Mr. Lipscomb's preface, that he has enemies, who have succeeded in lessening his professional engagements. Lest we should be deemed desirous of adding to his uneasiness, we shall decline any farther examination of his criticisms.

Art. 26. *A short Account of the Infectious Malignant Fever, as it appeared at Uxbridge, and its Vicinity, in the Summer and Autumn of the Year 1799; with a Detail of the good Effects of Yeast, and Vital Air, in the different Stages of that Disorder.* By a Medical Practitioner. 8vo. 1s. 6d. Newbery. 1799.

The fever described in this pamphlet appears to have been the common Scarlatina, but to have been accompanied, in some instances, with a dark-coloured eruption, and gangrenous sloughs in the tonsils.

The efficacy of yeast is not here established by sufficient evidence; since it appears that tonic and stimulant remedies were employed at the same time, to which the favourable events might be imputed, exclusively of the yeast.—The trials with what the author supposed to be oxygen are liable to a stronger objection. This process consisted merely in throwing nitre on some live coals in a chafing-dish; which produced a white, thick cloud, most certainly not consisting of pure oxygen, but combined with nitrous gas.

A case is mentioned, towards the conclusion of the pamphlet, in which dropsical symptoms supervened, as they frequently do, to the disease. They were removed by the use of digitalis, calomel, and oxymel of squills: but we must observe that the author's dose of digitalis, (about three drachms of the infusion, every three hours, for a child of three years old,) was so large, that it could only be warranted by success. Much caution is surely necessary, in administering so powerful a remedy, at all ages.

Art. 27. *Some few Cases and Observations on the Treatment of Fistula in Ano, Hemorrhage, Mortification, the Venereal Disease, and Strictures of the Urethra.* By John Andree, M. D. &c. 8vo. 1s. 6d. Nicol. 1799.

We observe little that is worthy of particular notice in these cases. The affusion of cold water was found, by Dr. Andree, to put a speedy stop to a violent hemorrhage from the anus. A well-informed student will meet with nothing new in the rest of the work; which is very neatly printed, and forms a handsome pamphlet.

Art. 28. *A short Introduction to the Knowledge of Gaseous Bodies.* By Dr. A. N. Scherer, &c. Translated from the German. 8vo. pp. 110. 2s. 6d. Treppass. 1800.

This is a kind of text-book, designed for the mixed audience who attend the lectures of Dr. Scherer, at Weimar. The translator has prefixed a sketch of the history of chemistry, in which he has thought it proper to omit the name of Priestley. Could this be owing to ignorance? We can scarcely deem it possible that an Englishman should forget Dr. P.'s merits in writing on this subject.

The author's sketch is correctly and perspicuously drawn; and we must add, in justice to the translator, that the notes which he has occasionally subjoined, and some additions which he has made to the tables, evince a thorough acquaintance with chemistry.

RELIGIOUS.

Art. 29. *A Letter to three converted Jews, lately baptized and confirmed in the Church of England.* By the Rev. William Jones, M.A. F.R.S. 8vo. 1s. Rivingtons. 1799.

It is a circumstance which affords peculiar satisfaction to the pious mind of the writer of this letter, that the three Jews, who were converted to Christianity, found their way into the asylum of the church of England. This leads him, with singular exultation and triumph, to enlarge on the soundness of this part of the Christian church; more sound, however, as he acknowledges with concern, in its profession than in its discipline.

‘On one side of it, (he says,) we see the errors and usurpations of the church of Rome; on the other, the lamentable divisions of the sectaries; who are to be peaceably admonished of that certain ruin which division must sooner or later bring upon the Christian world.’ He congratulates the happy proselytes on their admission into a church governed by bishops, ‘of whom we know the succession to these days, down to bishops of our own time;’ and this must undoubtedly be the occasion of great joy to persons having abandoned their attachment to Aaron: who, (as Mr. Jones observes,) though a high priest, ‘was no universal bishop.’

Although Mr. Jones cannot indulge a hope that any of his efforts will have effect on the body of the Jews, nevertheless he does not give up the cause in despair: but, interesting these new converts in the benevolent attempt to enlighten their brethren, he furnishes them with ‘a new sort of evidence, which Jews are not prepared to answer or evade.’ This evidence is that of *signs*; ‘such as our Saviour himself gave them from the scripture of his own future resurrection. He gave them the sign, of the prophet Jonah, swallowed for three days into the belly of a sea-monster, and cast up alive upon the land.’ The proper application of this evidence, as he conceives, will detect their errors, and prove the means of their conversion: but even this will be altogether unavailing, ‘till God shall open their eyes.’

Of the errors of the Jews, Mr. Jones gives the following summary:—‘That God had promised to them in their father Abraham the possession of the land of Canaan; that is, the enjoyment of this present world; and that they were to serve him with this expectation. This was their first and greatest error: the foundation of all the rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world: and as Jesus of Nazareth did not affect such a kingdom, but declined it, they concluded he could not be the person; and that God had shewed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen them for his people, they should never fall away, and be separated from him. That their law and their temple being intended for perpetuity, would never be abolished. And, lastly, that the church of God and its privileges could

could not be extended to the Gentiles, and that the Gentiles would never be taken into it.'—Having stated the fundamental errors of the Jews, he proceeds, in a very regular mode of arrangement, to refute them. He expresses his zeal in favour of the unbelieving Jews in general, as well as for the perseverance of the new converts; who were not only baptized, but confirmed by a bishop whose character stands high in our estimation, and whom we are disposed to respect and honour on this account more than for his indisputable succession.

We wish, however, that Mr. Jones's benevolence and candour had been more comprehensive; of their limitation, the following paragraph affords no very agreeable specimen:

Speaking of the Jews, he says: 'Like Cain, and for the same crime, the murder of a righteous brother, they have been fugitives and vagabonds, not at Damascus or Babylon, but *in the earth*; scattered over all the world; and with a mark set upon them to distinguish them from all other people; not but that the Turks have the same mark; and very properly; for they are to be considered as Jewish heretics: and our Unitarians, who are of the same stock, ought to have the same mark.'

* * Since this article was written, we have seen in the papers an account of the death of Mr. Jones.

Art. 30. *Scripture the only Guide to Religious Truth. A Narrative of the Proceedings of the Society of Baptists in York, in relinquishing the popular Systems of Religion, from the Study of the Scriptures.* By D. Eaton. 8vo. 2s. Johnson, &c. 1800.

Does knowlege of the world mean a knowlege of the opinions, usages, ruling passions, pursuits, habits, and manners of its inhabitants? If it does, then those who pride themselves most on it possess the least of it. What do our men of fashion know of the several tribes of religionists that are among us? Very little more than they do of the Talapoins of Japan, the Bonzes of China, or the Guebres who wander in the Penjab.

How many of our countrymen deem cheerfulness to be sin, reason a fallacious faculty little to be regarded or trusted, and moral character a thing of mean value! They derive their sole happiness from religious rapture; the faculty which they cultivate is faith; and that on which they pride themselves is their sense of their own vileness!

We learn from the author before us, that a society of persons in inferior life, in the city of York, who were of the description just stated, have changed their sentiments in consequence of studying the scriptures.

From the high ground on which methodism has reared its standard, and erected its fortress,—from the hill of the elect,—these pilgrims represent themselves as setting out. After various peregrinations, they are now stationed in the low and gay vale which forms the territory of the respectable disciples of the reformer of Cracow; and they intimate such a liking to the spot, as leads them to the conclusion that they are fixed, no more to strike their tents.—Whatever offence their tenets may give to some readers, every impartial man will own, and every good man will applaud, the love of truth, the honest intentions, and the zeal for virtue, which actuate these well-meaning persons.

The

The society professes to have derived its present tenets from the study of the scriptures: but we discern clear proofs that it studied them with the assistance of certain late celebrated writings. We would take from none the liberty of chusing their guides, and we blame none for preferring one set of leaders to another; but we think that it would have been more ingenuous in this primitive society, to have acknowledged the helps of which it had availed itself.

Art. 31. *A few Observations on the Expediency of Parliamentary Interposition*, duly to explain the Act of William and Mary, commonly called "The Tolering Act." By the Rev. Edward Barry, M.D. 8vo. 1s. Pridden.

Dr. Barry offers this little pamphlet as an Appendix to his "Friendly Call to a new Species of Dissenters," noticed by us in our Review for January last, p. 104.: but we cannot say that we have perused it with equal satisfaction, nor that we deem it well calculated either to conciliate or to convince. It is written with an apparent view of irritating. What is commonly called The Toleration Act, (it is so called by Burn, whom Dr. Barry quotes,) is here styled, even in the title, "The tolerating Act;" and the ministers of his new separatists are treated with some degree of derision. Setting aside, however, all regard to little expressions, which weigh nothing in the argument, we object altogether to the measure proposed by Dr. Barry. The Toleration Act ought not to be rashly invaded. It is difficult to draw the line between one class of dissenters and another; and however Dr. B. may profess a respect for the body of protestant dissenters, the explanation which he proposes would be accompanied almost unavoidably with such restrictions, as must materially change the nature of an act from which the most happy consequences have arisen. The very measure which he recommends clearly proves that he is not acquainted with the true principles of religious liberty. All rash and intemperate dissent from the established church ought to be discouraged: but this had better be effected by argument in writing or discourse:—to invoke parliamentary interposition will be pregnant with mischief. Is it not a flimsy pretext for altering the Toleration Act, that there is a new species of dissenters?—It is to be presumed, however, that parliament will not listen to idle pleas for invading this act. In the comprehensive view which the legislature must take of dissenters, it will be difficult and distressing to make distinctions. The law as it is has been found beneficial, and requires no explanation.

Art. 32. *Why are you a Churchman?* A plain Question answered, in a Dialogue between Mr. Fitz Adam and John Oakley. 12mo. 4d. Hatchard.

The common reply to this question would be, Because my father and mother were so before me: but the object of this little pamphlet is to furnish the churchman with a more rational and satisfactory answer, viz. because I prefer an *established* church;—because I see the mischiefs arising from the *guilt* of separation, (*quare*, is not this rather too strong a term, and may not its application to the separatist both prompt and justify persecution?)—because the church is an excellent one,

one, formed on the original apostolic model; because its ministers are duly educated and lawfully appointed; because it displays a liberal and unpersecuting spirit; and, lastly, because it provides in the best manner for the worship of Christ, the preaching of his word, and the administration of his sacraments.

These are the reasons for being a sound churchman: but, lest an attachment to the mere system should be mistaken for religion itself, the author of the Dialogue (Mr. Drewitt, of Cheddar) reminds the querist, that it is possible to be a zealous churchman and not a *true Christian*.

Art. 33. *The Duty of Churchwardens respecting the Church*. By John Napleton, D. D. Chancellor of the Diocese of Hereford. 12mo. 1s. Rivingtons.

Were each parish in the kingdom to present their churchwardens, on being chosen to the office, with one of these manuals of their duty, it would be a shilling well bestowed. Till this hint be adopted, the clergy should supply the want of such a directory, by an occasional charge to the new churchwarden.

POETIC and DRAMATIC.

Art. 34. *A Poetical Review of Miss Hannah More's "Strictures on Female Education," in a Series of Anapestic Epistles*. By Sappho Search. 8vo. 2s. 6d. Hurst.

It matters not whether this poetical reviewer does or does not possess a pair of breeches: he or she has something better; judgment and pleasantry. If the anapestic or *sledge-hammer* measure, as it is called, moves sometimes rather clumsily, we are abundantly compensated by the good sense and discrimination which are drawn out on this poetical anvil. Sappho animadverts with freedom on Mrs. Hannah More's *Strictures*. Commendation is bestowed; and the objections, also, which persons of liberal and enlightened sentiments have made to certain parts of Mrs. More's late work, are given with sprightliness: in an instance or two, perhaps, some will say, with acrimony. Reviewers, like judges in courts of law, should reason without passion: but *poetical judges* must not be supposed to be chained down by so frigid a rule. They will be animated, and "*rise to faults*" which we critics in prose shall be called dull and stupid, if we "*dare to mend*." Let it suffice, then, for us to say that Miss Sappho differs in opinion with Mrs. H. More on many points: and that the discussion of the subject of *natural corruption* may serve as a specimen of the reasoning, and of the poetry, in these epistles:

' The Passions are ponies, high-mettled and strong,
Which whirl us thro' life's dusty road all along;
Drunk or sober, sits Reason, with reins in his hand,
The steeds wing'd with fire, which he has to command;
No wonder they often, then, gallop away,
Thro' thick, and thro' thin, from the right road astray:
Their prancings and caperings produce, sometimes, ill;
But take out the horses,—the coach then stands still.

' Those gloomy Divines, who pretend they've a call,
Vociferate loud, *kill these steeds one and all*

While

*While one of them lives, you can never do well,
The weakest will drag you to sin, and to h—!*

‘ But this, my dear Sister, is wrong and absurd ;
No doctrine like this, was e’er taught by our Lord.

‘ Each thing, that feels life, in the forest or lawn,
The lion, the tiger, the lamb, and the fawn ;
Each bird, and each insect that floats on the gale ;
Each thing in the water, the minew, and whale ;
Each reptile, and worm, and each tree, and each flower,
Each metal, and stone, is possessed of a power ;
Whatever their habits, where’er their resort,
To pursue, or attract, what will yield them support.

‘ So, man, by dame nature, is form’d and inclin’d.
And has something in common with each varied kind ;
By attraction, and fibres, he lives, ’till at length,
To suck the sweet sap of the breast, he gains strength,

‘ In this stage of existence, self-love, at first slow,
But, stronger and stronger, must, every day, grow :
Depriv’d of the breast, as he’s weak and can’t rise
To search for his food, he sends forth plaintive cries :
A nurse, by this horrible doctrine now spoil’d,
For its *natural corruption*, would beat the poor child :
But, let HANNAH say, when corruption and sin,
In this crescent animal, first did begin ?—

‘ As the babe grows up stronger, its powers must unfold ;
Of each thing in its reach, it begins to lay hold ;
For *self-love* now prompts it, amusement to seek,
And to search after knowledge before it can speak.
It knocks down the tea-cups, it mangles poor flies,
And, if you’re not guarded, will poke out your eyes.
Oh ! shocking ! most shocking ! are all its sad ways !
What *natural corruption of heart* it betrays !
Oh ! EVE ! and Oh ! ADAM ! what have you not done ?
Nought, nought, but corruption’s entail’d on your son,

‘ With orthodox passion, the nurse is on fire ;
To whip out corruption is all her desire.
Some twitchings of nature, she feels at her heart,
Which soften her temper, bid passion depart ;
She just shakes her head, pats the child on the hand :
Yet, why that is done, it does not understand :
That insects have feeling it cannot suppose ;
And it tears a poor fly, as it would tear a rose.’

The *baby-balls* are vindicated against Mrs. More’s harsh reprobation,
in a little playful ode which thus concludes :

‘ Rouse the echoes of the hall,
With your sportive *baby-ball* ;
: Foot it nimbly on the floor ;

Nor heed the carping HANNAH MORE.’—

With strokes of satire, as we have already observed, testimonies
of approbation are here blended : and it is confessed, as may very
safely be asserted, that there are pages in the “ *Strictures* ” which
deserve to be written ‘ in bright letters of gold.’

Art. 35. *Pandolfo Attonito! or Lord Galloway's Poetical Lamentation on the Removal of the Arm-Chairs from the Pit at the Opera-House! With a Preface and some Remarks by the Editor.* 8vo. 1s. 6d. Becket. 1800.

In order to enable our country readers to understand the occasion of this pamphlet, it may be necessary to insert the following *Argument* of it:

'A month or two ago, Lord Galloway came to the Opera, and on the Pit-door near the Orchestra being opened, he perceived, to his confusion and astonishment, that a long Bench was substituted in the place of the *Row of ARM-CHAIRS* at the bottom of the Pit, the principal or central of which he had filled for so many nights with discernment and dignity, and to the general satisfaction of every person present. His Lordship conceiving, rather hastily, that this measure was intended as a personal slight to himself, retired disconcerted, without taking his seat; and, as he is a votary of the Muses, (is supposed to have) penned the following Lamentation, which he sent to Lord Salisbury the next day, and recovered his wonted good humour, cheerfulness, and gayety.'

The author of this temporary and local attempt at ridicule seems to want the most essential ingredient for pieces of pleasantry—*HUMOUR*. His hand is heavy; he can be coarse, call names, and point out personal defects: but he has not the power of obtaining a single smile, at least from our rigid muscles. He triumphs that the difficulty, which the public will find in discovering him, will be as great as that of unmasking the author of *Junius*, *The Heroic Epistle*, the *Pursuits of Literature*, &c.—but we believe that his secret will be more secure from indifference to the inquiry, than from ingenuity of concealment.

From the quantity of untranslated Italian in this publication, we might have thought that it had been manufactured by *Badini*, not from the *badinage* which it contains, but the scurrility; had not that opera Drawcansir been gathered to his fathers, and the piece been too dull even for the translator of an opera.

The preface, exceeding in length the poem itself, will probably excite in the successors of Sancho Pança, the proverbial exclamation: "great cry and little wool;" and, by the readers of *Hudibras*, the many-mouthed bard will probably be complimented for his learning, by allowing that

"When he pleas'd to shew't, his speech

In loftiness of sound was rich;

A Babylonish dialect,

Which learned pedants much affect;

It was a party-colour'd dress

Of patch'd and py-ball'd languages."——

All the opera-performers of merit ought seriously to lament the loss of so excellent a *Chair-man* of the *conoscente* bench, as the good-natured Peer who is made the hero of this piece; whose warm and animating applause not only excites enthusiasm in others, but stimulates a double exertion and ambition in the performers, to merit the approbation with which they are honoured.

The best and only intelligible stanza in this publication is the last which we shall insert for the honour of the author and his noble hero :

“ Yet though, reduc’d by Taylor’s pranks,
I sit confounded in the ranks,
Good Humour’s still my own;
Still shall I breathe in rapt’rous trance,
“ Eternal be the Song and Dance,
THE OPERA, AND THE THRONE !”

Art. 36. *Beaumaris Bay*, a Poem : with Notes descriptive and explanatory ; Particulars of the Druids, Founders of some of the Fifteen Tribes of North Wales, the Families descended from them, and Quotations from the Bards : with an Appendix containing an Account of the Battle of Beaumaris in 1648, and the Taking of the Castle. 8vo. pp. 56. 2s. 6d. Sael and Co. 1800.

The appearance of this poem, which contains more annotation than text, may lead the reader to suppose that it is framed on the model of a late production ; which obtained much of its fame and circulation, perhaps, from no nobler cause than the private scandal which it retailed. Against this style of book-making we must be allowed to protest, for it is both inconvenient and barbarous. The resemblance, however, between the two works does not go beyond the external structure ; since the poem now before us contains nothing which violates the peace of society, or the laws of honor and good-breeding. Here the sanctuary of private life is not invaded ; here no shaft is aimed at amiable characters ; here no coarse ribaldry is directed against attainments liberal in themselves, and which have been laudably and successfully employed on works which do not merely concern national improvement and gratification, but in which the national honor is very properly considered as deeply interested ; here occur no malignant attempts to detract from illustrious merit, no fantastic endeavours to sink the giant into the dwarf, and to raise the dwarf into the giant. We have nothing of this kind to lay to the charge of the present writer : on the contrary, we have been so much conciliated by the amiable temper, the liberal views, and the many excellent qualities which he displays, that we are inclined to waive the critic’s privilege of animadverting ; and we shall only advise him to render himself farther acquainted with the nature of figurative style, and with the niceties of the language in which he writes, and to copy the accuracy at the same time that he attempts the flights of great writers. We would not discourage so promising a candidate for poetic fame ; and we are persuaded that he possesses some of the divine *awen* which inspired the martyred bards of his country.

We know not which our worthy Cambrian fellow-subjects love most, rhyme or pedigree : but, as we are inclined to believe that the latter is most attractive of them, we can assure them that the notes to the present poem will furnish them with a rare and plentiful dish, while the text will answer the purpose of seasoning.

To Cambrian readers in general, and particularly to such as are acquainted with the scene which is the subject of the poem, this effort

effort of the Muse, we doubt not, will prove highly acceptable. We think that the author is very competent to the task of illustrating the antiquities of Cambria; and we should be glad to learn that he was so engaged.

Art. 37. *Epistle from the Marquis de la Fayette to General Washington.* 8vo. pp. 32. 2s. Longman and Rees. 1800.

The candour and liberal spirit of this writer intitle him to great praise. He allows to Necker and La Fayette those upright intentions, which the outrageous party-spirit of this age has often refused them; and his praise of America and Washington pleased us the more, because we found him an ardent lover of his own country, a sanguine friend of Old England.

Though, however, we must applaud the manner in which the writer states his sentiments on the subject of the French Revolution, we cannot subscribe to them. We recollect our own feelings when that event took place; we thought that it was a work of patriotism, an acquisition to liberty, and a gain to humanity; and its ill fate does not incline us to censure those of its leaders whom we believe to have entertained the best views, and to have been men of integrity. We speak of it in its first stage.

The praise here bestowed on this country is in our opinion due to it. La Fayette is supposed thus to address it:

‘ Hail sacred source of energy divine!
Around whose standard gath’ring states combine.
Hail sacred source, whence willing nations draw
Religion, order, liberty, and law,
With all those virtues, friendly to mankind,
Which grace, adorn, and elevate the mind.

‘ Firm on her rock, see Britain’s genius stand,
And spread her guardian arms o’er many a land!
Whilst conquering navies, every sail unfurl’d,
Spread freedom’s banners o’er a grateful world.
See, safe encircled by her guardian tide!
She scorns the rage of innovating pride;
And, true to nature’s great primæval plan,
Maintains the duties, not the rights of man,
Duties which bound us, ere those rights began;
Fantastic rights, which lure the giddy throng,
And, frantic, keep them ever in the wrong.

‘ From Britain sprung, from her you caught the flame,
O CHIEF! of freedom’s all inspiring name;
That sacred flame, whose genial influence warms
The stormy north, and all its rage disarms;
With whose blest beams each fervid bosom glows
Midst Georgia’s tepid swamps, and Apalachian snows.

‘ ’Twas freedom led your sires in days of yore,
To dare the dangers of a savage shore;
’Twas freedom lately called you to combine
Around her sacred violated shrine.
And, glorious guilt! a parent’s rage withstood,
His lifted hand withheld from infant blood,

Taught you in peace, a sacred frame to rear,
Which Greece might envy, and old Rome revere."

Few will refuse to join in the following tribute of praise to the
American Hero :

' But thus, whilst freedom's various charms combine
To bless the people, what reward is thine?
Thou, who thro' life's revolving scenes hast stood,
First with the great, and noblest with the good ;
What glorious meed shall grateful states bestow?
What laurels worthy to adorn thy brow ?

' The pomp of power, the pageantry of state,
And all the baubles of the vulgar great,
Thy soul disdains : More precious to thy ear,
Than sounding titles, is the voice sincere
Of hallow'd friendship ; dearer to thy heart,
Affection's notes, than all the pride of art.'

Men of this temper reflect credit on the Government which they support. It has been matter of regret to us that we have lately had to charge with the want of it, in too many instances, those who most pride themselves on their loyalty and their love of their country.

Art. 38. *The Wise Man of the East ; or, the Apparition of Zoroaster, the Son of Oromases, to the Theatrical Midwife of Leicester-Fields. A Satirical Poem. By Thomas Dutton, A. M.* 8vo. pp. 74. 2s. 6d. Symonds. 1800.

Though Mr. Dutton has disclaimed all intention of offending the lady whose comedy is here ridiculed, [in a strain which can neither be reckoned verse nor prose,] yet we think that there is a great want of delicacy in his criticism. Mrs. Inchbald is intitled, by her sex and her talents, to protection from malevolent attacks ; and our aid shall not be withholden. On this occasion, we are entirely free from the imputation of partiality, because we have laughed without scruple at the follies of the German drama, whenever our duty required us to notice those theatrical monsters :—but we must ever disapprove satire, like the present, in which a respectable woman is singled out by name, and treated with unsparing severity, for supposed errors in poetical taste. It is true that in poetry, as in common life, a certain degree of grace and manner will procure indulgence for serious faults : but Mr. Dutton is not furnished with this defence ; instead of the *Lothario*, he is the *Fungoso* of satire, always falling short of the fine gentleman whom he imitates. He has, indeed, opened his career most inauspiciously, by breaking Priscian's head in his title page, in the following alteration from Virgil ;

" *Hæu mihi ! qualis erat ! quantum mutata !*"

After this breach of the peace, we cannot wonder at any farther riotous and unjustifiable proceedings ; which must infallibly end in conducting this unruly Parnassian buck to the round-house. It would be better to go to sleep himself, and let his readers do the same, over some moral rhimes, than to rouse us peaceable critics with this disagreeable tawling.

In justice to Mr. D., however, we shall here give a specimen of his performance :

‘ Nor can I, Madam, more your hero prize,
Your *cunning-man*—I cannot call him *wise* !
Ill were that name bestow’d, where whim and freak
A childish soul an idiot’s brain bespeak ;
One, who from mere caprice must pass for dead ;
And leaves his injur’d friend to beg his bread !
Who nearly brings to an untimely end
His own, and eke the offspring of his friend !
Who, like grimalkin scenting out a mouse,
Dodges his hopeful son from house to house :
On trifling causes, still renews his search ;
But when most wanted leaves him in the lurch !
Then lastly, in the very nick of time ;
The lady mad ; the son involv’d in crime ;
The elder *Metlands* raving for despair,
And ensign *Charles* for—*Ruth*, the quaker fair !
Closes the farce, by throwing off disguise ;
Bids *Ellen*, like himself, from death arise !
And wedlock’s Gordian-knot between two couples ties.
But whether Dad avows himself too late ?
Whether the son restores the sire’s estate ?
Or keeps it—now that Dad bestows a bride—
For *lyings-in* and *christenings* to provide ?
The drama says not—nor can I decide.’

To this we shall add the conclusion of the harangue ; which, according to the prevailing fashion, is delivered by a ghost.

‘ Thus, Madam, as becomes an honest mind,
I’ve freely censur’d, and the cause assign’d.
I hope—relying on your well-known sense—
My rigid candour will not give offence.
For nothing farther from my thoughts can swerve,
Than to offend, where most I wish to serve.
’Tis now for you—and shall your plea succeed
To prove me wrong, I’ll gladly “ Guilty ” plead.’

If this solemn figure had been styled the Ghost of Criticism, we should scarcely have thought him qualified to decide on the infant’s library.

Art. 39. *Paul’s First and Second Epistles to the Dearly Beloved the Female Disciples or Female Students of Natural Philosophy in Anderson’s Institution, Glasgow.* By a Student of Divinity in the University. 8vo. Pamphlet. Glasgow.

St. Paul was not more averse to women speaking in the church, than this poetical Paul is to their appearing as students in the lecture-room of natural philosophy ; instances of which, we are told, were not uncommon at Glasgow :

‘ When lovely woman quits her proper sphere,
Begins to argue, menace, domineer,
And study different systems, which perplex
And warp the mind, she loses half her sex.’

There may be some truth in this, and it is not an unfair subject of satire: but, if the fair sex are to be *cut up*, it should be done with keenness and elegance. It should not be performed by one who makes *telescope* rhyme to *top*; and whose Muse is so vulgar as to talk of doing 'a deal of harm,' of a lady's being 'no better than she should have been,' of 'stopping in time,' of spreading 'more than could be wished,' &c. &c.

Art. 40. *More Kotzebue! the Origin of my own Pizarro, a Farce.* Minor-Rosciad, or Churchillian Epistle, from Dick to Jack. 8vo. 1s. 6d. Crosby and Letterman. 1799.

We opened this poem with small expectations of pleasure from the promise of *More Kotzebue*, which the title page holds out: but, to give the devil his due, this is worse trash than ever issued from the German *Spin-buys*; it is a home-made specimen of *Black-guard*. We hope that the author will receive no encouragement to bring any more stuff of the same kind to market.

Art. 41. *The Red-Cross Knights.* A Play, in Five Acts. As performed at the Theatre-Royal, Hay-Market. Founded on the Robbers of Schiller. By J. G. Holman. 8vo. pp. 68. 2s. Cawthorn, &c. 1799.

The moral of the *Robbers* having appeared objectionable to the licencer, Mr. Holman exchanged the Banditti for the Red-Cross Knights; who, in the eyes of the impartial philosopher, will perhaps not make a much better figure. The commutation, however, procured a representation for Mr. Holman's drama; and the very loyal sentiments, which he has substituted for the anarchical notions of the German original, must have contributed greatly to the favourable reception of the piece. We should have been extremely pleased, if Mr. H. had been equally successful in reverting to the old energy and correctness of the Drama, as by critical law established; the permanence of which has been so seriously threatened by the modern rage for German innovation: but, even with the assistance of all the improving pomp of chivalry, the alterations before us are rather insipid. They are the *caput mortuum* of an explosion; the cartridge-paper of a burnt-out squib; and they afford a fresh example of the little benefit which our language derives from the Teutonic stage. We should imagine, indeed, that our dramatists were deprived both of invention and judgment, by some intellectual palsy, if we were to judge of the power of production by the plays actually brought forwards: but we suppose that no writer of good taste will attempt to succeed on the stage, till the present barbarous exhibitions shall be discouraged. While the public taste is childish and capricious, no one would trust a precious manuscript within its reach.

Though Mr. Holman has omitted much of Schiller, he has retained one phrase which has often offended our ears in versions from the German. We allude to the exclamation, "Thunder of heaven." There may be more propriety in the use of this expression by Mr. H. because he must know the composition of *terrestrial thunder*: but it will appear a pleonasm to general readers. There is another German figure, which might be employed with more brilliancy, because

because it is not confined to the *brutum fulmen*. "*Thunder and lightning*" might remind some old-fashioned people of a camblet-stuff formerly so denominated, but "*Donder en blikzen*," would certainly

"Appal the guilty, and amaze the free."

The introduction of emphatic German phrases would, no doubt, be highly gratifying to the delicate ears of our polite modern audiences; and it might facilitate the ultimate improvement of the substitution of Teutonic plays, in the original, for our own inert productions. If Italian operas are performed, without translations, why should not Schiller and Kotzebue be permitted to have equal justice done to them? The audience would lose very little gratification by not understanding the dialogue, since the dumb-show contains most of the pathos of those authors; and since translations of the marginal directions might be distributed as cards, which would excite every feeling required by the writer. The theatrical deception would also be rendered more complete, on this scheme; because the audience, not comprehending the words, would imagine that the actors were repeating something correspondent to the energy of their gesticulations.

We recommend these hints to the admirers of the German Drama.

Art. 42. *The Nephews*: A Play, in Five Acts. Freely translated from the German of William Augustus Iffland, by Hannibal Evans Lloyd, Esq. 8vo. 2s. 6d. Robinsons. 1799.

Our resistance to the irruption of northern barbarians has hitherto been tolerably successful. We have asserted the independance of the British theatre, and have endeavoured to persuade our readers that, whatever reform might be necessary, we ought to begin it at home, instead of submitting to the yoke of foreign invaders:—but what can now be done, when HANNIBAL is at the gates? Harassed as we are, we must even "*crush our old limbs in ungentle steel*," and repel the swarthy champions of the black-letter muse from the citadel of taste. We might indeed content ourselves with applying the words of Juvenal, addressed to his name-sake, to our enterprising countryman;

"*I demens, et *** curre per Alpes,*

Ut Pueris placeas, et DECLAMATIO FIAS."

That is to say, "*Fly, HANNIBAL, over the rocks and wastes of Teutonic plays, that you may please the young ladies and young gentlemen in our boarding-schools, and make out a sentimental piece of declamation.*" This being as *freely translated* as any thing in our formidable antagonist's work, we shall put on our spectacles, the only steel in which we can now be harnessed, and look a little more narrowly into his performance.

We find here the characters of two brothers contrasted, in the high Dutch taste; the one, all roguery and folly; the other—shall speak for himself, in a scene in which the ladies display their powers of raillery, and in which the delicacy of a German courtship is notably exhibited.

'*Mrs. D.* You take delight in misanthropical retirement.

'*Philip.* Oh, if you knew my feelings! my good-will for mankind, as God knows it—I—it is hard to need a defence in this particular—

But, I can calmly and truly say, I love mankind. But, if my compassion for their unhappy fate has been ridiculed, and if this abuse of my dearest feelings has made me reserved, does it follow that I am a misanthrope?

‘*Mrs. D.* Mr. Brook!

‘*Philip.* If my ideas of good company are too refined, too just, too high, to be satisfied in the slandering circles of coquettes, dunces, and gamblers, am I to be called unsociable?

‘*Augusta* [*quickly*]. Oh, no, my good friend.

‘*Philip.* If, in any profession, for which my talents might qualify me, the best wishes of my heart would be checked by interested connections—my enthusiasm for suffering mankind, opposed by uncharitable selfishness—can you blame me for remaining as I am?

‘*Augusta.* Certainly not.

‘*Philip.* And now, my ardent zeal for human happiness being mistaken, the best designs of my heart condemned and overthrown by prejudice and self-conceit; perceiving that the most admired and virtuous outsides were too often only masks for hypocrisy—that impure avarice stalked abroad under the name of philanthropy—perceiving this, I drew back, and forgot a flattering dream, of successful attention to the welfare of all the unfortunate wanderers upon earth.—Yet soon, in one serious hour, I hope to discharge the debt of a citizen to my native land—in one hour; yes, only one—but the deed will mark it.—Till that hour, I shall proceed in silence; endeavour, if possible, to be calm; and seek my comfort in friendship and a good conscience. The sneers of the superficial, the senseless judgments of a seduced multitude, shall not rob me of a moment’s tranquillity.

‘*Mrs. D.* Forgive me, Sir! I mistook your character.

‘*Augusta.* I feel the truth of your remarks. May domestic happiness afford you the reward which you are refused by the world!

‘*Philip.* Do you wish me that, Augusta?—

‘*Augusta.* Yes, my noble friend! I esteem you, and have still more reason to wish it heartily.

‘*Philip* [*joyfully*]. You have?—[*pause*] My desires lie in a narrow compass. My fortune allows me to assist others; I have a friend, with whom I share my joys and my sorrows; and now, all is heightened by the emotions of love.

‘*Mrs. D.* You love?

‘*Philip.* Yes.

‘*Augusta.* And happily?

‘*Philip.* I know not yet.—My love may increase, but can never diminish—[*he approaches Augusta*].—Augusta, I love you.

‘*Augusta.* How?

‘*Mrs. D.* My daughter?

‘*Philip.* Make me happy: ’tis in your power.

‘*Augusta.* Oh! good heaven! ’tis too much!

‘*Philip* [*hastily, but tenderly taking her hand*]. Speak! I am serious, in high emotion—be gentle, Augusta.

‘*Augusta* [*leaning on her mother, without withdrawing her hand*]. Oh! mother!

‘*Mrs.*

' *Mrs. D.* What shall I say?

' *Augusta* [*forcibly*]. I love—your brother!

' *Philip* [*deeply moved*]. In vain! he - [*looking at Augusta*] while here - [*lets go her hand*] Be happy! [*going.*]

' *Mrs. D.* Brook! for God's sake!

' *Augusta.* My noble suffering friend, why on me——

' *Philip.* Let me go!——

' *Augusta.* Leave me not without hopes, that all the affection of a brother, of a sister, may content you.

' *Philip.* I can no more——

' *Augusta.* Do not leave me, till you know how much I value——

' *Philip.* Upon you I had placed my hopes. You would have endeared life to me again. - The dream is fled. - Well—I will hide my sufferings in retirement, and wait with patience for the hour which shall end all my afflictions. [*Exeunt omnes.*]

As the distress of this play deepens, the reader's mind is tortured by other exquisite pathetic strokes; for example:

' *Mr. R.* I went to her.—She was my darling—a kind look from her was my greatest delight—I gave her a large portion. I came from the Chancellor's—my agitation—my anxiety—I was overheated.—I threw myself into her arms—Nancy, said I, give me something to drink—I sought for consolation from her, and she.....she upbraided me for my careless management.

' *Mr. D.* Horror!

This charming exclamation, *Nancy, give me something to drink*, might have been improved, had the translator remembered a passage in *The Taming of the Shrew*;

“For God's sake, a cup of the smallest ale.”

Another stroke of national feeling occurs in p. 93; when the wife of an innocent prisoner is told that he is suddenly taken ill, she exclaims;

' Merciful Heaven! Frederick, *our cloaks* :'

Add, dear reader, *our muffs and pattens*, to treble the pathos.

Had such trash been translated with the most positive assurance that it charmed polite audiences in a foreign country, we should have held the voucher's authority very cheap: but what shall we say when even greater nonsense, of similar origin, attracts plaudits and tears on our own theatres? We must own that the diffusion of a certain kind of literature has only multiplied the class of bad judges.

Art. 43. *The Orphans; or Generous Lovers.* An Opera, in Three Acts. Published for the Benefit of the Widows and Orphans of the Soldiers who fell in Holland. By Henry Shepherd, Esq. Captain in the 49th Regiment. 8vo. 3s. Egerton. 1800.

This play was offered for representation to the manager of one of the theatres, and was rejected. This official proceeding it would not be in our power to reverse, even if our opinion of the merits of the piece were very favourable: but the intended meritorious application of the profits, which might have arisen from this drama, demands particular indulgence from the critics; and we can only wish that the produce may equal the author's benevolent intention.

Art. 44. *The Systematic, or Imaginary Philosopher: A Comedy, in Five Acts.* 8vo. pp. 100. 2s. 6d. Jordan, Hookham. 1800.

The writer of this play has laid it very modestly before the public, and has promised to abide by their decision. As it would be painful to our own feelings to hurt those of so diffident an author, we shall only observe that his performance bears the evident marks of a first attempt; and that, instead of endeavouring to introduce this drama on the stage, we would advise him to forget it as much as possible, and to try some other subject.

Art. 45. *Johanna of Montfaucon, a Dramatic Romance, in Five Acts.* Taken from the Fourteenth Century. By Augustus Von Kotzebue. 8vo. 2s. 6d. Geisweiler.

When it is considered how large a quantity of *Kotzebue* we have been obliged to swallow, the reader cannot wonder at our shuddering when a fresh dose is offered to us. There is, alas! no honey around the edges of the nauseating cup; on the contrary, they are tinged with fresh bitterness by the awkwardness of his translators. Indeed we must confess, with Falstaff, that we had as lieve they would offer to put ratbane in our mouth, as to stop it with more *Kotzebue*.

The present play is one of those irregular things, calculated to produce noise and glitter on the stage, (and to stupify the reader in the closet,) to which our mixed audiences are so partial. It is one of the evils necessarily resulting from the immense size of our theatres, that, as a play must contain something to please every part of the company, the extremes of good and bad taste are to be gratified by the same performance. Like Sir Roger, in Gay's *What-d'ye call-it*, the public demand a tragedy and a comedy, and a pastoral and an opera, in a breath*. It would surely be much better to separate these claims; to appropriate one small theatre to pieces of a serious and elevated nature, and to leave the more spacious edifices free for pantomime and buffoonery. There is a sufficient number of judges of good writing, and good acting, to be intitled to a separate establishment from the rabble of spectators.

Art. 46. *Streanshall Abbey: or the Danish Invasion. A Play of Five Acts:* As performed at the Theatre in Whitby: Dec. 2d, 1799. Written by Francis Gibson, Esq. 8vo. pp. 101. No Price marked. Robinsons. 1800.

This play has been favourably received at Whitby, where the author, we learn, is Major of a volunteer-corps. As his drama is calculated to promote sentiments of patriotism and virtue, we shall be glad if its success should answer the writer's expectations. Many local circumstances are introduced, which must give the piece a stronger interest in the place of its birth, than can be expected to attend it in the sphere of the metropolis: but it is certainly a respectable effort, and, though not calculated to rank among first-rate performances, has afforded us some relief from the afflictions of our *Kotzebue*-reading.

* "And is the play as I ordered it; both a tragedy and a comedy? I would have it a pastoral too; and if you could make it a farce, so much the better; and what, if you crown'd all with a spice of your opera?"—*What-d'ye-call-it?*

POLITICS; &c.

Art. 47. *Substance of the Speeches of Lord Auckland, in the House of Lords, May 16, and 23, 1800; in Support of the Bill for the Punishment and more effectual Prevention of the Crime of Adultery.* 8vo. pp. 38. 1s. Wright.

These orations are in the usual neat and perspicuous style of the noble speaker: but, if we have been pleased, we have not been convinced. The alterations proposed to be made in our laws do not appear to us to be improvements; and we do not find those objections repelled that lie against the provision, by which the offending parties are prevented from intermarrying; a provision, of which the severity and certain ill consequences cannot be counterbalanced by any reasons of policy. We were much dissatisfied with the manner in which this part of the discussion is treated: we looked in vain for that sympathy with the infirmities of our common nature, which becomes men; and without which, legislators are sure to err. This is a subject on which hasty decision is most improper, for there is not one that requires more cautious and solemn deliberation: it is not to be left to the laudable prejudices of professions, nor to the mere feelings of virtue: but it is a subject respecting which, men of the world, who at the same time are men of ability and reflection, and friends to good morals, are best fitted to legislate. It should be remembered that the offence in question, though highly pernicious and detestable, is frequently unpremeditated; that it often grows out of what is honest; and that it bears relation to a state of society which it is not in our power to change,—to usages which we cannot, without detriment, abolish,—and to manners which it is not desirable to supersede. It is an offence which, on its own account, deserves no gentle treatment: but when the manner, in which, in many cases, it takes its rise, is considered, men of cool discernment will see that, in administering remedies, all the wisdom and skill which can be derived from talents and experience are necessary. It is not every man of fair talents, of good general information, and of upright intentions, who is competent to prescribe in the present case to the body politic. That the laws on this subject may be amended without detriment, and even with some benefit, we shall not deny: but that they will reach the evil in question, so as to affect it in any eminent degree, may be fairly doubted. We should be sorry to believe, or to lead any to conclude, that there exist not means by which the mischief may be checked and diminished; we only contend (and, if our limits permitted, we think that we could demonstrate,) that these are less to be sought in legal enactments, than in measures of a different nature.

Art. 48. *Substance of the Speeches of Lord Mulgrave in the House of Lords, in Reply to the Speeches of Lord Auckland and the Bishop of Rochester, on the Divorce Bill.* 8vo. pp. 50. 1s. 6d. Wright.

This very able speech did not reach us till we had committed to writing the preceding observations on the arguments of Lord Auckland. The subject is here very fully investigated; and, as we conceive, the impolicy and ill consequences of the proposed law are ably

set forth. Nothing, it appears to us, can be better urged, than the noble Lord's objection to the clause which prohibits the marriage of the woman with her seducer; and her situation, in other respects, under the new law, is strikingly described.

To the abettors and friends of the rejected bill, we recommend a careful and attentive perusal of this pamphlet; especially as the subject is again to be brought into parliamentary discussion.

Art. 49. *Thoughts on the Propriety of preventing Marriages founded on Adultery.* 8vo. 1s. Rivingtons.

If severity of punishment be a sure antidote against crimes, the conclusions of this writer are not to be resisted: but if that rule be liable to qualifications, no reliance can be placed on his reasonings. If a penalty is only to be considered as it bears on the crime, the present author might be an unexceptionable legislator. We humbly deem the laws, as they now stand, competent to guard against a consequence which the writer thus states: 'It seems not improbable, unless the legislature shall pay more attention to this subject than it has lately bestowed upon it, that the fact of the adultery will soon become a suggestion of course, on an application to parliament for a divorce-bill, and be used as a mere fiction of law, like the facts in a fine, or common recovery; so that, except the trouble and expence of an act of parliament, parties will experience little more difficulty in disengaging themselves from the bonds of matrimony, than they do now in setting free their estates from the fetters of an entail.'

Art. 50. *A Letter to the Right Hon. William Windham, on his late Opposition to the Bill to prevent Bull-baiting: By an old Member of Parliament. To which are annexed, some Letters and Extracts on the same Subject. Also some Verses on Hunting; with an Address from a Salopian Bull, and the Author's Apology: attempted in humble Rhyme.* 8vo. pp. 47. 1s. 6d. Cadell jun. and Davies.

That a member of the British Senate, a most accomplished, intelligent, and humane gentleman, should, in his place in that august assembly, at this day, stand up the advocate of bull-baiting, was matter of very general surprise. The accounts of the horrors of this savage practice, and of the frequent tragic accidents to which they have given rise, as affixed to this epistle, are shocking to the mind. The days of this pastime, we trust, are drawing to a close: but, should this outrage on the sense and feelings of the public, this violation of the quiet security of neighbourhoods, this sport fed by the writhings of torture and the convulsions of agony, revive under the auspices of the Right Hon. Secretary at War, we ardently hope that the legislature will take the subject again into its consideration, and we shall have no apprehensions about the result.

If Parliament, in defiance of the learned remonstrances and ingenious representations of the uniform opposer of peace, whether among men or among brute animals, should put an end to this manly recreation, surely there will be left amusements enough to call forth spirit, to try courage, and to exercise resolution. The lower classes among us are very much behind in regard to civilization, when compared with their equals of Scotland, and other countries; in some of which,

we find libraries, cabinets of natural history, galleries of paintings, parks, and gardens, open to all without exception; and this is an indulgence which cannot be granted in this country, on account of the mischievous turn of the inferior orders. The farther civilization of this valuable part of our fellow-subjects is an object, which well deserves the consideration of such humane persons as the benevolent author of the pamphlet before us.

Art 51. *Letters of Cursitor*, addressed to many of the principal Characters of the present Day. 8vo. pp. 92. 2s. 6d. Morton, Holywell-street, Strand. 1800.

A collection of letters which first appeared, separately, in a Sunday newspaper, and which do not disgrace their vehicle. The author is one of the volunteer state-menders. According to him, the ministers are very bad men, their measures are all wrong, and the country is in a most deplorable state.—In the last letter, this zealous admirer of Mr. Fox addresses some queries to that gentleman on the subject of his secession; to which, with all his ingenuity, we think he will find it a hard task to give satisfactory answers.

MISCELLANEOUS.

Art. 52. *Smith's Actual Survey of the Roads from London to Brighthelmstone*, through Ryegate, Crawley, and Cuckfield, with a Branch to Worthing. Also from London to Worthing, through Dorking, Horsham, and Steyning, with a Branch from Steyning to Brighthelmstone. Exhibiting all the Noblemen's and Gentlemen's Seats, and every remarkable Object on, or within View of the Road. Planned from a Scale of one Inch to a Mile. 12mo. 5s. half bound. Smith, Map and Printseller, No. 172, Strand.

We know not how to speak with confidence respecting the accuracy of such publications as this: but we can say that the present is very neatly executed. The editor observes that 'the general utility of an actual survey of the roads, to the different watering places, throughout the kingdom, pointing out every object worthy of attention, is a desideratum which must be obvious to every person frequenting those places of fashionable resort. An actual survey of the roads to Brighthelmstone and Worthing, the proprietor now most respectfully offers to the public, as a specimen of a work, of a similar nature, which he purposes extending, admitting this should meet with approbation. Every attention has been paid to accuracy, and besides the gentlemen's seats, the different churches, seen from the road in various directions, are minutely delineated; also the turnpike gates, pointing out their separate and connected trusts. The inns are likewise specified, and those which furnish post-horses and carriages are distinguished from those which do not, and a list is given of the stage coaches and waggons, distinctly marking the time of their departure from, and arrival at, their respective inns, in London, Brighthelmstone, and Worthing.'

Art. 53. *The Will of General George Washington*; to which is annexed, a Schedule of his Property directed to be sold; also the Oration delivered by Major-General Lee, at the Request of Congress,

gress, at a Funeral Solemnity in Philadelphia, in Honour of the Memory of General Washington. 8vo. pp. 42. 1s. Printed at New York, and reprinted in London for West and Hughes.

In this last will and testament of the great and good Washington, every line discovers the heart which conceived it, and the hand which drew it up. It is, on every account, a curiosity worthy of preservation.

The eulogy accompanying this publication bespeaks the intelligent and respectable soldier, the affectionate and sincere admirer of the departed hero; of whom, and of the occasion, it is not unworthy.

Art. 54. *Letters from his Excellency George Washington, President of the United States of America, to Sir John Sinclair, Bart. M.P. on Agricultural, and other interesting Topics. Engraved from the Original Letters, so as to be an exact Fac Simile of the Hand Writing of that celebrated Character.* 4to. pp. 57. 1l. 1s. Boards, Nicol, &c. 1800.

This tribute of respect to the eminent Washington does credit to the feelings of the Hon. Bart. It records a correspondence of which he may well be proud; and which, at the same time, elucidates the character of the American hero, and exhibits it in novel, interesting, and engaging points of view;—a sufficient reason, in our judgment, for making it public. By the sentimental, among the admirers of this illustrious character, the form under which it appears will not be deemed a slight circumstance.

Art. 55. *Political and Military Memoirs of Europe, during the Year 1799.* By T. E. Ritchie. Part I. 8vo. pp. 212. 6s. Boards. Edinburgh, Houston and Co.; London, Crosby and Co. 1800.

He who wishes to refresh his memory, with regard to the events which have happened in Europe in the course of the first half of the last year, may have recourse to the pages of the present work; which may be considered as an abridgment of public accounts, and a selection of state papers. A map of the seat of War in Germany, France, Switzerland, and Italy, is prefixed.

Art. 56. *A Descriptive Tour, and Guide to the Lakes, Caves, Mountains, and other Natural Curiosities, in Cumberland, Westmoreland, Lancashire, and a Part of the West Riding of Yorkshire.* By John Housman. 8vo. pp. 235. 5s. Boards. Law. 1800.

The principal fault which we have observed in this volume, it possesses in common with almost all other works on the same plan; viz. too great a degree of particularity. In a *vade mecum* like the present, brevity is the principal excellence. Its business should be to point out, and not to describe; the traveller should be left to form his own conceptions of the scenes which he visits.—The work has the appearance of great accuracy; which is farther confirmed by our recollection, as far as it serves us. It will prove, we doubt not, a very useful companion to every visitor of the romantic and beautiful scenes to which it relates; and it is illustrated by plans of the lakes of Lancashire, Cumberland, and Westmoreland, a map of those counties, and a view of Furness Abbey.

Art. 57. *The Complete British Cook*: being a Collection of the most valuable Receipts for rendering the whole Art of Cookery plain and familiar to every Capacity. By Mary Holland, professed Cook. 12mo. 1s. sewed. West and Hughes. 1800.

With the mysteries of the Kitchen, we poor authors are too little acquainted to venture an opinion on the subject: but the information contained in this tract lies in a small compass, and may be obtained at a cheap rate.

Art. 58. *The Lounger's Common-place Book*; or, Miscellaneous Anecdotes. A Biographical, Political, Literary, and Satirical Compilation. Vol. IV. 8vo. 7s. 6d. Boards. Kerby. 1799.

In our 8th vol. N. S. (No. for August 1792, p. 403.) we announced, with all due recommendation, the 1st vol. of this very entertaining and informing *Common-place Book*. In our 12th vol. p. 113, we more slightly animadverted on the *Lounger's* second series; and in our 16th vol. N. S. p. 71. we entered on a more critical investigation of the ingenious compiler's merits, in our account of his third volume. His additional volume is now before us; and it is with much pleasure that we can declare that, as we proceed in the perusal of the collection, we find it more and more worthy of our approbation.—We have, in truth, not only been well entertained, but we have met with some new information, in the perusal of many of the articles contained in the present volume. The author is a judicious observer, as well as an extensive reader; and he has enriched his extracts and anecdotes with a great variety of just remarks and commentaries. The biographical articles, in particular, will be generally acceptable.

Art. 59. *A Dissertation on the Progress of the Fine Arts*. By John Robert Scott, D. D. 4to. pp. 44. 3s. White. 1800.

Hamlet's answer to Polonius's request to know what he was reading frequently occurs to us, and in many instances may be used by Reviewers with singular propriety:—"words, words, words," not seldom occupy our attention, when we are looking in vain for facts or sentiments.—The present publication is most *wordy*, and possesses not even the recommendation of relating agreeably what has been discussed by several preceding writers with knowledge and intelligence. It is well printed; and we wish that it were in our power to add the more important praise that it is well written.

Art. 60. *Theatrum Poetarum Anglicanorum*; containing the Names and Characters of all the English Poets from the Reign of Henry III. to the Close of the Reign of Queen Elizabeth. By Edward Phillips, the Nephew of Milton; first published in 1675, and now enlarged by Additions to every Article from subsequent Biographers and Critics. 8vo. pp. 420. 8s. Boards. White. 1800.

The original author of this work was the son of Edward Phillips, a Secondary in the Crown-Office, and husband of Anne the sister of Milton; he published his volume in the year 1675, with the following title: "*Theatrum Poetarum*, or a complete Collection of the Poets, especially the most eminent of all ages; the ancients distinguished from the moderns in their several alphabets. With some observations and

and reflections upon many of them, particularly those of our own nation. Together with a prefatory discourse of the Poets and Poetry in general."—This publication appears to have escaped Dr. Johnson's notice, since, in speaking of the author in his *Life of Milton*, he says with sarcastic severity; "From this wonder-working academy, I do not know that there ever proceeded any man very eminent for knowledge; its only genuine product, I believe, is a small *History of Poetry*, written in Latin by his nephew Phillips, of which perhaps none of my readers has ever heard."

The production to which Dr. Johnson alludes was intitled, "*Tractatus de carmine dramatico Poetarum, præsertim in choris Tragicis, et veteris comædiæ—Compendiosa Enumeratio Poetarum (saltem quorum fama maximè enituit) qui a tempore Dantis Aligerii usque ad hanc ætatem claruerunt: nempe Italarum, Germanorum, Anglorum,*" &c. and was added to the seventeenth edition of Joh. Buchlerus's book, intitled *Sacrarum profanarumque phrasium Poeticarum Thesaurus*, printed in the year 1669.—We have been thus minute because we deem the subject curious, and to many readers interesting.

From this book of Phillips are selected all the English Poets, who flourished as early as the close of Queen Elizabeth's reign; the remaining English Poets are reserved for another volume. The editor has not satisfied himself, however, with merely reprinting his original author, 'but has added such particulars as amount to a brief life of each Poet, with such lists and dates of their writings, and estimates of their characters and genius, as subsequent biographers and critics and his own reading have furnished him with.' The volume contains one hundred and sixty-five lives; and of these ninety-four are introduced by the editor.

We recommend the work as an useful compilation, collecting a number of curious materials relative to our early Poets, that lie scattered through a vast variety of volumes, some of which are not easily to be obtained. The editor has been diligent in his search, and appears to be accurate in his information:—"Ubi ingenio non erat locus, curæ testimonium promeruisse contentus."

Art. 61. *Chalmeriana*; or a Collection of Papers Literary and Political, intitled Letters, Verses, &c. on reading a late heavy-Supplemental Apology for the Believers in the Shakspeare Papers, by George Chalmers, F. R. S. S. A. Arranged and published by Mr. Owen, Junior, of Paper Buildings, Inner Temple; assisted by his Friend and Clerk, Mr. Jasper Hargrave. Reprinted from the *Morning Chronicle*. Collection the First. 8vo. 2s. 6d. Becket. 1800.

We have often had occasion to recollect the trite phrase of "*Diamond cut diamond*," during the literary squabbles which it has fallen to our lot to review: but we have seldom seen precious materials employed in filing baser metal. In the present instance, however, the assailants of Mr. Chalmers possess an undoubted superiority over him, with regard to wit and poetry, for to those qualifications the chief of the 'Believers' makes no pretension; yet we think that most of the present collection might have been suppressed without injury to the world of letters. Considering, indeed, how much the weapons of the satirists

satirists are blunted by their subject, we begin to suspect that they have mistaken the metal of their antagonist; and that, instead of lead, they have been exhausting themselves on brass. We must observe, *en passant*, that Mr. C., like the founders of some false religions, labours to persuade his believers of the reasonableness of a faith which he does not credit.

So Cromwell loudly sought the L—d,
In hearing of his canting crew;
But slyly, to the festive board,
Own'd that he sought his bottle-skrew.

The prose of this collection is not intitled to much praise; it is somewhat flippant, and the allusions are rather overstrained. The verses, also, are not totally exempt from this censure; witness the following epigram, which is among the best of the set:

'A chemical epigram; on reading the supplemental apology.
(Written by Dr. Moseley, the ingenious author of the celebrated
Treatise on Sugar)

'SWEET is the Air PITT breathes at Walmer's;
Sweet the Cane in India bred;
Sweet are the *sugar'd* words of CHALMERS;
But his *Sugar* is—*of Lead!*'

Too many changes are rung on this vile metal; the bad taste of the Apologist's writings would admit other turns. For example;

In Chalmers' works, the reader notes
A wond'rous harmony of tone;
For ev'ry passage which he quotes
Is dull enough to be his own.

Or, to imitate the venerable orthography of the *Shakspeare-Papers*, as the Apologist affects to term them, we may say of the criticisms on the sonnets:

Thys greate grammariann, Irelande's faythe's deffendderr *,
Hathq spoylet hys case, and quyte mystookke the genderr;
Smalle truste, I trowe, deserve hys janglinge speeches,
Whoo knowwes no oddes 'twixte pettyecoatte and breeches.

It has been our wish to avoid all interference in this idle controversy: but, when a dull writer persists in vomiting forth supplements to postscripts, and postscripts to supplements, during the present scarcity of rags, it becomes the duty of every good literary subject to check his career. He wastes that paper which should be destined to more useful purposes. It would therefore be highly proper that the Court of Parnassus should grant an injunction to stop all farther proceedings on this question.

SINGLE SERMONS.

Art. 62. *Economy illustrated and recommended: and a Caution against Modern Infidelity*: in two Sermons preached at the Meeting-House in the Old Jewry, and printed by particular Request. By Abraham Rees, D. D. F. R. S. 8vo. 1s. Robinsons, &c. 1800.

* See p. 23 of the *Collection*, for the origin of this superb epithet,
Even

Even slight hints and rapid glances at interesting subjects, proceeding from a mind so stored with genuine science, and so habituated to the most vigorous exertions of intellect, as that of Dr. Rees, will always merit attention; and the public will not feel the necessity of that apology which here accompanies their mission from the press. Both the sermons before us are not only judicious, but peculiarly adapted to the circumstances of the present times. The first, from John vi. 12. was occasioned by the high price and apprehended deficiency of Bread; the second, by the appointment of the last National Fast, from Malachi iii. 16, 17. In the former, Dr. Rees recommends economy, in the use of the ordinary means of our subsistence,—in the management of our secular affairs,—in the improvement of our time,—and in the regulation of our conduct; and he observes, by way of particularly enforcing that kind of economy which respects our temporal concerns, that it will operate as ‘a preservative against misfortune. It will be the shield of our integrity and honour. It will be the spring of peace and comfort, whatever event may befall us. In every situation of life it will secure our independence. It will raise us above temptation.’ These are the blessed fruits of economy; than which no virtue needs more to be inculcated on the present generation, since ‘from a defect of it has sprung that poverty which creates dependence, and that dependence which increases [and he might have added, facilitates] corruption.’

In the fast sermon, the preacher pathetically laments the progress of infidelity, and the declension of religion; and with a zeal which all good Christians must admire, he calls on the friends of our common faith to unite in repelling the attacks of unbelievers. He urges the importance of respecting Public Worship, and represents the beneficial consequences of union in times of religious declension and national danger.

‘Let (says he) no difference then about doubtful and comparatively uninteresting speculations alienate the affections of pious and good men from one another.—Let no discord about subordinate articles of faith or instituted ceremonies of worship dissolve the bonds of charity. Let not the established and endowed church despise that which is merely tolerated, and which, in its attachment to the civil constitution of the country, and its zeal for promoting the religion of it, merits the protection it enjoys. Let no unkind suspicion, or unmerited censure on the part of one body of Christians, or another, prevent their cordial concurrence in defending that common Christianity, in the privileges and hopes of which they have all an equal interest. There never was a period, in which the union of Christians of every denomination has been more necessary, and is likely to prove more useful, than the present. If infidelity prevails, as we have reason to believe it does; if that period of its prevalence, announced by Scripture predictions, and expected by approved interpreters of these predictions, be speedily approaching, or if it be actually arrived: let believers of every description candidly and charitably unite. Let them join their counsels and their efforts for stemming its progress, and for restraining its spread in their families, in their connections, and in their country. Union will inspire zeal. Cordial co-operation will produce effects the most beneficial to individuals, to society at large, and to the world in general.’

He who reads this will surely wish to read more.

Art.

Art. 63. *The Principles of Roman Catholics and Unitarians contrasted*; written with reference to the Charges brought against those who maintain the Doctrine of the Divine Unity in the strictest Sense, by Dr. Horsley; and preached Nov. 5, 1799, to a Congregation of Protestant Dissenters in St. Saviourgate, York. By Charles Wellbeloved. 8vo. 2s. Johnson, &c. 1800.

It is no wonder that the preacher of this discourse, who is an avowed and zealous Unitarian, should feel indignant at the charges brought against himself and his brethren by the learned prelate to whom he refers, as well as by other persons who have adopted his sentiments and language. After having cited a very-offensive paragraph from the Bishop's circular letter to the clergy of his diocese, in which he requires them publicly to recommend the case of the emigrant priests, Mr. W. observes that

'The passage certainly appears out of its proper place in a letter recommending charity and the exercise of brotherly affection; and it paints our character and motives in colours as false as they are glaring. There is nothing in our doctrine or in our conduct, as I hope more fully to shew, that will sanction the classing of us with atheists, levellers, and regicides: there is nothing in either to merit the singular harshness with which we are here and elsewhere treated. But every candid person will perceive, that it is mere declamation, unsubstantiated by one proof: with every candid person, therefore, it will have no effect; and if such language were addressed to none but the sober-minded, we should have no cause for uneasiness, nor find it necessary to vindicate ourselves from such heavy charges. But it is ever the case that abuse is made to supply the want of argument, and the opinions which cannot be brought into discredit by fair reasoning, are generally loaded with terms of reproach; and held up as objects of terror. It is much easier to rail than to argue, to vilify than to disprove; and the minds of the multitude are more influenced by intemperate language, than by dispassionate reasoning: but this conduct is not fair nor decent; it ill accords with the character of a Christian Bishop, and is perfectly hostile to the spirit of the gospel.'

Mr. W. then proceeds to contrast the principles and practice of the Roman Catholics with those of the Unitarians; and while he expresses candid and liberal sentiments concerning the former, which do him honour, he approves himself a very able advocate on behalf of his injured brethren. From a comparative view of the opinions and conduct of the one and the other, he evinces, to the satisfaction of every impartial reader, that there is no ground for the assertion (however high the authority by which it is sanctioned) that the doctrines of the Romish church are more truly Christian, and their influence far less injurious, than those of Unitarianism. After having repelled the charge that the Unitarian doctrine encourages infidelity, and referred to the service which the cause of Christianity has derived from the writings of persons who have maintained this doctrine, he enlarges on the political principles and conduct of his brethren. What he has written on this subject deserves attention, and is peculiarly appropriate to the present time; when it is too much the fashion to criminate those as enemies to the state, who adopt sentiments that

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are not conformable to the established standard of national faith and worship.

This sermon merits attentive perusal; and we hope that it will contribute to remove existing prejudices, and to answer those purposes of conciliation to which it seems to be so well adapted. When will the happy period arrive, in which the *odium theologicum* shall be annihilated, and every latent spark of animosity on account of religious sentiments be for ever extinguished!

CORRESPONDENCE.

We have received a note from Mr. Whitaker, respecting our account of his *Family Sermons* in the Review for May last: by which we find that the irritable feelings of an author have led him to imagine that, when we remarked on his sermon against adultery that "most masters of families would deem it indelicate to read to their wives and daughters," we meant to convey to the reader that he had written what was 'unfit to meet the ears of chastity and innocence.' Such was not our intention, and the context warrants no such construction. Our meaning was that the *subject* of this discourse was of such a nature, that most masters of families would refrain from discussing it before their wives and daughters.

From the reasons stated by J. S. for his request, we much regret that our plan and regulations totally preclude us from complying with it. Had his application arrived before the article to which it relates was printed, we might have been induced to extend our remarks, for so laudable a purpose.

Marcellus is received; and, as far as the writer's intention is *really* friendly and pure, so far we thank him. Of the *facts*, of which he speaks, we know nothing; nor do we wish to ascertain the private history of a *man* in order to judge of his *book*.

W. S. informs us, in addition to the particulars respecting Chief Baron Comyns, extracted in our last Review, p. 206, from Mr. Rose's new edition of the Judge's Digest, that he died in Nov. 1740, and was in the same month succeeded by Sir Edmund Probyn; that Sir Edmund lived only till May 1742, and that *he* was followed in the same high office by Sir Thomas Parker.

S. S. is received, but we have not yet seen the work to which he refers.

We are not much disposed, nor eminently qualified, to enter into a business of so *black a dye* as that which is the subject of a *Master Hatter's* letter.



THE MONTHLY REVIEW,

For AUGUST, 1800.

ART. I. *Asiatic Researches*, or Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Vol. V. Printed verbatim from the Calcutta Edition. 8vo. pp. 440. 10s. 6d. Boards. Sewell, &c. 1799.

THE progressive inquiries of our countrymen in Asia continue to attract, and to deserve, the approbation of the learned throughout Europe. Their local situation, however, naturally draws their attention more to the observation of manners, customs, religious opinions, and historic researches, than to the discussion of topics strictly scientific; and as their transactions, therefore, do not so readily admit of the arrangement which we are accustomed to adopt, in reviewing the publications of learned bodies, we shall now consider the various papers in the order in which they occur, in the edition before us.

Historical Remarks on the Coast of Malabar, with some Description of the Manners of its Inhabitants; by Jonathan Duncan, Esq.

According to the legendary traditions of the natives, the fertile region, stretching from the bottom of the Ghaut mountains to the west, was obtained by the retrocession of the sea about 2300 years ago. The nature of the soil, and the quantity of sand, oyster shells, and other fragments, found in making deep excavations, in some measure confirm this account of its origin. It continued dependent on the kingdom of Chaldesh, in the southern Carnatic, (the sovereign of which governed it by a viceroy,) till Shermanu Permalu, about 1000 years ago, threw off his allegiance, and successfully withstood the attempts made to reduce him. The catastrophe of this extraordinary person is involved in great obscurity: but the æra is not a little remarkable, as the modern princes of the western peninsula date their ancestor's acquisition of sovereignty from that period, and in virtue of grants previous to his voluntary abdication. At this time, too, the casts of the natives underwent regulation,

and have been maintained ever since with the following distinctions; (though Governor Duncan informs us that the number of Mohammedans exceeds that of Hindus;) 1st Namburi Brahmans, 2d Nayrs, (these correspond with the Ketry in the rest of Hindustan,) 3d Teer, (these are the Vaisyia,) 4th Malere, 5th Polere (these must be the Sudrà). The Teers are cultivators of the soil, but freemen. The Maleres are musicians and conjurors, and also freemen. The Poleres, or Poliars, are bondsmen, attached to the soil in the lower part of Malabar; and whose touch is fatal to the purity of the highest order.

After Permalu had bestowed the whole of his dominions in donations, he was asked for some provisions by a person of the cow-herd cast; and having now nothing else to give, 'he made a grant to him of the very narrow limits of his own place of abode at Calicut, and authorised him to extend his own dominions by arms over as much of the country as he should find desirable.' The Portuguese, on their arrival, met with a descendant of this cow-herd in possession of an opulent kingdom, with the title of *Zamorin*; and his successors still enjoy a portion of their former power, in the city and environs of Calicut. Anterior to the æra of Perumal, the Nestorian sectaries had diffused the doctrines of christianity on these coasts. 'The mode of succession, that has time out of mind been established among the princes of Malabar, is not, as in the rest of India, in favor of their own sons and children, but of their brethren in the female line, and of the sons of their sisters; who do not marry according to the usually received sense of that term in other parts of the world, but form connexions of a longer or shorter duration, according to the choice of the parties, for the most part with Brahmans, by whom are thus propagated the heirs to all the Malabar principalities: without, however, the reputed fathers having, or pretending to, any paternal claim to the children of these transitory engagements.' This regulation, obviously dictated by a desire of retaining the succession in one race, (a point certain with respect to the issue of females, and only probable in that of males,) is not more extraordinary in itself, than in the circumstance that it has never been infringed by the efforts of the reigning prince, in favor of his own children—Among certain classes of the lower order, it is customary for one woman to have several husbands; and 'sometimes two, three, four, or more brothers cohabit with one woman. The child, or children, who are the offspring of this connection, inherit the property of the whole fraternity.' It appears uncertain whether this practice ever extended to the Nayrs, or military cast.

This country was almost wholly conquered by Hyder, and retained in subjugation by Tippu, favoured by its numerous Mohammedan inhabitants, but frequently opposed by the efforts of the Hindus to restore their native princes. Their repeated insurrections had determined the Sultan either to effect their extirpation, or their conversion to Islamism; and this diabolical resolution was only interrupted by the war with the English East India Company, which terminated by his cession of the greater part of the Malabar territories; since which time, the Zamotin and all the other Rajahs have returned to their districts, which they rule in subordination to the Company's government.

An Account of Two Fakirs, with their Portraits; by Jonathan Duncan, Esq.

Purana Puri, the first of these Fakirs, is certainly one of the most extraordinary travellers of the present age; and when it is recollected that his journeys were performed on foot, and with his arms and hands in a fixed position above his head, (an attitude constituting the penance which he has chosen for himself,) they cannot be considered without astonishment.—He is a native of Canuj; and, withdrawing from his father's house at nine years of age, he soon afterward became a faquir, and placed his arms in the position which they have ever since retained. From Allahabad he proceeded by Aurungabad, Puna, and Cochin, to Ramisser, a celebrated place of devotion at the extremity of the Indian peninsula; whence he returned by the eastern coast to Jaggernat. Going again to Ramisser, he crossed over into Ceylon; and he mentions several places on that island, venerated by Hindus. Hence he went to Malacca, and returned by sea to Cochin; whence he travelled along the west coast, and continued in a northerly direction till he crossed the Attoc, and then turned easterly to Hurdwar, where the Ganges enters the plains of Hindustan. From this place of devotion, he again departed in a westerly direction, through the upper parts of the Penjab to Cabul, and thence to Bamian; 'where he mentions with admiration the number of statues that still exist, though the place itself has been long deserted by its inhabitants.' He now proceeded to Asterabad, on the borders of the Caspian Sea; and to the "flaming mouth," being a spot in the neighbourhood of Bâcu, whence fire issues. Here embarking on the Caspian, he went to Astracan, and thence to Moscow. Here his course terminated in this direction; and, returning to Astracan, he recrossed the Caspian, travelled to Ispahan, Shiraz, and Basora; whence proceeding to Muscat, he embarked for India. On his return from a second voyage to Arabia, he journeyed

to Balkh, where he found some Hindus, to Bokhara, and to Samarcand, which he describes as a large city; and thence he arrived, after ten days' journey, at Badoxshan in Tartary; in the hills around which, rubies are found. Here turning south, he visited Casmir and Nepal; whence he proceeded into Thibet, to the respective seats of the Dalai and Tisu Lama, and prosecuted his journey northwards till he reached the Māna Saravara, a lake six days' journey in circumference, whence flow the Brahmaputra, Surju, and Sutliġ rivers. On his return, he was charged by the Lama with dispatches for Mr. Hastings; who conferred a small village, in free tenure, on this remarkable pilgrim.

The penance of the second Faquir is that of reclining on a bed of iron spikes. His travels were also very extensive; carried, as we suppose, by his disciples.

Enumeration of Indian Classes; by H. T. Colebrooke, Esq.

The permanent separation of classes, with hereditary professions assigned to each, is among the most remarkable institutions of India; and, though now less rigidly maintained than heretofore, it must still engage attention. According to some authorities, the four original tribes, and thirty-six mixed classes proceeding from intermarriages, constitute the body of the people. The Brahmans again are subdivided into ten classes, denominated from the countries in which their ancestors are supposed to have resided; some of them are said, in a Sanscrit work, to have migrated to China. For one of the mixed classes, the profession of a dancer is assigned; to another, that of an actor, which may prove the antiquity of dramatic representations in India; another has the occupation of rearing silkworms, which militates against the opinion that silk was the exclusive produce of China before the reign of the Emperor Justinian; and, indeed, this is also refuted by the institutes of Menu. Not only is the rank of each class fixed, but that of each family in the same class; genealogy is made a particular study, and the greatest attention is given to regulate marriages according to the established rules.

Some Account of the Sculptures at Mahabalipur, usually called the Seven Pagodas; by J. Goldingham, Esq.

These sculptures have been previously described by Mr. Chambers, in the second volume of this work. Mr. Goldingham has subjoined to his account a copy of the inscriptions, which Mr. Chambers supposed to resemble the Palli character, used by the priests of Buddha, in Siam. They are not Devanagari, but we suspect them to be of the same kind with those which are translated by Capt. Wilford, in a subsequent article.

Account

Account of the Hindustani Horometry: by John Gilchrist, Esq.

During the equinoctial months, there are just thirty ghurris in the day, and thirty also in the night; each ghurri properly occupying a space at all times exactly equal to twenty-four of our minutes; and, as in India the artificial day commences with the dawn, and closes just after sunset, it becomes necessary to make the puhurs or watches contract and expand occasionally, in proportion to the length of the day, and to the consequent shortness of the night, by admitting a greater or smaller number of ghurris into these grand diurnal and nocturnal divisions alternately. The summer solstitial day will, therefore, consist of thirty-four ghurris, and the night of twenty-six only, and *vice versa*; but, what is most singular in the Indian horometry, their ghurria are unequally distributed among the day and night watches, the former varying from six to nine in the latter, which are thus prevented from any definite co-incidence with our time; except about the equinoctial period only, when one puhur nearly corresponds with three English hours. The apparatus with which the hours are measured and announced, consists of a shallow bell-metal pan, suspended so as to be easily struck with a wooden mallet by the ghurriali; who thus strikes the ghurris as they pass, and which he learns from an empty thin brass cup perforated at bottom, and placed on the surface of water in a large vessel, where nothing can disturb it, while the water gradually fills the cup, and sinks it in the space of one ghurri; to which this hour-cup has previously been adjusted astronomically by an astrolabe. Six or eight people are required to attend the establishment of a ghurri, so that none but wealthy men can afford to support one; they are convenient for the other inhabitants, as there are no public ghurris in all India.

On Indian Weights and Measures; by H. T. Colebrooke, Esq.

This useful paper appears to have cost considerable labor, and will tend to facilitate the study of the Puranas, by abridging that of others who may have occasion to ascertain the positive quantities denoted by terms now disused.

Of the City of Pegu, and the Temple of Shoemadoo Proow; by Captain Michael Symes.

To this city and temple we have adverted in our account of the author's embassy to Ava; in which publication this article is also inserted: See M. Rev. for June last, Art. I.

Description of the Tree called by the Burmas, Launzan; by Francis Buchanan, M.D.

The author's attention was directed to this tree from having seen in Bengal some of the seeds, which it was conceived might

be usefully employed to yield oil. On his arrival in Ava, however, he discovered that the tree was not a native of that country; he thinks that it will be found to constitute a new genus, but, never having seen it growing, nor the ripe fruit, his description must unavoidably be imperfect.

Specimen of the Language of the People inhabiting the Hills in the Vicinity of Bhagulpûr; by Major R. E. Roberts.

This singular people, insulated (as it would seem) in their barren hills, and surrounded by Hindus, to whom they bear no analogy in features, in manners, nor in religious opinions, present a curious phænomenon to the philosophic eye. The present specimen of their language suggests as little conformity in that particular.

An Account of the Discovery of Two Urns in the Vicinity of Benares; by Jonathan Duncan, Esq.

The innermost of these cases contained a few human bones, which Governor Duncan conceives to be the relics of a sectary of Buddha; as a statue of that deity was found in the same excavation, with an inscription, ascertaining that a temple had between 7 and 800 years ago been constructed there for his worship, a few miles to the northward of the present city of Benares.

Account of some antient Inscriptions.

These are, indeed, extremely curious. They were taken by Mr. Wales, a very ingenious artist, from Ellura and other excavations, on the western side of India, and sent to the society by Sir Charles Mallet. Captain Wilford would have found it impossible to translate them, but for the discovery of a book containing a great many antient alphabets, formerly in use in different parts of India. Four of them are written in an antient vernacular dialect; and the characters, though very different from those now in use, are nevertheless derived from the original or primæval Sanscrit, as the elements are the same. 'These relate to the wanderings of the Pandovas through forests and uninhabited places. They were precluded by agreement from conversing with mankind; but their friends and relations, Vidura and Vyasa, contrived to convey to them such information and intelligence as they deemed necessary for their safety. This they did by writing short and obscure sentences on rocks or stones in the wilderness, and in characters previously agreed upon between them.' The Pandits, to whom Captain Wilford shewed them, insisted that these were the identical inscriptions written by the friends of the Pandovas, so many centuries ago. They at least prove that

that the wonderful excavations and sculptures of the west of India relate to the Hindu mythology.—Two inscriptions, in a Devanagari character, relate to the worship of Buddha; these are in Sanscrit, and, appearing in somewhat of a more modern dress, corroborate the received opinions respecting the time of his appearance.

Observations on the Alphabetical System of the Language of Ava and Aracon; by Captain John Towers.

Neither this language, nor the character, appears to bear any analogy to the Sanscrit, or Devanagari; yet it is singular to find the letters arranged in the same order. Captain Towers thinks that there is no room to doubt that the Siamose have one common language and religion with the Burmans and Peguvians; and that in manners and customs the three nations form, as it were, one great family. The vocabulary exhibited by Dr. Buchanan does not confirm this supposed identity of language.

Some Account of the elastic Gum Vine of Prince of Wales's Island: and of Experiments made on the Milky Juice which it produces; with Hints respecting the useful Purposes to which it may be applied; by J. Hawison, Esq.

A Botanical Description of Urceola elastica, or Caout-chouc Vine of Sumatra and Pulo-penang; with an Account of the Properties of its inspissated juice compared with those of the American Caout-chouc; by W. Roxburgh, M.D.

Mr. Hawison accidentally discovered that the milk, which exuded from an incision of a creeping plant on Prince of Wales's island, became, after having coagulated, the substance called caout-chouc, or Indian rubber. He formed it on moulds when in a liquid state, for boots, gloves, and other purposes.—Dr. Roxburgh has added a description of the plant, and repeated the experiments of M. Berniard with nearly similar results; though the opinion of the latter, that caout-chouc was a production of art, seems now completely refuted.

Some Account of the Astronomical Labours of Jayasingha, Rajah of Ambher, or Jyanagar; by W. Hunter, Esq.

This illustrious prince, not less distinguished by his extensive knowledge than his hereditary rank, was born in the year 1693. He attached himself particularly to mathematical sciences; and his reputation for skill in them stood so high, that he was chosen by the Emperor Mohammed Shah to reform the calendar, which, from the inaccuracy of the existing tables, had ceased to correspond with the actual appearances of the heavens. Jayasingha undertook the task, and constructed

constructed a new set of tables; which, in honour of the reigning prince, he named "Yij Mohammed Shahi." By these, almanacks are formed at Delhi, and all astronomical calculations are made at the present time. He constructed an observatory at Delhi, another at Benares, at Mat'hura, and at Oujin. He dispatched Padre Manuel to Europe, to procure the astronomical tables then used, who seems to have furnished him with those of De la Hire. Mr. Hunter saw, in the possession of a grandson of one of his pandits, ' translations into Sanscrit of several European works, executed under the orders of Jayasingha; particularly Euclid's Elements, with the Treatises of Plain and Spherical Trigonometry, and on the Construction and Use of Logarithms, which are annexed to Cunn's, or Commandine's, edition. In this translation, the inventor is called Don Juan Napier, an additional presumption that Jayasingha's European astronomers were of the Portuguese nation.'

Description of a Species of Melae, an Insect of the First, or Coleopterous Order, in the Linnean System: found in all Parts of Bengal, Bahar, and Oude; and possessing all the Properties of the Spanish Blistering Fly, or Melae Vesicatorius: by Capt. Hardwicke.

In this insect, Capt. Hardwicke seems to have discovered an useful addition to the Asiatic Materia Medica. In various trials as a substitute for the Spanish fly, the application was found to succeed, though it is probably less active than the latter when in a perfect state of preservation.

A comparative Vocabulary of some of the Languages spoken in the Burman Empire: by Francis Buchanan, M.D.

The author of this paper accompanied Major Symes on his embassy to the court of Ava, and paid much attention to the geography and history, civil and natural, of the peninsula beyond the Ganges. We extract a few of his introductory remarks:

' To judge from external appearance, that is to say, from shape, size and feature, there is one very extensive nation that inhabits the east of Asia. It includes the eastern and western Tartars of the Chinese authors, the Calmucs, the Chinese, the Japanese, the Malays, and other tribes inhabiting what is called the peninsula of India beyond the Ganges; and the islands to the south-east of this, as far at least as New Guinea. This, however, is speaking in a very general sense, many foreign races being intermixed with the nation, and, perhaps, many tribes belonging to it being scattered beyond the limits above-mentioned. This nation may be distinguished by a short, squat, robust, fleshy stature, and by features highly different from those of an European. The face is somewhat in the shape of a lozenge, the forehead and chin being sharpened, whilst at the cheek-bones it is very broad. The eyebrows, or supercillary ridges, in this nation, project

project very little, and the eyes are very narrow, and placed rather obliquely in the head, the external angles being the highest. The nose is very small, but has not, like that of the negro, the appearance of having been flattened; and the apertures of the nostrils, which in the European are linear and parallel, in them are nearly circular and divergent: for the *septum narium* being much thickest towards the face, places them entirely out of the parallel line. The mouths of this nation are in general well shaped; their hair is harsh, lank, and black. Those of them that live even in the warmest climates, do not obtain the deep hue of the negro or Hindu; nor do such of them as live in the coldest countries, acquire the clear bloom of the European.

‘In adventitious circumstances, such as laws, customs, government, political maxims, religion and literature, there is also a strong resemblance among the different states composing this great nation; but it is very surprising that a wonderful difference of language should prevail. Language, of all the adventitious circumstances, is the surest guide in tracing the migrations and connections of nations; and how in a nation, which bears such strong marks of being one, radically the same, languages totally different should prevail, I cannot, at present, pretend to conjecture.’

Bodily configuration excepted, we doubt whether there be any strong similarity between many of the nations here indicated: if their religion be the same, it originated in Hindustan among a different people; as for their literature, who is acquainted with it?

On the Chronology of the Hindus: by Capt. Francis Wilford.

In Captain Wilford's opinion, the exaggerated system of chronology maintained by the Hindus, at this day, was constructed since the time of Megasthenes. This Persian visited India about 300 years before Christ; and, according to him, the Hindus carried their history back 5042 years, and he remarks a correspondence between their early traditions and those of the Jews. On the other hand, Alhumazar, whose researches into their antiquities were made in the 9th century, found the present chronological system then in use; its origin, consequently, must have been during the interval. Captain Wilford considers the Puranas as a modern compilation from valuable materials, which it is to be feared no longer exist. They relate the history of Chandra Gupta; and if he be the Sandrocottus, to whom Megasthenes was deputed on an embassy, the Puranas must be still more modern, and not the productions of Vyasa; whose father, according to the result of astronomical observations, lived 1391 years before the Christian æra.—We may here be permitted to remark that, though the whole of the Puranas be attributed by the modern Hindus to Vyasa, the impossibility of the fact would be a sufficient refutation without the assistance of this anachronism. There is no reason

reason for supposing them to be contemporaneous productions; some of them may have been written by Vyasa, others since the reign of Alexander the Great; though, judging from their obsolete style compared with that of the poets at the court of Vicramadityu, all previously to the reign of that prince, who flourished before the birth of our Saviour. Let us see how the bed of Procrustes is now to operate on the body of this gigantic system.

Captain Wilford pays no attention to the Jugas, or ages, of the Hindus. Of the seven Menus who governed the world, six were antediluvian patriarchs, and the seventh was Noah. The first of them, Swayambhuvo, is called also Adim, or the *first* man; his consort, Iva, or like I, that is, Isa. Our readers will recollect the legend which states the seventh Menu, or Satya-vrata, to have made his escape in an ark from a flood, which destroyed the whole human race, except the pious prince himself, the seven Risis, and their several wives.—From this period, Captain Wilford has compiled or extracted a chronological table, which descends to the reign of Chandra Gupta, or Sandrocottus; and he exhibits it as the only genuine chronological record of Indian history that has hitherto come to his knowledge. Of his ability, accuracy, and candor, we can speak from thorough conviction; and we consider it as a valuable historical document.

To the sacred isles in the west, by which appellation Captain Wilford understands Great Britain and Ireland, we find several allusions, and some of a very singular nature*.

* During the reign of the fourth Menu, (says Capt. W.) occurred the famous war between the elephants and crocodiles, which, in the Puranas, is asserted to have happened in the Sacred Isles of the West. What could give rise to such an extravagant tale I cannot determine, but some obvious traces of it still remain in these sacred isles, for almost every lake in Wales has a strange story attached to it, of battles fought there between an ox and a beaver, both of an uncommon size. The churning of the ocean is positively declared to have happened in the white sea, which surrounds the Sacred Isles of the West. The White Island, (Albion,) in Sanscrit Sweta Dwip, is as famous in the East as it is in the West. It may seem strange, that islands so remote should be known to the Puranics; but the truth is, that the Vedas were not originally made known to mankind in India. The Brahmans themselves acknowledge that they are not natives of India, but that they descended into the plains of Hindustan through the pass of Heridwar. The old continent is well described in the Puranas, but more particularly the countries in which the Vedas were made public; and in which the doctrine they contain flourished for a long time. Accordingly, the Sacred Isles in the

* See also the last Review, p. 261.

West, the countries bordering on the Nile, and, last of all, India, are better and more minutely described than any other country. Atri, called Edris, and Idris, in the countries to the west of India, carried the Vedas from the abode of the gods on the summit of Meru, first, to the sacred Isle; thence to the banks of the Nile; and, lastly, to the borders of India. The place of his abode, whilst in the Sacred Isles, became afterwards a famous place of worship under the name of Atri-st'han, the place or seat of Atri, or Edris. It is often mentioned in the Puranas, and described to be on a high mountain, not far from the sea-shore.

On this passage, we have only to observe that Edris, or the instructor, is the name by which the Mohammedans mention Enoch. It is much to be lamented that Captain Wilford has not published his reasons for thinking that these islands were those called *Sacred* by the Puranics. His hypothesis seems to imply an emigration from this country to India; the converse of this proposition is maintained by General Vallancey; and we perceive little besides conjecture adduced by either.

We find, in this essay, an account from the Puranas of the reign of Chandra Gupta, sufficiently corresponding with that which is given by the Greeks respecting Sandrocottus. Captain Wilford, however, still maintains that his capital, the famed Palibothra, was situated opposite to the junction of the Cusi with the Ganges; and that the town of Raj-mehal was one of its suburbs.—This paper manifests the extensive erudition and ingenuity of its writer, as strongly as its predecessors have done: but, like them also, it displays hypotheses too readily adopted.

Remarks on the Names of the Cabirian Deities, and on some Words used in the Mysteries of Eleusis; by the Same.

According to Mnaseas, as cited by the scholiast of Apollonius Rhodius, the names of the Cabirian gods were Axieros, or Ceres, or the Earth; Axiocersa, or Proserpine; Axiocersos, or Pluto; to whom they add a fourth, called Casmillus, the same with the infernal Mercury. These names, Captain Wilford finds, with little variation, in a legend extracted from the Adhuta-cosa.—The Cabiri he supposes to be the Cuberas, a tribe of inferior deities, possessed of immense riches, and of the places in which gems and precious metals are found.—At the conclusion of the mysteries of Eleusis, the congregation was dismissed in these words, "Conx, om, pax." which are pure Sanscrit, and used to this day by Brahmans at the conclusion of religious rites.

Account of the Pagoda at Perwattum; by Captain Mackenzie.

This seems to be a temple of Siva, worshipped under the name of Mallecarji; with the usual symbol, the phallus. It is situated

situated near to the south bank of the river Crisna, in a wild tract of country, almost uninhabited.

Remarks on the principal Æras and Dates of the ancient Hindus; by Mr. John Bentley.

This gentleman considers the Jugas, Manwantaras, and Calpas of the Hindus, to be periods invented for astronomical purposes; while the Brahmans have devised others for their history and poetry, nominally the same, but essentially different in point of duration: one astronomic year being equal to 1000 poetic years. The modern Hindus, unacquainted with this distinction, consider the periods mentioned in their Puranas as astronomic, and hence the cause of the exaggeration and perplexity of their chronological system. A poetic Manwantara is thought by Mr. Bentley to comprise the natural life of a Menu or patriarch; thus the seventh Manwantara continued during the life-time of Noah, and so of the rest; and he exhibits several tables drawn up in conformity with the foregoing principles, or rather conjectures.

On the Religious Ceremonies of the Hindus, and of the Brahmans especially; by H. T. Colebrooke, Esq.

The ritual used by the Brahmans, in performing their morning and evening ablutions, and previously to the study of the Vedas, is given in this paper, with a perspicuous commentary.

The Rudhiradhyaya, or Sanguinary Chapter, translated from the Calica Puran; by W. C. Blaquiere, Esq.

The goddess Calica possesses the attributes of the Grecian Hecate; and Mr. Blaquiere was induced to investigate the fact of human sacrifices being performed to this terrible deity, by an examination of the Purana which bears her name: "Birds, tortoises, alligators, fish, nine species of wild animals, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanas, reindeers, lions, tigers, men, and blood drawn from the offerer's own body, are looked upon as proper oblations to the goddess Chandlea." By reindeer, we suspect, is meant the nilgaw, a species of elk. We find, however, the following injunction afterward; "where the sacrifice of lions, of tigers, or of the human species is required, let the three first classes act thus: having formed the image of the lion, tiger, or human shape with butter, paste, or barley-meal, let them sacrifice the same as if a living victim, the axe being first invoked by the text "nomo." That text is as follows: "Cali! Cali! O horrid-toothed goddess; eat, cut, destroy all the malignant; cut with this axe; bind, bind, seize, seize; drink blood, tear, tear; secure, secure; salutations to Cali!" —Unwilling human victims are expressly prohibited.

An Account of the Pearl Fishery in the Gulph of Manar, in March and April 1797; by Henry J. Le Beck, Esq.

This fishery begins about the middle of February, and ends in April. It is carried on for three or four successive years, till the whole banks have been fished, when they are left to recover; which usually requires fourteen years. The farmer of the fishery, in 1797, paid between 2 and 300,000 pagodas for his privilege. Conchologists will find some interesting particulars concerning the pearl fish, in this paper.

Astronomical Observations made in the Upper Provinces of Hindustan; by W. Hunter, Esq.

For these we must refer to the work itself; they consist of observations of latitude, and of the eclipses of Jupiter's satellites.

In the perusal of this volume of the researches of the Asiatic Society, Orientalists will regret the loss of the elegant and accurate views of particular subjects, comprehended in the annual discourses of the learned founder; and they will discover that his standard of orthography is somewhat injudiciously neglected in several communications: but they will observe, with real pleasure, that the inquiries have been pursued with such successful diligence, as to produce a volume perhaps more replete with curious and instructive information, than any of its predecessors.

ART. II. *A Treatise on the Police of the Metropolis; containing a Detail of the various Crimes and Misdemeanors by which Public and Private Property and Security are, at present, injured and endangered: and suggesting Remedies for their Prevention. The Sixth Edition, corrected and considerably enlarged. By P. Colquhoun, LL. D. Acting as a Magistrate for the Counties of Middlesex, Surrey, Kent, and Essex,—for the City and Liberty of Westminster, and for the Liberty of the Tower of London. 8vo. pp. 680. 10s. 6d. Boards. Mawman. 1800.*

THE author of this useful and curious work defines *Police* to be the system of regulations used in any state for the *Prevention and Detection of Crimes*, and those other functions which relate to the well-ordering and comfort of civil society. According to this idea of Police, it may very truly be said that it is in this country of very novel institution; and the backwardness of it is manifest in the insecurity not of property only, but it may be said of even life itself;—in the public immorality of our people, and in the incredible prevalence and impunity of fraud and depredation.

Why police, in this sense of the word, should have been so neglected in a country which, for so many ages, has been distinguished

distinguished from other European nations by unremitting attention to the acquisition and security of political liberty, is not perhaps easily to be explained; since it is indisputable that liberty itself is a blessing of subordinate value, when unaccompanied by those regulations which protect property and life from the violations to which both are liable in society from the fraud, malice, and oppression of individuals. It should seem, indeed, as if that very jealousy of the encroachments of power and prerogative, which guards the liberty of a people against the arbitrary will of their rulers, were in some measure incompatible with those restrictions which a well-regulated police has been found to require. Experience appears to warrant this idea: since it is under the most arbitrary and despotic governments, that the system of internal police has been carried to the highest degree of perfection.

Whether this notion be true or false; whether it be that we have tamed that high spirit of freedom, which prefers the liability to private risk and injury to the chance of losing a particle of public liberty; or whether it be that we have become wiser than our ancestors, and have discovered that the restrictions of a more severe police are not really inconsistent with the highest degree of rational freedom; it is certain that we have at length begun to think seriously of means of restraining, by *prevention* rather than by *punishment*, that spirit of cheating, rapine, and violence, which in large societies will always be created by the wants and the passions of men. More has been done within the last four or five years, in this way, than had been effected perhaps for a century before, and, from the zeal with which improvements of this nature have been begun by the legislature, there is reason for hoping that they will be carried to a point of excellence yet very remote.

For those advances which have already been made, as well as for those which we may yet attempt, we are greatly indebted to the intelligent and active labours of the author of the work before us. Four years have now elapsed since the first edition of his "*Police of the Metropolis*" appeared; and though he then disclosed details of fraud, depredation, and general delinquency, which must have astonished the public, yet the most attentive consideration of the principles and the result of his calculations, combined with the experience of those four years, instead of convicting Mr. Colquhoun of error or exaggeration in his estimate of the general mass of crimes, seems fully to have confirmed it.

The present edition, like that which we before noticed, (see *M. Rev.* vol. xx. N. S. p. 408.) contains a general view of the existing Imperfections in our Police—of the System of Punishments

ments—of the Cause and Progress of Small Thefts—of Burglaries and Highway Robberies—of Cheats and Swindlers—of Gaming and the Lottery—of Counterfeit Coining—of Plunder on the River Thames—of Plunder in the Dock-Yards—of the Receivers of Stolen Goods—of the Origin of criminal Offences—of Female Prostitution—of the State of the Poor—of the Detection and Prosecution of Offenders. It treats of the present criminal police of the Metropolis, and proposes a new one; it gives a general view of the present municipal institutions of the city of London, and terminates by a recapitulation.—These interesting topics were all included in the edition of 1796: but the present is rendered more valuable than that former one, by the introduction of new official facts, and by authentic details, calculated to elucidate and explain the general system first submitted by the author to the public. As it is evident that such additions as these must greatly enhance the value of a work originally challenging high commendation, it would be superfluous in us to repeat the favourable opinion which we have formerly pronounced on this interesting and useful performance. We shall therefore conclude by transcribing the result of the several statements here given, respecting the municipal institutions of the metropolis; with some observations by the author on the expence of legal proceedings, which seem to be highly deserving of attention:

‘It appears from the preceding Statements, that there are in the Metropolis

9 Supreme Courts; to which are attached	270 officers*
4 Ecclesiastical Courts	54 do.
18 Inferior Courts for small Debts	146 do.
1 Court of Oyer and Terminer, and Gaol Delivery	27 do.
4 Courts of General and Quarter Sessions of the Peace	46 do.
10 Courts and Petty Sessions for Purposes of Police	190 Do.
5 Coroners' Courts	20 Do.
<hr/>	
King's Serjeants, Attorney and Solicitor General, and King's Advocate	753
Serjeants at Law	8
Doctors of Law	14
King's Counsel	14
	25
<hr/>	
Carried forward	814

* See for some further particulars the 27th Report of the Finance Committee.

	Brought forwards	814
Masters in Chancery	-	10
Barristers at Law	-	400
Special Pleaders	-	50
Proctors in Doctor's Commons	-	50
Conveyancers	-	40
Attorneys at Law in the different Courts		1,900
Clerks, Assistants, and others, estimated at		3,700
Notaries Public	-	36

Total about 7000

* It is impossible to contemplate this view of a very interesting subject, without being forcibly struck with the vast extent of the wealth and commercial intercourse of the country, which furnish advantageous employment for such a multitude of individuals in one particular profession. Every good man, and every lover of his country, must anxiously wish that the advantages may be reciprocal; and that men of talents, integrity, and ability, in the profession of the law, while they extend their aid to the removal of those evils which are a reproach to the criminal jurisprudence of the country, would also assist in procuring the removal of the inconveniences at present felt in the recovery of small debts. This is peculiarly irksome to every well-disposed person, who, in the course of business, having transactions with the mass of mankind, cannot avoid frequently meeting with bad or litigious characters, by whom disputes are unavoidably generated.

* According to the prevailing System, if the debt exceeds 40s. the action may be brought in a superior court, where, if contested or defended, the expence, at the lowest computation, must be upwards of fifty pounds. Prudent men, under such circumstances, will forego a just claim upon another, or make up a false one upon themselves, as by far the least of two evils, in all cases where they come in contact with designing and bad people; and hence it is, that the worthless part of mankind, availing themselves in *Civil*, as others do in *Criminal Cases*, of the imperfections of the Law, forge these defects into a rod of oppression, either to defraud the honest part of the Community of a just right, or to create fraudulent demands, where no right attaches; merely because those miscreants know that an action at Law even for 20*l.* cannot either be prosecuted or defended, without sinking three times the amount in Law expences; besides the loss of time, which is still more valuable to men in business.

* To convince the reader that this observation is not hazarded on weak grounds, and that the evil is so great as to cry aloud for a remedy, it is only necessary to state, that in the county of Middlesex alone, in the year 1793, the number of bailable writs and executions, for debts from *Ten* to *Twenty* pounds, amounted to no less than 5,719, and the aggregate amount of the debts sued for was the sum of £.81,791.

* It will scarcely be credited, *although it is most unquestionably true*, that the mere costs of these actions, although made up, and not defended at all, would amount to 68,728*l.*—And if defended, the aggregate

gregate expence to recover 81,791*l.* must be—(*strange and incredible as it may appear*), no less than 285,950*l.*! being considerably more than three times the amount of the debts sued for.

‘The mind is lost in astonishment at the contemplation of a circumstance, marking, in so strong a degree, the deficiency of this important branch of the jurisprudence of the country.

‘Through this new medium we discover one of the many causes of the increase of crimes.—And hence that caution which men in business are compelled to exercise (especially in the Metropolis,) to avoid transactions with those who are supposed to be devoid of principle.

‘Whenever the Laws cannot be promptly executed, at any expence, that will not restrain the worthy and useful part of the Community from the following up their just rights, bad men will multiply. The morals of the people will become more and more corrupted, and the best interests of the State will be endangered.

‘In a political, as well as in a moral point of view, it is an evil that should not be suffered to exist; especially when it can be demonstrated, that a remedy may be applied, without affecting the pecuniary interest of the more reputable part of the Profession of the Law, while it would unquestionably produce a more general diffusion of Emolument.

‘If, instead of the various inferior Courts for the recovery of debts, (exclusive of the Courts of Conscience) which have been mentioned in this chapter, and which are of very limited use on account of appeals lying in all actions above 5*l.*—the Justices, in General Sessions of the Peace, *‘specially commissioned*, were to be empowered to hear and determine *finally, by a Jury*, all actions of debt under 50*l.* and to tax the Costs *in proportion to the amount of the verdict*, great benefits would result to the Public. *At present, the rule is to allow the same costs* for forty shillings as for ten thousand pounds!**—It depends only on the length of the pleadings, and not on the value of the action.’

Since

‘* The following authentic table, divided into four Classes, will shew in forcible colours, the evils which arise from there being no distinction between the amount of the sum to be recovered in one action and another, in settling the costs. In the county of Middlesex, in the year 1793, the actions for recovering debts stood thus:

Classes.		Number of Writs.	of which	Bailable.	Executions.	Costs of Actions undenefended at 1 <i>2s.</i> each	Costs of Actions defended at 5 <i>0s.</i> each.	Net Amount of Debts sued for.
1	from 10 to 20 <i>l.</i>	5,719	of which	4,966	753	68,728	285,950	81,791
2	20 to 30	2,267		1,878	389	21,090	113,350	85,675
3	30 to 100	4,367		2,492	1,875	52,404	238,350	237,358
4	£. 100 & upw	2,324		1,769	555	27,160	116,200	1,010,379
		14,677		11,105	3,572	169,382	753,850	1,385,203

Since the above passages were written, some amendments of this evil have taken place, by granting an extension of power to Courts of Conscience, respecting the amount of claims cognizable by them.—A *Treatise on the Commerce and Police of the River Thames* has lately appeared from the pen of this indefatigable magistrate; to which we hope soon to pay all due respect and attention.

ART. III. *Observations on the Diseases of Seamen*, by Gilbert Blane, M.D. The Third Edition, with Corrections and Additions. 8vo. pp. 626. 8s. Boards. Murray and Co. 1799.

WE announced the first edition of this work with considerable approbation, and at some length, in our 74th vol. p. 221. It now comes under our consideration again, on account of the considerable additions made by the author.

The most material alteration which we observe is the introduction of a new chapter, on Ulcers. Here Dr. Blane endeavours to prove that ulcers are sometimes infectious, in a ship; and the directions which he gives are very judicious, though most of them have already appeared in other publications. Mr. Baynton's plan of treatment is properly noticed; and Dr. Blane, after having described it, gives the following summary account of its success:

‘It is considered as a very judicious and ingenious practice, and extensive experience has already ascertained the great utility of it. It does not answer in the recent inflammatory and spreading state of scorbutic and infectious ulcers, nor in venereal, earious, nor cancerous cases. But in other cases there are ample testimonies of its success, from some of the most reputable surgeons of the fleet, and from the surgeons of the hospitals at Plymouth and Norman Cross, and it is a method daily gaining ground both in public and private practice.’

Under the article *Wounds*, we have met with some curious information respecting a subject which has never been fully explained, the *Wind of a Ball*:

‘There is a singular species of accident to which engagements at sea are liable, called, perhaps improperly, *the wind of a ball*. In whatever manner it is accounted for, it is a fact, that a part is sometimes severely hurt, and even life destroyed, without any visible external injury or breach of the parts, nor any appearance of the body from whence the injury proceeded*. There were two instances

* Thus it appears, that upwards of one million of money, in the 4th class, is recovered at considerably less than half the expence of 81,791*l.* in the first class.’

* This is a fact which does not admit of doubt; but the manner in which the effect is here produced is a matter of conjecture. It is

stances in the last battle of a ball passing close to the stomach, and producing instant death. The one was a lieutenant of the Royal Oak, the other a common sailor of the Bedford. A man in another ship, in consequence of a ball passing close to his belly, remained without sense or motion for some time, and a large livid tumor arose on the part, but he recovered. I attended a man at the hospital at Barbadoes, who had the buttons of his trowsers carried off by a cannon ball, without any breach in the skin. The *pubis* was livid and swelled for some time after: he suffered exquisite pain from strangury, which seemed to proceed from a *paralysis* of the bladder, for he voided no urine without a catheter for near three months, after which time he recovered. I know a brave young officer * in the army, who had his epaulette carried off by a cannon ball at Charlestown, in consequence of which the shoulder and adjacent parts of the neck were affected for some time. A like accident happened to a marine officer in one of the late engagements; but in neither of these was the head materially affected, nor is it so apt to be affected in this way as the stomach. I never knew death the consequence of the wind of a ball on the head; though an officer † in the Sultan, at the battle of Grenada, was so stunned by a shot passing close to his temple, as to be insensible for some time, but he recovered entirely in a few hours ‡.

is perhaps owing to the compression and tremor of the air in consequence of its resistance to the motion of the ball. We can also conceive, that, with regard to an yielding part, such as the stomach or abdomen, a body flying with great velocity may even, for a moment, displace a portion of it by passing through the same space, without any other mechanical injury than contusion, in a manner similar to what happens to two balls in the act of collision in philosophical experiments, made to illustrate the nature of elasticity. From a fact to be mentioned hereafter, of a bone being broken to pieces, though the integuments were not injured, and as one leg is not usually affected by the ball which breaks or carries off the other, it would appear that mere proximity is not sufficient to produce this effect, and that there must be some sort of contact. It is, perhaps, explicable as follows. It has been ascertained, that all balls and bullets, except those from rifled pieces, have a rotatory motion in their flight. It is evident, that this motion on one side of the ball will coincide with the direction of its flight, and the other will be in the opposite direction. Now if the latter side should come in contact with any part of the body, it is conceivable, that in place of carrying it away, it would roll over it, as it were, and only make a contusion. Some have attempted to account for these accidents by alleging, that they may proceed from a spent ball or obtuse splinter striking the part; but if this were the case, the offending body would drop upon the deck, and be perceived, which is not the case.

* The honourable Captain Fitzroy, now Lord Southampton.

† Colonel Markham.

‡ Animals are affected by these accidents as well as men. A cow in the Duke was killed in one of the actions in April, by a double-headed shot passing close to the small of her back.

'In some cases the bones sustained a severe injury from accidents of this kind. Two instances of it have come to my knowledge: the one was an officer, who fell down during an engagement without any obvious cause. Upon examination, the thigh was found to be broken, and the limb was two inches shorter, which seemed to proceed from the bone being pulverized, as it were. There was no pain. The integuments were not in the least injured; so that this appears to have been what is called the wind of a ball, but what ought more properly, perhaps, to be termed the *brush* of a ball. In the other instance, two of the false ribs were fractured and dislocated, with very little visible affection of the skin, though the clothes were torn. This accident proved fatal.'

This publication certainly contains much useful matter, and may be perused with advantage, by all who are interested in preserving the health of our brave sailors.

ART. IV. *The History and Antiquities of the County of Leicester.* By John Nichols, F.S.A. Edinb. and Perth, and Printer to the Society of Antiquaries of London. Vol. II. Part II. Containing Gartre Hundred. Folio. Demi, 2l. 12s. 6d. Royal, 3l. 13s. 6d. Boards. Nichols. 1798.

OF the preceding parts of this very laborious compilation, we have already taken notice*. The volume now before us deserves the same praise, and is intitled to the same character, which we then gave to those early divisions of the work. It consists of a similar extensive variety of important and unimportant matter, and displays equal industry in the compiler. It lays before the land-owners and inhabitants of Gartre hundred, (to which this portion of the work is confined,) a very minute account of the antiquities, the natural history, the population, the townships, the public buildings, the mansion-houses, the old families and their genealogy, the charitable and other institutions, of this part of the county; which will be acceptable to all whose connections with the hundred, arising from residence or the possession of property within it, excite a local interest or curiosity respecting its concerns.—To other readers,—not possessing that *aptitude* from situation to be pleased with long and petty details on such subjects,—the volume will probably not be found instructive and entertaining in proportion to its *necessarily* high price: but, though compilations of this kind cannot be considered as extremely interesting to the many, they furnish the philosophic historian and antiquary with materials which, in their hands, may assume a form and texture that shall fit them for an honourable niche in the Temple of Literature and Science.

* See vol. xxi. New Series, p. 13.

The author of a county history collects materials without much scrupulosity from every quarter that is likely to afford them; as well from obsolete and forgotten publications, as from those scattered and unpublished documents which he finds in private hands. The former is by much the most productive source of his information; and we have here abundant extracts from antiquated volumes, some of which are far from uninteresting. We select a paper relative to proceedings against *Witches*, so late as in the year 1616, thus introduced by Mr. Nichols:

“The following letter from alderman Robert Heyrick, of Leicester, to his brother Sir William, in the year 1616, relates to an extraordinary transaction which took place at Husbards Bosworth.

“Although we have bene greatly busyed this 4 or 5 days past, being syse tyme, and a busy syse speacylly about the araynment of a sort of woomen, Wytches, wt 9 of them shal be executed at the gal-lows this fornone, for bewitching of a younge gentellman of the adge of 12 or 13 years old, beinge the soon of one Mr. Smythe, of Husbards Bosworth, brother to Mr. Henry Smythe, that made the booke which we call Mr. Smythe's Sarmons. Your man Sampson stays, and yt is to teduous to write anny one thing unto you of the matter; and the examynacyons and finding out of the matter came to my hand in wryting just as I began your lettar. Only I will signifye unto you of the chylde's straunge fits, who was brought hythar of Sayturday last to be shewed to the Judges; and since his coming hither he hath had dyvars wonderful straundg fyts in the syght of all the greatest parsons here, as dyvars knyghts and ladies, and many othars of the bettar sort, most tereble to be tolld. Sir Henry Hastings hath doon what he colld to holld him in his fit; but he and another as strong as he could not hold him; yf he might have his arm at liberty, he woould stryke himsellfe suche bloes on his brest, being in his shirt, that you myght here the sound of yt the length of a long chamber, soumtymes 50 bloes, soumtymes 100, yea soumtymes 2 or 300 bloes, that the least of them was able to stryke doune a strong man; and yet all he did to himself did him no hurt. 6 of the witches had 6 severall sperits, one in the lyknes of a hors, another like a dog, another a cat, another a pullemar, another a fishe, another a code, with whom every one of them tormented him; he woould make soom syne according to the sperit; as, when the hors tormented him, he woould whinny; when the cat tormented him, he woould cry like a cat, &c. When he was in his fyt, they were soumtymes brought to him, and then they were charged to speake sarten woords, and to name theare sperits, and one of them to speak yt after another; as thus: “I such a one charge the hors, yf I be a wiche, that thou com forthe of the child.” And then another by her sperit to doe the like; and so till all had doone. Yf anny of them woould speake a woord contrary to that charm, he shold be myghtyly tormented; but, if he woould speake as he had first directed them, at the end of the last he woould fall out of his fit as quyetly as if one did lay him doune to slepe. For the rest,

I leave till it please God we meete. Leicester, the 18th of July, 1616,
Your loving brother, ROBERT HEYRICKE*."

* The execution of nine witches in one morning is a circumstance scarcely credible in these enlightened times. The same year, however, exhibits a similar prosecution against six other unhappy women.

"I received your letter yesterday, dated the 10th of October, 1616; for which I thank you hartely, for I thought yt long since I hard any thinge from you; for anny news I heare but from you I account it but uncertayne. I am desyrous to signefye unto you of the Witches, but it must be in my next; for they be but this day, as I am informed, examyned before Mr. Mair and the Justisis, and Docktor Lambe, in our Town-hall; and to-morrow I shall know the substaunce of the matter; and then you shall hear how the matter goes wt them. So, with my love and hartest salvtatjons to yourself and my Lady doone, I leave you to the Most Highest. Leicester, the 15th of October. Your loving brother, ROBERT HEYRICKE."

"Since the wryting of the above, the under sherive, by a warrant directed to the highe-sherive, hathe set the 5 witches at liberty; the sixt is ded in the gayle."

Of the original matter which this volume affords, it would be extremely difficult to give any just character; as it is scattered in detached portions through an immense mass of heterogeneous materials. Let the reader, therefore, be content with the following morsel; which relates to an antient annual custom at Hallaton in this hundred.

* A piece of land was many years ago given, the rents and profits of which the rector for the time being was to receive for his own use, on condition of providing two Hare-Pies, a quantity of Ale, and two dozen of Penny Loaves, to be scrambled for on Easter Monday annually, after divine service and a sermon preached. The land, during the open-field state, was called *Hare Crop Leys*; and when the inclosure took place in 1770, land was allotted to the rector in his allotment in lieu of the said Hare Crop Leys.

The manner of scrambling is thus: two large Pies (which, instead of Hares, are now made of Veal and Bacon) are made in raised crusts at the rector's house; and, when baked, are cut into quarters or parts, and put into a sack; the Ale (now about two gallons) is put into two wooden bottles, without handles or strings to hold them by, the corks well thrust in, and cut off close to the bottle-mouths, and put into a sack also; the Penny Loaves are

* * This is a striking addition to the many instances which might be produced of the credulity of the last age. One has already been given under Belvoir (Appendix, p. 69); and others may be seen in "British Topography," vol. i. pp. 311. 371*; 429; 467; vol. ii. pp. 26; 46; 52; 254; 672; 744. The earliest of these was in 1566; the latest in 1716. The greatest number that appear to have been executed at any one time was in 1645, when Mr. Lawes, an innocent aged clergyman of Brandeston, a cooper and his wife, and 15 other women, were all condemned and executed at Bury."

quartered

quartered and put into a basket, which a man carries; as do two others the sacks; when the procession begins, consisting of men, women, and children.

The spot appropriated for the scrambling for the Pies and Ale is about a quarter of a mile south of the town, a small oblong bank, 10 yards long and 6 wide; with a small old trench round it, and a circular hole in the centre; and is called *Hare-Pie Bank*. After they have left the town, the man with the bread walks towards the Bank; and, as he proceeds, at times throws the pieces of bread before him, which is eagerly caught by the boys which surround him, the bread being all distributed before they arrive at the spot destined for the scrambling for the Pies and Ale. As soon as the men with the sacks arrive at the Bank, the Pies and Ale are tumbled promiscuously out of the sacks into the hole in the centre, when a scene of noise and confusion takes place, and bloody noses and bruised fingers are often the consequence; one will seize a piece of the Pie, or a bottle of the Ale; a second will trip up his heels, and fall upon him; and a third perhaps seize and keep possession of the prize, until a fourth serves him the same; and so on, until four or five fellows agree to form a party, and assist each other in bearing away the wished for bottle to a convenient place, and there divide the spoil. The afternoon is spent in festivity, ringing of bells, fighting of cocks, quoits and such like exercises, by Hallaton and the neighbouring youth.

Much of the high price of this work is made necessary by the great number of engravings with which it is embellished. In this volume they are very thickly strewed, and will certainly contribute materially to the gratification of the purchaser.

Another portion of this history has lately appeared: but we have not yet perused it.

ART. V. *Memoirs of Mark Hildesley*, D. D. Lord Bishop of Sodor and Mann, and Master of Sherburn Hospital; under whose Auspices the Holy Scriptures were translated into the Manks Language. By the Rev. Weeden Butler. 8vo. pp. 700. 8s. Boards. Nichols, Robson, &c. 1799.

OF this large volume, about 100 pages only are occupied by Memoirs of Bishop Hildesley; the rest consist of a peculiarly extensive Appendix, containing a variety of matter, of which the most interesting is certainly the collection of the letters of this good man. As is the case with every other person to whose lot it has not fallen to act a distinguished part on the busy theatre of life, the account of Bishop Hildesley furnishes but few incidents to excite curiosity. He glided through the vale in an uniform and tranquil tenor, exemplifying every domestic and christian virtue, and displaying the interesting though not uncommon picture of a virtuous man pursuing his onward way, in humble and safe mediocrity. His history is

marked by nothing eventful or surprising ; nor does it convey in the relation any new novel of life, or any very interesting combination of circumstances. His history may be given in a short compass.—He was born in 1698. It had been for some time before rector of Sittingbourne, and about the year 1710 became rector of *Houghton cum Witton* ; nearly at the same period when his son commenced his education at the Charter-house in London, where he was contemporary with the learned Jortin. At nineteen years of age he was removed to Trinity College, Cambridge, where he graduated in 1720 ; and in 1724 he became master of arts. In October 1723, he was elected a fellow, and at the same time acted as steward of his college. On the 29th of March 1723, Lord Cobham appointed him one of his domestic chaplains. In 1724 he was nominated a preacher at Whitehall,—and from 1725 to 1729 he filled the curacy of Yelling in Huntingdonshire. In 1733-4, Mr. Hildesley was appointed chaplain to the famous Lord Bolingbroke ; and we find him afterward (in 1742) chaplain to Viscount St. John. Previously to this period, he had been presented by his College to the vicarage of Hitchin in Hertfordshire, and in 1730-1 he married Miss Stoker, with whom he lived childless, though in great connubial happiness, for upwards of thirty years. Of his vicarage at Hitchin, the emoluments were scarcely sufficient to furnish a genteel competence ; and he was therefore obliged to attempt the irksome task of a schoolmaster. He took six boarders, and continued to perform the double duties of pastor and tutor for two-and-thirty years ; notwithstanding that he succeeded in 1735 to the rectory of Holwell in Bedfordshire, within three miles of Hitchin. Thus humbly circumstanced did Mr. Hildesley remain, until his exemplary conduct recommended him to the notice of the Duke of Athol, lord and patron of the bishoprick of Sodor and Mann ; who nominated him to that see in 1755, on the death of the pious Bishop Wilson.

Of the manner in which this prelate discharged his episcopal functions, in an island in which the ignorance of the natives must have greatly added to the labours of a conscientious bishop, the reader will find in this volume a detailed account : but it will be sufficient for us to mention that, under his auspices, the whole of the Old and New Testament was translated into the Manks Language, together with the Common Prayer, and several minor tracts of religious instruction. This good work had certainly been begun, and some little progress was made in it, by Bishop Wilson ; but the completion of it was reserved for Bishop Hildesley, whose name it will deservedly perpetuate with honour. This great object of his life was

scarcely attained, before life itself was withdrawn. It was on the 28th of Nov. 1772, that he received the last part of the Bible translation into Manks; and on the 30th of the same month, he was seized with a stroke of the apoplexy in the left side, of which within eight days afterward he died, in the 74th year of his age. A very particular and not uninteresting account of this venerable prelate's illness is given in the memoirs.

In the letters of the Bishop, preserved in the Appendix, the reader will find perhaps the best means of ascertaining his character. His principal correspondent, exclusively of his own clergy, was Dr. Monsey, the celebrated physician; a man of great learning, great wit, and of very singular manners. We select one or two of the Bishop's letters to this gentleman; with whom he had early formed a strict friendship, which continued inviolate during life.

‘ To Dr. MONSEY.

‘ Bishop's-Court, Jan. 14, 1764.

‘ Your letters, my dear sir, in a string, Oct. 3 and 4, and Nov. 10. 19, &c. &c. 1763, made their appearance this day at a certain hostel, the sea-bound residence of an exotick ecclesiastick. “ Now, thought I, for a full and complete answer to my last epistle of September, with notes, remarks, criticisms, and confutations.” But, behold, after a most attentive perusal of what was before me, nothing less! I read and read the old *farraginem, eandem cantilenam*, of droll-dressing the doctors of the faculty of physick!

‘ What if I should observe, that sharp wits have short memories, and will not be tied down to the drudgery of recollecting what they have written? or, that the writer's late sufferings in the flesh have added some years to his mind; and he claims the allowance generally given to persons advanced in age, to tell the same story every day, to the same hearers, with the same spirit and vivacity, as if every word and circumstance were as fresh as the return of a new day?

‘ Although I am not sure whether Dr. Monsey will claim this allowance, I must, however, take one for myself; and shall therefore look again, for fresh matter. Your lively genius, sir, may help you to a manner of telling old stories with an entertaining grace; whilst my dull pen (as I have no wit, to justify forgetfulness) must dip for something new; or it would drag, like a harrow through the clotted grounds that have been soaked with the last winter's rains. Excuse this heavy comparison, which the melancholy weather helped me to.

‘ You say, “ The shocks of your corporeal frame, which you have met with of late, have been received as merciful warnings of its mortality; and that the *appearance of death* awakened you into such thoughts and reflections, as afforded hopes that you had secured your more valuable treasure from the *power of his dart*!” I recite it, for my own sake, as having often experienced these remembrancers.—

Joyful

Joyful and Christian hopes ! which, I pray God, may increase and remain with us, till hope shall be swallowed up in fruition.

‘ But, why so quick a transition from the *sacred* to the *profane* classicks ? Touch, and away, from the former, and eleven lines from the latter ? “ O, quoth the doctor, a short hint from the one is sufficient to a *clerical* man. The XVth to the Corinthians, I doubt not, he has by rote ; but the Xth of Juvenal I am not sure he has ever read.” Yes, Sir, I have read it often, and was in former days as fond of it as you ; nor am I yet old fool enough to despise, or not admire it. But you will pardon me, if I now am rather apt to refer you and myself to the grand reservoir of better knowledge and comfort, to be had from the sacred pages ; especially for all those, who are turned downward from the upper round of the ladder of life : not that I think application to these is to be deferred till then. Here is a little boy of fourteen, that repeated to me, without book, our Saviour’s divine sermon, contained in the Vth, VIth, and VIIth chapters of St. Matthew ; whilst at the same time I must confess, he is such a classical blockhead, as not to be able to say two words of the Xth of Juvenal.

‘ I quite agree with you about the frivolous expletive apologies for *long letters*. If they are to those, to whom it does not become us to write them, apologies will rather increase than mend the fault, as thereby shewing that we are consciously guilty. With those friends ; who mutually admit of paper-chatting on a par, excuses should be made for *short letters* ; especially if they are to cross the seas.

‘ What you lose of Grotius and Hammond by conversing with M. H, I cannot but be sorry for on your account. The best satisfaction you can have, poor as it is, for that loss, is the thought of entertaining and relieving a friend, in a solitary pensive mood ; in a country, where, though civilities are common to all, the people are so affectionately connected by ties of blood one amongst another, throughout the land. I am, dear sir, very affectionately yours,

MARK SODOR and MANN.’

‘ To Dr. MONSEY.

‘ Dear Sir,

‘ Bishop’s Court, March 13, 1764-

‘ Dreams, I readily allow, are inexplicable ; and, happily for you and me, it is not our indispensable duty to account for them. Some suppose them to be a sort of reyerie, not incident to sound sleep ; something like what we must often have experienced awake ; when a train of unconnected thoughts and imaginations intrude upon our minds, which may be termed *waking dreams*, being as far from our intention to call for, or to dwell upon, as the other. Those which occur in *sleep* may, possibly, sometimes point out and remind us of some predominant passion ; and in that case, they may render themselves worthy of notice, and be of some use. Nay, for aught I know, and if I may so speak, they may be *awakening* warnings. The power of interpreting dreams having long since been withdrawn, every one must be left to judge according to what he finds most probable. I dare not pronounce them mere *nothings* ; but I think a too frequent or a superstitious regard to them should be cautioned against.

‘ What

‘What these teachers mean who speak of Security and Assurance, I cannot say; but I have heard of a great and inspired apostle, who thus writes; *Not as though I had already attained, or were already made perfect: But I follow after; I press forward; I keep under my body; lest, when I have preached to others, &c.* These words do not sound like Assurance, to which one would think a miraculously-converted apostle might have as good pretensions as any modern saint whatever. But, whether the teachers of this and such like doctrines are “mad,” or “rogues,” or hanged,” (which, if we rightly understand them, I cannot give into) I do not know that it is my business to judge, or to enquire. That a fallible man may be in an error, I may be allowed to form my opinion; but, to enable me to pronounce whether he be sincere or not, I must have better evidence than at present I have opportunity to procure. To his own master, in this respect, I leave him to stand or fall.

‘I am now come to your last words,—not your *dying* words, I hope; although, comparatively, living or dying, they will be true; “I know nothing.” Suffer me to supply the *hiatus*, thus, “nothing as I ought to know; though I am desirous of knowing more than I am able, or than is fitting for me to know in these lower regions of darkness; where, dim-sighted creatures as we are, we must be content to see only as through a glass, and that very imperfectly.” The present time is for the exercise of faith and hope, which lead to the regions of never-fading light and glory. For these let us patiently wait, and in earnest prepare; and that we may finally obtain them, God of his infinite mercy grant!

‘I think I have here, by snatches, returned you in quantity, how short soever it may be in value, for the favour of your last long journal. You may ask, if you please, whether these are sermons or miscellanies? In point of length, either. This, indeed, closes like a sermon; but the whole taken together, are neither this nor that. Light, as either of their intrinsick weight may be, I wish that neither of my inclosures be too heavy for your patron’s privilege of postage.

‘As to the real Sermon, you are not obliged to read it: but if you do, and it affords any profitable hints, as it possibly did to some of the hearers when I preached it, thank God, and not the unworthy author; and do not injudiciously fancy that I meant or intended a comparison, or a personal application, by sending it to you. You will certainly allow there is something singularly affecting in the *dying man’s address to his old companions*; the original of which, in his own hand, I have by me. Excuse my obtruding it upon you, as you have already excused what you before received from me in print. If you *seriously* want any more, you may command them: This offer supposes that you have more serious friends than I know of.

‘Be so good as to dispatch a card to the post, certifying me that these papers are not dropped on the turf at New-Market, nor in the mall of St. James’s Park; and that all three packets are come safe to your hands. They have lain by me for some time, as

you may see by the first date, owing to the anxious suspense I have been in for my sister's life, the chief remaining earthly comfort in this land. I shall not send you her case, as you have given up all but the curing of a wart. She has been confined seven weeks to her chamber, and is now but beginning to mend. Accept her compliments, and believe me, as ever,

Dear Sir,
 'Your affectionate and faithful,
 'MARK SODOR and MANN.'

In the mass of materials of very different kinds collected in this appendix, we meet with several articles which will amuse, if they do not afford much solid information.—The following anticipation of the posthumous character of Sir R. Steele, written during his life by Dr. Rundle, and, as we are here told, never before published, is certainly not the least valuable:

'On the ——— day of ——— in the year ——— died Sir R. S.—(in decency we must suppose him dead, when we sum up his actions.) It is pity there is no person of abilities left, to give *his* character to the world, who drew so many, so finely! In a well-written life of him might be seen an epitome of mankind; and the motto of his first Tatlers was as true of his example as of his writings*. Surely, so many follies, and so much worth, were never blended together in any single person before. The last he resolved should be the guide of his behaviour, though he always followed the former.

'He was a coquette to Virtue; made continual advances, and seemed just yielding up himself to the comely dame who courted him, as she once did Hercules: when, on a sudden, he would flounce off, flirt back, and sink into the arms of Pleasure. His soul, in his calm morning-hours, was truly great; and some design for publick good, the improvement of knowledge, and the security of liberty (which he always esteemed the *manhood of the mind*), was formed in his thoughts, and was the delight of his meditations; and it must be owned that England is ungrateful, if she doth not confess, that the present happiness she enjoys was more guarded to her by *him*, than by any thousand other private men she can boast of. He had undaunted courage to oppose all mankind, for the sake of what was right; but still, his inborn imprudences generally rendered that courage feebly useful to the world; and his inability to withstand some evening's merriment ruined half his attempts.

'But, notwithstanding the ridicule of such an allay in his patriotism, he went on, like others, through good and ill report; and suffered himself to be laughed at and railed at, with all the indolence and insensibility of a Stoick.

'No bribes of riches or greatness could have tempted him to do a base action; though the necessities into which his carelessness in the management of his fortune, and a thoughtless generosity, had thrown him, often compelled him to submit to basenesses, almost as low as

* * *Quicquid agunt homines nostri est farrago libelli.*

Juv.
 those

those, by which others raise estates, and become glorious in villainy. Yet, while he did it, he scorned and hated himself; and resolved to be rich, that he might be honest. But still, the want of money returned, and with it all the mean shifts to extricate himself from the fatigue of lying to his creditors.

‘ Thus he went on, in a continual round of self-dislike, and doing actions which produced new self-dislike : But he had this to say for his worst conduct, that his vices were always rencounters, and never meditated wickedness.

‘ He was a pleasant companion, a generous enemy, and a zealous friend. His company was courted by every body, as more entertaining than a comedy : he never refused to forgive, and then forget, the injuries that had been done him by those, who desired they should be forgiven ; and all his fortune was at the command of his friends, as well as his labour and reputation. He seemed to want gold only to give it away : his busy mind pursued project after project, in hopes to be rich ; that by it he might be more eminently serviceable to his friends, and his country. He embraced every appearance that flattered this public-spirited avarice, though the proposal were ever so wanton and improbable. In hopes of getting immense wealth, he ran after every whim, and so first aimed at the Philosopher’s Stone ; and when that would not do, he could condescend to be thought the author of the humble discovery of a new-fashioned hoop-petticoat : but still, ’twas with the sacred view of serving his country by his riches.

‘ This briskness and quicksightedness, to find out mines of treasure in a *notion*, made him enquire out great numbers of men of abilities, who were obscured by poverty ; and animated them to exert their inventive talents, by high promises. When any of them had contrived a handsome scheme, he would, in the hurry of his approbation, expend his whole cash to promote it : and at last, when the project was almost ready to repay with interest his trouble and charges, the hopes would be blasted, for want of another ten pounds to complete the undertaking. Thus he rid hard, continually coursing after treasure ; and, when his dog bore at the game, by a nimble unexpected turn, it always escaped from its mouth, and he returned empty : however, he comforted himself that he had brave sport, and went out again the next day, fresh and eager to the field. Thus, constantly, with high hopes and self-complacency, he renewed his project, as warm in expectation of success, as if he had met with no disappointment. He was often within a day of being the richest, and therefore the honestest man in England : but, before that ill-natured to-morrow came, he died ! much lamented by all who value wit and good sense ; and he must be owned to be, if not virtuous, yet a lover of virtue.

‘ His writings will make him beloved by all, in ages to come, when his follies are forgot, or softened by time. To him we owe not only his own performances, but those of others likewise ; and he was properly the man-midwife to all the children of the Muses born in his own time, and was suspected very often to be their father also.

‘ He

‘ He would have been what he was, had Addison never been born : but Addison would have died with narrow fame, had he never had a friendship with Sir R. whose compositions have done eminent service to mankind. To him we owe, that swearing is unfashionable, and that a regard to religion is become a part of good-breeding.

‘ He had learning ; but it was seldom transfused into his performances. He studied nature more than books ; and as Numa consulted with Egeria, and learnt his laws from that divine nymph, Sir R. was in love with a more real goddess ; and was taught by her, in reality, all his precepts. He had an art to make people hate their follies, without hating themselves for having them ; and he shewed gentlemen a way of becoming virtuous with a good grace.

‘ A bold free spirit, a lively humour, a quickness of thought, and the most delicate touches of the passions, inspire pleasure into all that read and understand his writings. He had not leisure and coolness enough to bear the fatigue of being correct : his observations on mankind crowded so fast upon him, that, for want of patience to write them down in a due, studied, natural order, he sometimes became obscure. His satire was severe and pointed ; but, I think, he never once exerted that talent against his private, but always against his country’s enemies ; and therefore shewed good-nature, even in his sharpest and bitterest invectives.

‘ He had no genius for rhyme ; and he knew that he had not, and therefore but seldom attempted it. Those who love S. will only admire Addison : he will never have many applauders ; but those who can relish him, will never think any writings equal to those he has left us.

‘ How good his political judgment was, may be learnt from his letters to Sir Miles Wharton, and to the bailiff of Stockbridge : how generous his sentiments of religion, may be seen in his Epistle to the Pope. The justness of his wit, and his exact knowledge of true character, every body confessed, by their approbation of his Plays and Tatlers.

‘ Let thy faults, O Sir R. be buried in thy grave, and thy virtues be imitated by all ! Let thy writings be beloved ; for whoever doth that sincerely, will, before he thinks of it, become a lover, if not a practiser, of virtue ; and the world may owe to thee the removal of fopperies, that are to be born again in centuries to come. Thy works will be a medicine of the mind, and cure all the green-sick-nessed appetites that will seize on the gay and the young, without so friendly a cordial. If all who have been, or shall be, benefited by thy advice, will own themselves thy admirers, never could author boast a more universal or a better founded applause ; and Socrates himself shall have fewer disciples than Steele.

T., RUNDLE.’

‘ We have no doubt that this curious portrait of a very celebrated man will be a sufficient excuse for the length of this quotation.

ART. VI. *Munimenta Antiqua*; or, Observations on Ancient Castles, including Remarks on the whole Progress of Architecture, Ecclesiastical as well as Military, in Great Britain; and on the Corresponding Changes in Manners, Laws, and Customs: Tending both to illustrate Modern History, and to elucidate many interesting Passages in various ancient Classic Authors. By Edward King, Esq. F.R.S. and A.S. Vol. I. Folio. pp. 350. 3l. 13s. 6d. Boards. Nicol. 1799.

THIS volume is the forerunner of three others, designed by the author to complete the very extensive plan which he has prescribed to himself, and which he promises to the public in the title-page. The present volume refers solely to the earliest periods of antient British history; to those days of primæval simplicity and rudeness, as the author calls them, the days of Druidism and of Patriarchal manners. The second will relate to the works of the Romans in this island, and the improvements which they introduced; to such works as were British imitations of Phenician and Syrian architecture, to those which were mere imitations of Roman architecture, and also to such as were but imitations of those imitations. The third volume will be devoted to the Saxon times; and the fourth will give 'the history of the strenuous efforts of Norman genius, and of the preparations which their sturdy and violent endeavours were permitted to make for better times.'

Of the architecture of the antient Britons, (every memorial of whose history, customs, and habits of life, has either been deeply obscured or entirely obliterated by time,) it cannot be supposed that we should find, even in a work professedly written on the subject, any very accurate or circumstantial account. Sagacious conjecture, founded on probable evidence, resulting from a careful combination of the few facts of which we have certain knowlege, can alone be expected, where an interval of so many centuries obstructs our inquiries. Accordingly, Mr. King has been able to collect but little on this subject that bears the appearance of certainty:

'As to the particular *private abodes*,' says he, 'even of the most considerable chieftains of the Britons, they must unavoidably have been dwellings nearly resembling rude tents, and hovels; easily removeable; and incapable of leaving any very durable remains behind them. And the huts of the people in general must have been chiefly of such kinds, as we now meet with amongst various barbarous and uncivilized nations, in the most remote parts of the globe. Small hovels, formed of loose stones, with sticks, and boughs; and covered with grass, or reeds; nearly like those described by many of our navigators, and travellers, in the South Sea islands; in Africa; and in America.'

'Perhaps

‘ Perhaps then, it will not be a degradation of the idea to be formed, concerning the aboriginal private dwellings in this island, if we venture to compare the cabbins of the first migrators, and hunters here, with such as are still used by the poorer wandering inhabitants of the mountainous, and of the yet most uncultivated parts of it.

‘ The range of ravenous beasts in the lower woods and valleys, made *those* spots originally dangerous to dwell in, and only fit for the scenes, and employments of hunting. And the hills alone, at first, were the only fit places even for any abodes at all. Here, therefore, both in Wales, and in the island of Anglesey, and in Scotland; and elsewhere in our own country, where they have had the possibility of being left undisturbed by subsequent cultivation, are to be met with remains and traces of the most antient dwellings of the first people.

‘ These, as far as they are now capable of minute examination, are found to have been mere clusters of little round, or oval foundations of stone; on which were erected small structures, with conical roofs or coverings, which formed the very circumscribed dwellings, and rude hovels, of the first settlers in Britain.

‘ In places of great natural strength and safety, or of much convenience in point of peculiar situation, it is easy to conceive they most abounded.

‘ And in some of these, in the more inaccessible mountains, although they continued to be, from age to age, sometimes the abodes of soldiers, as being fortresses of great natural strength; yet the original foundations and walls of such poor original little hovels do still remain; not having been subject, in consequence of their peculiar situation, to be eradicated, either by the magnificence, or necessities of succeeding generations; who could have no inducement to destroy such poor vestiges of pristine security for the sake of the materials.

‘ But, besides these, some clusters of ancient dwellings were, by degrees, constructed in deep woods, and morasses; and near rivers; in such parts, even of the Lowlands, as were fittest for security: and such became afterwards, in many instances, great cities: some in the times of the Romans; and others in the times of the Saxons.

‘ Amongst these Lowland clusters of huts, or *bods*, we may justly deem one to have been even the first origin of *London*: whose early existence, as a place of habitation, in some state or other, for the first aboriginal inhabitants, was thought, by the curious author of the *Parentalia*, to be sufficiently ascertained, both from the British name; and also from the different kinds of interment, discovered in distinct successive strata, one beneath another, on digging the foundations of St. Paul’s Cathedral; from whence it clearly appeared, a greater number of Britons must have at the same time dwelt together with the Romans, than could have been supposed to have inhabited there, if it had been merely in its origin a Roman colony.

‘ They first found, deep under the graves of the later ages, and in a row (or stratum) below them, the burial places of the Saxon times: where the graves were either lined with chalk, or stone; and some had stone coffins. And again below these, were discovered Roman urns, and many British graves: in the latter of which were found
 numbers

numbers of ivory pins; and pins of an hard wood, seemingly box, about six inches long.

‘ With regard to these last kinds of Lowland towns, and fortresses; the traces of which, as to their precise form, (like the traces of many of those on the mountains,) and the figure of their huts, must now unavoidably be almost entirely destroyed; we may yet learn, from Cæsar’s description of one of the most considerable of them, what kind of places they were.’—

‘ The word used for the first kind of houses that could possibly exist in these sort of towns; that is for the huts the Britons constructed; it plainly appears was merely, *booth*, or *bood*. And even their best towns we find were clearly understood to be universally, mere assemblages of such huts.

‘ After all the best inquiry that Strabo could make, “ The woods (he says) are their towns. For having fenced round a wide circular space, with trees hewn down, *there* they place their huts (*καλιβοποιουνται*), and fix stalls for their cattle; but not of long duration.”

‘ And speaking in another place of the Gauls, whose customs and manners were so similar to those of the Britons, and which therefore, to avoid repetition, he often describes as having a reference to them, he says,

“ They have dwellings of a round form, constructed of poles, and wattled work; with very high pointed coverings, of beams united at a point.”

‘ Thus also Diodorus Siculus, mentioning more precisely the habitations of the Britons themselves; tells us, “ they have very poor wretched dwellings, composed for the most part of reeds, (or straw,) and wood.” From whence we may conclude that, though of the same form, they were in general still less dimensions, and of less nice construction than those of the Gauls.

‘ In short, that they were little round hovels, formed of poles united to a point at the top, and covered with reeds or straw, placed upon low circular walls, or banks, of rough stones, or earth.’

This account of the early British domestic architecture offers not much either of novelty or of instruction: for surely it tends but little to gratify our curiosity, or to enlarge our knowledge, to inform us that the habitations of a barbarous people were hovels of the simplest structure, incommodious, inelegant, and calculated for no long duration. It is however true, as Mr. King observes, that, though the first settlers could have leisure only for the construction of such rude habitations, and for the exercise of equally rude occupations, yet, when they were once well established, they would naturally form some important and lasting places of *defence*, and also establish some *monuments* of their religion, customs, and superstitions. This, Mr. King is of opinion, the antient British have done. According to him, we have in these instances a field for satis-

factory inquiry; and, in the memorials which they have left of their military and religious architecture, he thinks, we have the means of acquiring considerable information respecting the very early history of our island. To assort the different kinds of those monuments which yet remain; to distinguish those which are truly antient from those which are of more modern date, with which they are too often confounded; and finally to collate the various classes of those antient monuments among themselves; and with those of the same kind which have been found in remote parts of the world, at various periods; is the great business of this volume. They are here ranked under the following heads; viz. 1. British posts, or strong-holds; together with caves and hiding places. 2. Stones of memorial. 3. Circles of memorial, of observances, and of observation. 4. Sacred circles, with altars of oblation. 5. Altars for sacrifice and divination. 6. Kistvaens; or tombs. 7. Barrows, and cairns. 8. *Logans*; or rocking stones. 9. *Tolmen*, and bason stones.

Of each of these denominations, the reader will here find a detailed account; formed principally by induction from the numerous instances of the respective kind, which yet remain in a state of greater or less preservation, scattered through our two islands. The account is illustrated by a comparison of these existing remains with those of a similar kind, described by travellers to have existed in other countries, during the early barbarism and ignorance of their inhabitants. A few extracts will give an idea of the author's manner, and may perhaps enable the reader to appreciate also the worth of his matter.

After having described, in his first chapter, a variety of antient British fortresses, he thus proceeds:

‘ We now ought to mention some of those extraordinary fortresses, which from certain very striking circumstances in their appearance, have been supposed by Mr. Williams, and Mr. Anderson, who examined them very attentively, to have had their walls, or rather banks, *artificially vitrified*; but which Mr. Pennant, and Mr. Cordiner, (who also saw them,) concluded to be either remains of antient *volcanic* hills converted to this use; or at least to have had their valla, or banks, constructed of the lava of *volcanos* collected from some adjacent parts.

‘ Leaving the controversy to be supported by the ingenious dissertations that have been written to clear up this matter, we may just remark; that even if the bank or vallum was actually vitrified, it required no great degree of civilization or skill, to melt down, amongst the stones of which the bank was composed, masses of that particular kind of earthy iron ore of a very vitrescible nature; which we are told much abounds in that neighbourhood, and through all the northern parts of Scotland.

“ The

"The fortresses of this kind," Mr. Anderson says, "for the most part, surround a small area on the top of some steep conical hill of very difficult access. One of the most remarkable of them, in particular, called *Knockferrel*, two miles west from Dingwal, in Ross-shire, is situated on the summit of a very steep and high hill, of a longish form, and therefore rising into a sort of ridge at top, long in proportion to its breadth. Hence, when it is viewed at a distance, opposite to either end, it appears of a perfect conical form, very beautiful in its proportions; but when it is seen on one side, one of the ends appears plainly to be much steeper than the other: and at that end where the declivity is the least steep is the access, by a narrow path, on which you may ascend to the top even on horseback. The fortress on this summit consists of a long elliptical area, of near an acre of ground, which is entirely level, except towards each end, where it declines and falls a little lower than in the middle; and where are the two entrances. The one defended by eight or more cross banks, extending about an hundred yards," as Mr. Anderson apprehended; "the other, where the hill is steeper, defended only by two or three such banks, extending about twenty yards. This area is surrounded entirely, except at the entrances, by a steep sloping bank or *vallum*, so exactly adapted to the form of the hill, as to stand on the very brink of a precipice all round: and to appear even a continuation of the steep slope of the hill. On cutting through this bank, it appeared to be composed of rubbish, and loose stones, and superincumbent earth, like any other mound; but on the outside sloping part, it was found to have a crust of about two feet in thickness, consisting of stones immersed among vitrified matter; some of the stones being half fused themselves, and the rest of them having evidently suffered a considerable heat. But the stones in the interior substance of the bank beneath this crust, and in the part next the inward area, did not seem to have been affected at all.

"Such was the strange appearance of the construction of this vallum. In other respects it is exactly like that of other British fortresses: and," as the ingenious author of this account observes, "composed of large loose stones; not merely for the sake of forming a steep vallum to prevent the approach of an enemy, but because (being on the brink of a precipitous steep,) no weapon could well have been so destructive to an assailant, as a stone rolled down the hill.

"In some other of these fortresses, the supposed vitrification was perceived to be on the inside."

'Let us attend to a few plain facts, by way of elucidating this matter, if possible, a little more fully.

'Strabo has told us, that the walls of British towns and fortresses, in the plain and Lowland parts of the country, were constructed of trees hewn down, and made to form a fence; and if so, we may surely conclude, that even in the hills, wherever timber could without difficulty be obtained, trees were also made use of, at least in part, to construct the banks and fences round the summits of their strongholds. It is most probable, that trees and wood were at first laid in

such *vallu* or banks, to bind the stones and earth the more firmly together; and to enable the Britons, or Caledonians, to raise those banks the higher. And in that case nothing is more obvious, than that such walls were capable of being set on fire by an enemy. And if they were once set on fire, and there should chance to have been any of the earthy iron ore of a vitrescible nature, with which the neighbouring country abounded (and which Mr. Anderson mentions), mixed with the stone and timber, though by mere accident, and only as a material ready at hand, the vitrified mass so much the object of attention *now*, would easily have been produced, without any design on the part of the original architects.

‘ That other still more antient walls were actually of this sort of construction has been most judiciously taken notice of by Mr. Harmer; who says moreover, that the building walls partly of stones, and partly of other materials, continues to be a practice in the East to this very day.

‘ Even the magnificent and finished wall of the outer court of the Temple of Solomon, was built with three rows of hewed stones, and then a row of cedar beams: and so was the wall of the inner court. And again; when the walls were rebuilt, after the captivity, it was with three rows of great stones, and a row of new timber.

‘ And from this sort of construction, with materials so mixed, in a much ruder manner, we may be able to account not only for vitrified remains, but also for what the prophet Amos says, concerning the *sending a fire on the wall of Gaza*; and *kindling a fire on the wall of Rabbah, in the day of battle, when their king should go into captivity*.

‘ We have a remarkable instance, mentioned by Josephus, of a strong inner wall, built by the Jews, when *Masada* was besieged; which was constructed of rows of great beams laid cross and cross, in an artificial manner, with earth and rubbish flung in to fill up the cavities; this wall could not be affected by the battering ram, which had destroyed the outward one. Flavius Silva, the Roman general, therefore, found no other means of destroying it but by fire; which at last accomplished its ruin. And had any of the earth and materials thrown in consisted at all of such sort of clay as has been just mentioned, there cannot be a doubt but that the ruins of this wall would have formed a *vitrified bank*, exactly of the same kind with the vitrified walls we have been describing.

‘ These facts therefore may very plainly account, at least in a degree, for the *vitrified walls* of some of the old Caledonian strongholds, which in other respects so nearly resembled the strongholds in Wales, and other hilly parts of this island.

‘ And we may the rather attribute the appearance to some such cause; when we consider, that the first and most antient walls of the *Acropolis at Athens*, were merely of wood; as appears from the misapprehension of the oracle in the time of Xerxes.

‘ And that, in later ages, there is every reason to believe, some of the antient Welch castles had also walls merely of wood.

‘ It remains only to be added, that two more of these vitrified fortifications are to be seen in Galloway.’

The 5th chapter, concerning sacred circles, has the following description of *Stone-henge* :

‘ Having, from so many concurring facts, derived a certain degree of information, with regard to the original use of those various Circles of *Druidical stones* (as they are called) which were designed for mere civil purposes ; it is now time to proceed to the investigation, still more particularly, of those more magnificent Remains, which there can be no doubt were originally parts of structures destined to superstitious, and what were deemed most sacred rites, and ceremonies.

‘ As of this destination there can exist no doubt ; it being a fact allowed on all hands ; it would be both unnecessary, and unwarrantable, here to repeat, what has been so judiciously, and ingeniously, and in most respects so satisfactorily, observed, and written, concerning these wondrous piles, by Rowland, Stukeley, Borlase, and Wood. I shall therefore confine myself chiefly to such *new* and additional observations, as may tend, without invalidating the material substance of their conclusions, to afford still farther light.

‘ The most perfect and stupendous structure of this kind yet remaining, may however, I trust, justly be referred to, in order to explain in a more precise manner, the whole of them.

‘ *Stonehenge*, in Wiltshire, will therefore be instantly present to every one’s mind on this occasion.

‘ I chanced, the first time I visited this structure, to approach it by moonlight ; being later on my journey in the evening, than I intended. This, however, was a circumstance advantageous to the appearance : insomuch, that although my mind was previously filled with determined aversion, and a degree of horror, on reflecting upon the abominations of which this spot must have been the scene ; and to which it even gave occasion, in the later periods of Druidism ; yet it was impossible not to be struck, in the still of the evening, whilst the moon’s pale light illumined all, with reverential awe, at the solemn appearance produced by the different shades of this immense group of astonishing masses of rock ; artificially placed, impending over head with threatening aspect ; bewildering the mind with the almost inextricable confusion of their relative situations with respect to each other ; and, from their rudeness, as well as from their prodigious bulk, conveying at one glance, all the ideas of stupendous greatness, that could well be assembled together : whilst, at the same time, the vast expanse of landscape, from this summit of an hill, added an idea of boundless magnificence, similar to that produced by a view of the wide extended ocean.

‘ Surely, there can hardly be a more painful reflection ; or one that more tends to cause an honest mind to shudder with indignation ;—than that by the perverseness and blindness of the human heart, such grand associations of ideas should ever have been perverted to impious, and to idolatrous purposes ; instead of being directed to the worship and honour of HIM, who created the whole expanse from hence surveyed ; both above, and beneath ; who made sun, moon, and stars ; heavens, and heavens of heavens ; worlds of inconceivable glory.

‘ It is an happy circumstance, that we do not, at this distance of time, with precision, understand *what* the abominations here practised, in the latter most corrupted ages of Druidism, were ; though the first original designation, in conformity with Patriarchal usages, is manifest enough.

‘ It is not to be lamented that we are so far ignorant ; and it would be serving but an ill purpose, to endeavour to bring them to light again ; or to strive to catch ideas of them, by the wild guidance of conjecture ; as has sometimes been endeavoured.

‘ I shall beg leave, therefore, here to draw the veil : and in these observations only to elucidate as much as appears most positively clear, from the most ancient records ; and as is indeed, in a degree, free from any necessary concern with those gross abominations.’—

‘ The stones which are here found are, in general (as far as such rude masses can be reduced to any scale) between 6 and 7 feet broad ; between 3 and 4 thick ; and about 14 in height ; and, when they were all entire, plainly formed (as appears from the uniform proportions of what remain,) a great circular inclosure ; of about 97 feet in diameter ; consisting of 30 upright rude stone pillars ; and of 30 imposts, each of which was about 10 feet long, or a little more ; and about 3 feet thick. The intervals or intercolumniations between these stones was only about 3, or sometimes near 4 feet ; but amongst these, the interval at (a) was rather wider than the rest ; and formed a sort of principal entrance to this august structure. The whole construction manifestly shewing, how even very small dimensions, provided there be but a sufficiently obvious scale for measuring the greatly different proportions of the several parts, may convey effectual ideas of magnificence, even detached from any consideration of the additional circumstance of grandeur, that is conveyed by the vast bulk of each single stone.

‘ There remain 17 upright pillars of the outward circle standing ; and 7 now lying on the ground, either whole, or in pieces ; there remain also 6 of the imposts in their places. But all the rest are carried off and lost.

‘ They have all plainly in a degree been wrought with a tool ; for, in order to join the upright pillars to the imposts more effectually, there is formed, on the top of each pillar, a sort of tenon, of the form of half an egg ; and about 10½ inches in diameter ; which was made to fit into a corresponding mortise in the impost. And the rude pillars themselves, on examination, have been found to be placed at bottom, in a kind of socket, dug in the chalky soil ; and having small flints carefully rammed in, between the stone and the sides of the socket.

‘ About 9 feet nearer towards the centre ; that is, 9 feet from the inside of this exterior Circle, appear the remains of a second and interior Circle, of smaller stones ; which are of about one half of the dimensions of those of the outward circle. And (from the proportion of the distances of those that remain, as well as from their situation,) they appear to have been originally twenty-nine in number.

‘ Only nine of these are now left standing in their proper places : and whether they ever had, or had not, imposts on them, is not at present

present to be determined. But it is remarkable, that whereas the stones of the outward Circle are of a lightish colour, being by some Observers deemed to be of the same kind as the *Grey-Weathers* on Salisbury Plain; these, of the inner Circle, are of darker hue, almost inclining to black: which variety and contrast, must have added much to the beauty of the original work.

After passing the remains of these two great outward Circles; between which the circular walk seems to have been nearly 300 feet in circumference, and to have afforded an awful view of the interior structure; we come to the most striking part of the whole: which is, at the distance of about 13 feet more inwards; consisting of a large portion of an oval, about 52 feet in its shortest diameter, and a few feet more in its longest; a part of whose circumference was formed originally by at least *five*, (or as appeared to me, and as I much suspect, by *seven*) massy combinations of huge fragments of rock, in the form of exceeding high altars; placed one at the end, and the rest on each side of the longest diameter, fronting the principal entrance.

These Dr. Stukeley calls *Trilobions*; because they were composed of three great stones each: and stand each quite apart; and not joined to, or appearing to have any annexation to each other, like the pillars and stones in the outward circle.

This vast, rude remain of the highest Trilobion, is about 22 feet in length to its top; whereon still exists the great tenon, that fastened it to the impost above. Its fellow supporter is thrown down; and lies, just by, in two great pieces; whilst the impost itself has fallen quite across the long black stone marked (y); which was placed a little before the foot of this high altar; and in this position it for some years remained, so nicely balanced, as to form a sort of rocking stone.

All these great Trilobions, may be plainly observed to have been so constructed, that those on each side the oval, were made respectively to increase in height, the further they were from the entrance: whilst this (whose leaning pillar is left,) which fronted the entrance, was highest of all.

In the front of this last; at the distance of about 12 feet; was placed on the very ground, and partly sunk into it, a great black stone; about 16 feet in length, and 4 feet wide, and about 20 inches thick: which seems to have marks of burning upon it still remaining; and is of a quite different, and harder kind of stone, than the rest; as being designed to resist the effects of fire.

The leaning pillar of the great and highest Trilobion; and the two Trilobions, on each side, remained entire, when I visited the spot; and whilst the vastness of their bulk is so obvious, it cannot but appear most remarkable, what a very small interval there is between the two great supporters of each Trilobion. It is not more than 21, or 22 inches: though the width of each stone supporter, is at least about 7 feet; or 7½.

This narrow interval therefore seems plainly to indicate, that the void space, between the two stones, could neither have been designed for a seat, as some have supposed:—or for any entrance;—or for passing through, for any superstitious purposes; (as others have imagined.)

gined.)—But that plainly, each structure of these *see* was intended indeed solely for *an high raised basis*;—an altar of oblation;—a sort of *Table for offerings*;—according to what we read of antient Ceremonies concerning *Offerings*; and are informed is still in use, amongst barbarous, and Gentile nations.'

It appears from this passage, and from other parts of the work, that the author fears that, if we were minutely acquainted with the detail of the idolatry of our pagan ancestors, we should probably be charmed into an adoption of it: an apprehension which certainly indicates a very peculiar turn of mind. We believe that but few persons, at this time of day, are seriously apprehensive that the view of an old Druidical sacrifice would pervert them to that idolatry.

It has been a generally received opinion that the rude monuments, called Cromleches, have been raised principally to mark the spot on which a chieftain or a hero had been buried: but Mr. King inclines rather to think that they were used as altars for those idolatrous sacrifices, for which he professes such a religious disgust and devout abhorrence. He defends this opinion at some length: but we have not room to quote his argument, and must conclude our extracts with a note which exemplifies, in a striking manner, not more the writer's *detestation* than his *fear* of idolatry:

'In these sheets I have endeavoured, in the clearest manner possible, and from the highest, and most unquestionable authorities of remote antiquity, to elucidate the true history of the Druidical Stones; of their sacred Circles; and of their abominable Altars. But I cannot forbear adding a hearty wish, that no use may ever be made of what is here brought to light, for the purpose of introducing any imitations, or representations, of such things upon the Stage, by way of representing antient manners. For I must conscientiously say, that I have ever thought the representation of Pagan sacrifices, and of Pagan rites, upon the stage, to be (if not an absolute abomination in itself) at least a too near imitation of abominations. And the very reverse of an observance of that holy command, to which a blessing was annexed; viz. to break their images; and pillars; and to throw down their altars, &c.'

In this work, the reader will find interspersed some other notions connected with religion, not less uncommon than this *idolo-phobia* of the author; such are the ideas that all the improvements of human life in architecture, &c. &c. are rather the result of immediate inspiration from the Deity, than of the unaided effort of human reason; that mankind are verging to a state of absolute perfection, &c. &c. On the whole, however, the publication will form a valuable addition to the literature of the country;—and, from the admirable style of its typographical execution, (from the press of Bulmer,) it comes well recommended to the lovers of that art.

ART. VII. *Plays and Poems*; by Miss Hannah Brand. 8vo. pp. 440. 7s. Boards. Rivingtons, &c. 1798*.

IT is never our wish to repress the love of literary fame, especially when we see it acting in a female's mind: but our office imposes on us the task of discrimination; and the young lady who is desirous of improving, as a writer, will not be offended if we discharge our duty. Miss Brand has something to learn, in order to class with the celebrated female poets of the age. She has unfortunately stood in need of a friendly critic, to remind her that all true lovers of poetry are very fastidious; that, though mediocrity may be tolerated in prose, it cannot be allowed in verse; that the muse should unite strength with perspicuity, and will suffer disgrace when she becomes tame and feeble; in short, that poetry is something very different from prose divided into lines of a certain number of syllables. Had Miss Brand been thus instructed in the closet, our duty would have been more pleasantly discharged; for, while we acknowledge that she has displayed some marks of genius, we must, in justice to her as well as to ourselves, remark that we have not unfrequently observed in her works such a prosaic feebleness, often arising from dilatation, as true taste cannot relish. E. g. in the first play,

‘Corvinus begs

That you would see him now.

PRINCESS. To bring this message

Was wrong.’——

A want of ear, also, is continually observable throughout the whole of the first play, which is intitled ‘Huniades, or the Siege of Belgrade;’ and in the second, called ‘The Conflict; or Love, Honour, and Pride,’ (altered from D. Sanche d’Aragon of P. Corneille,) this fault is not corrected. To say nothing of the extravagance of its sentiments, this play has not obtained so much of the lady’s care as would have exempted it from unnecessary truisms and bad grammar; as an instance of the first, we read that

—— ‘For when obedience

Is by dishonour stain’d, kings go too far.’

To exemplify the second fault, we may adduce a line at p. 189:

‘He makes more jealous than myself, I fear.’

While, however, we notice the defects of Miss Brand’s writings, we must do her the justice of exhibiting a whole scene in which she appears to advantage.

* Illness, and accidental obstacles, have thus long protracted our account of this work.

‘Donna

' *Donna Isabella, Don Carlos.*

' *D. Isabella.* Why has Don Sancho thus conceal'd himself ?
I dare not offer gratulations to him.

Those he despises, since he would not claim them,
Rejecting his advantages as King.

' *D. Carlos.* I have no-claim to gratulations, Madam !
You are deceiv'd in thinking me Don Sancho.——

Permit me instantly to quit Castile,
And shun the gathering storm, that threatens my head.

' *D. Isabella.* What can you fear ? What thus appals you, Marquis ?
Because a Monarch deem'd are you offended,
When your own virtues force us to presume it ?

If not Don Sancho, tell me who you are ?
Though you disdain'd, when brav'd to name your race,
Yet, I entreat you, now confide in me.

' *D. Carlos.* Already is my secret half betray'd ;
In vain I hid my country and my race,
In vain assum'd another name, disdainful,
Hating the one fate gave me at my birth.
My Name and Country are discovered both ;
I am of Arragon,—there Sancho nam'd.—
Thus much this fatal error has unravell'd,
I fear Fate's malice will disclose the rest ;
And soon reveal with shame, and dire disgrace,
What Count, what Marquis, you have deign'd to make.

' *D. Isabella.* Have I nor power, nor courage to protect
The structure I have rear'd ? Who shall destroy it ?
Then trust me, Carlos ! trust me with this secret,
As to a chosen and most zealous friend ;
And I who wrought your fortune will maintain it.

' *D. Carlos.* Let me depart, ere I a victim fall
To the dire fate, that menaces me here ;
And screen myself from what its wrath prepares.

' *D. Isabella.* Count, you deceive me ! this weak, idle fear,
Is love's pretence to quit my Court and Kingdom.
Hence your disdain of the fair Bride I offer'd you.
Go into Arragon. Your Princess follow ;—
Go openly ! nor thus descend to counterfeit.
Since your proud heart is by her charms enslav'd,
Do not abase yourself to ask my leave ;
Depart triumphant, in despite of me.
To go, without my knowledge, is less insult,
Than to depart against my prohibition.

' *D. Carlos.* In mercy, Madam ! add not to my woes,
Your cruel scorn, and undeserv'd reproach.

' *D. Isabella.* Why then delude me with evasive art,
Act from one motive, and another own ?
For such deceit is most ungrateful, Carlos !
You love Elvira, —therefore quit my Court.

' *D. Carlos.*

' *D. Carlos*. No, Madam, no ! I love not bright Elvira ;
Though I would fight her cause, and die to serve her.
Death is my only wish, 't is the sole good,
Heaven has in store for me——

' *D. Isabella*. Whence this despair ?
Art thou not grac'd by fortune's richest gifts ?
And has not Nature, with a lavish hand,
Endow'd thee amply, with her choicest blessings ?
Who is more envy'd, Carlos ! than thyself ?
Then why repine, and whence this strange despondency ?
Is it within the compass of my power
To cure thy griefs ?— Speak ! for I wish thee happy.

' *D. Carlos*. Canst thou reverse the stern decrees of Heaven ;
And by a miracle change nature's coursé ?—
Annul the past, from memory's fix'd record ;
And change the future destiny of things ?

' *D. Isabella*. I understand a sorrow in your words,
But not their purport, Carlos ! What afflicts you ?

' *D. Carlos*. A cureless grief which I must never speak.
Which, till it almost bursts, my heart has borne.
For pity's sake, O Queen ! no more reproach me ;
But grant me leave, to spend in solitude,
My rest of days——I must not——cannot stay.—

' *D. Isabella*. Though to a friend's entreaties you are silent ;
Yet surely to a Queen some reason 's due,
For quitting thus, her service and her Court.
How can you justify this sudden conduct,
So strange, and so unlike the intrepid Carlos ?

' *D. Carlos (wildly)*. Adoring you, I cease to be myself.
No more I wish for fame, nor value life.—
Oh ! must I see you in another's arms ?
My mind is fir'd to phrenzy at the thought :
Love, envy, and despair, uproot my soul.—
I thought to hide this secret in the grave ;
I sought to die, without offending you.

But love, this day, dethrones my feeble reason.— (Kneels.)

Can you forgive a wretch, who, on the rack,
Has fail'd in firmness, and breath'd forth one sigh,
Which, though repented, cannot be recall'd,
For you my heart felt the first pulse of love.

A heaven inspir'd emotion, undebas'd
By self regard, or thought of due return :
Hopeless I sigh'd, nor one fond wish dar'd form.—
I go for ever———must I go unpardon'd ?——

(The Queen turns weeping to him.)

Madam ! you weep ! Oh ! whence proceed those tears ?

' *D. Isabella*. Carlos———(stops, unable to speak.)

' *D. Carlos*. O Isabella !——— O my royal mistress !
What have I done ? Have I fresh cause for anguish ?
Those tears !— burst they from aught but indignation ?
Stern were less poignant to my tortur'd mind,

Than

Than to have griev'd your heart, or caus'd one tear.
 And can I ask?——Yes:——pity me and frown!
 Your anger, that will lacerate my heart,
 Will glad my soul, when reason reigns again.

' *D. Isabella.* 'Gainst one, who's so unwillingly offends,
 I feel no anger.——*Carlos!* you are pardon'd. (*Signs to him to rise.*)

' *D. Carlos.* That pardon is more dear, than all your gifts.

Madam! receive your Ring; revoke your trust.

I must depart, and hide my guilty head.——

' *D. Isabella.* (*irresolute after a pause.*) Stay till the Prince of Arragon appears:

Give him my Ring. A Queen, for all the favours
 She has bestow'd, entreats that one from you.

' *D. Carlos.* O Madam! let me shun impending fate.

If I obey you, I incur its wrath.——

The haughty Counts seek to dishonour me;

I would preserve my honour to my grave;

Let my heart burst with grief, but not with shame.

' *D. Isabella.* Stay till Don Sancho comes, ere you depart.

Let me in this command;——oblige me, Carlos!

' *D. Carlos.* Oh! fatal mandate! but your will is law,
 You doom me, Queen! to what is worse than death;

To contumelious scorn from those who hate me,

Yet,—if you wish it,—why should I repine.—

I'll stay, and brave the malice of my fate:

When you command, I have no self-regard.

' *D. Isabella.* Why art thou not Don Sancho! hapless Carlos!

O Heaven!——believe me not—what have I said? (*Going.*)

' *D. Carlos.* What, with strange magic, tortures and delights,
 Consoles me, whilst it wounds my aching sense,
 What, has charm'd all the horrors of my fate;

What, I most joy to hear, yet grieve to know.' (*Exeunt severally.*)

The dialogue of the last play, *Adelinda*, altered from *La Force du Naturel* by Destouches, is in prose; and here Miss Brand is happier than in Heroics. This Drama is written with spirit, the characters are ably discriminated, and those of *Adelinda* and *Dorcas* are extremely well drawn and sustained.

Of the poems at the end of the volume, the longest but not the best is the *Monk of La Trappe*. The *Ode to Youth* is so greatly its superior, that we wonder at its having proceeded from the same pen. We find also an *Ode to Adversity*, which does not possess equal merit with the address to youth; and a *Prayer to the Parcæ or Destinies*, which concludes the whole.

' Inexorable Triad! tell us! where,

In what vast Antre, or what Cypress grove,

Your gloomy Altars trembling Mortals rear;

And what the hallow'd Sacrifice ye love?

- If ever your stern breasts relent at tears,
If ye have hearts that sighs can comprehend,
If ye can sympathize in human cares,
Propitious to our humble suit attend !
- Two Sisters are we, who in life's rough way,
Full early enter'd 'neath a baneful Star,
Together, though unblest'd with one bright ray,
We bear the hardships of its constant war.
- Companions still, the same our hopes and woes,
Sweet counsel seek we in each other's mind ;
- And the soft green, where harrass'd souls repose,
Each finds within her Sister's bosom shrin'd.
- No dearer Friendship, and no separate Joy,
Has e'er estrang'd us from each other's heart,
No Strife has ever mingled its alloy,
In Good, or Ill, each had a Sister's part.
- Together we retrace our sorrows past,
With that sweet interest only Sisters feel,
Hope's bright'ning beam upon the future cast,
Or present Ills participating heal.
- Such, ye stern Parcæ ! are your Suppliants now ;
Seeking Protection from one dreaded Ill :
We ask not wealth, nor Honours for our brow ;
Unmurmuring have we liv'd without them still.
- Nor do we ask exemption from all Grief ;
Patient we bow to an o'erwhelming share ;
There is but One,—for which there 's no relief,
But One—we have not Fortitude to bear.
- If erring Mortals, ignorant, and blind,
May, sinless, deprecate the Grief they fear,
Be our petition in your memory shrin'd !—
Respect the sacred prevalence of prayer
- CLOTHO ! thy Distaff at thy pleasure fill ;
E'n though the flax with rugged knots be cross'd ;
LACHESIS ! draw our Threads together still,
We heed not, whether long, or short thou draw'st ;
- When, to their length, th' appointed Threads are spun,
Them, to the fatal Shears together guide :
Swiftly, O ATROPOS ! thy task be done,
THE SISTER THREADS, AT THE SAME STROKE, DIVIDE."

Miss Brand no doubt derives pleasure from her attention to the Muses ; and she may certainly communicate to others a portion of that pleasure, if she will learn not to be too easily satisfied with herself. Poetry, like a picture, must be touched and retouched before it can be highly finished.

ART. VIII. *A general Treatise on Music*, particularly on Harmony or Thorough-Bass, and its Application in Composition. Containing also many essential and original Subjects, tending to explain and illustrate the Whole. By M. P. King. Folio. pp. 77. all engraved and stamped. Price One Guinea; sold by the Author, No. 123, Great Portland Street, and by the Music-sellers.

WE so rarely summon works of this kind to our court of criticism, that the opinion of our twelve judges will not, perhaps, enable us to administer justice on the present occasion, in such a manner as shall at once satisfy the author and the public: but, though our whole bench ought to be *blind* when assuming the character of Astræa, they are happily not *deaf* when the sons of Apollo plead their cause. In a musical sense, we can boast that—"some of us have ears;" which in early life were cultivated, and which still, in our graver days, are sometimes gratified with "the concord of sweet sounds."

Where the musical notes occupy more pages than the text, which is the case in the volume before us, it might be supposed that a profound knowledge of harmony, and a very intimate acquaintance with different styles of composition, were the qualities most necessary to the analysis and appreciation of the performance: but, as the tables are neatly constructed, as the musical examples or illustrations are ingenious, and as the writing is, on the whole, clear and accurate, we could not regard this merely as a musical production. We have therefore attentively examined it; and we shall speak of it as it affected our intellect in point of literary merit, and convinced us of its utility as an elementary work, by the solidity of its precepts: freely pointing out, also, such defects as we have observed.

The *Introduction* contains the first rudiments of music. In this section, which may with propriety be called the Musical Accidence, we find but little that has not been inserted in almost every elementary tract, from honest John Playford to the present time. Mr. King's definitions and explanations are clear, and in better language than those of most works of the same kind: but, in speaking of the situation of musical notes on the staff or 5 lines, where he says that 'they are situated either *within*, above, or below five parallel lines,' we think that the word *on* is wanted, instead of *within*, to distinguish the linear notes from those *within* the spaces;—and in the Time-table, by not placing the semibreve or *datum* over its fractions, in the usual manner, its proportions will not be so obvious as in the common way.

In explaining the clefs, p. xv. the names of the notes are well arranged in the different staves under each other: but it

is doubtful whether all these different gammuts in the several clefs can be learned at once;—after the common bass and treble scales are well-known, the rest of the clefs may be easily taught by analogy. In other respects, this is a neat and clear comparative view of all the clefs in general use, both for voices and instruments.

P. xviii. in speaking of ligatures, or binding-notes, when the author says: 'The second of two tied notes of the same name must not be sounded again;' he should have added, but the sound is continued as if there were only *one note*.—The double dot is a new expression of continuity, not much more antient than about the middle of the eighteenth century; Emanuel Bach was, perhaps, the first composer who used it.

P. xx. 4. The precept for long binding-notes of the same tone seems very inaccurate. The author says: 'if several long notes of equal value are tied together, they should all be continued with an *equal degree of force*.' Now no singer, nor any performer on a wind-instrument, or on one played with a bow, will lose the opportunity of *varying the force* of a long note, by a swell, a *diminuendo*, or both. For *force*, the author must certainly mean *length*.

The abbreviations, we believe, had not before found admission in an English elementary book. The same may be said of the characters for *crescendo* and *diminuendo*; indeed, the terms themselves are not inserted in Rousseau's *Dict. de Musique*.

Part the First, containing the essential Principles.

The generation of sound (pp. 1, 2, and 3,) is neither clear nor truly philosophical. The explanations are scarcely intelligible to those who are already well-acquainted with the theory of sound; and by young students we can scarcely imagine that any useful knowledge can be extracted from these three pages. The adoption of the French *technica* of *dominant*, *sub-dominant*, and *sensible-note*, &c. will convey little information to those who are unacquainted with the writings of Rameau, and other French theorists.

The first chapter of this first part contains no discoveries made by the author, but explanations of musical phænomena which philosophical experiments have ascertained. We know not well how to call this scale and these proportions the work of *nature*; they are all produced by art:—a great bell—a thick string—a large pipe, are works of art. Even the musical diatonic scale is not produced by any bird, nor by any animal besides man.

In speaking of the 6th in the ascending minor scale being major, the author should have informed the reader that it is

more frequently made minor in modern melody, than major; and that it has, in slow movements, a more pathetic effect. In Tastini's ascending minor scale, the major 6th is abandoned, even in theory.—On the peculiarities of the minor scale, the author (we fear) will be found extremely dark and confused, by young musicians.—It is inaccurate to make the chromatic octave consists of 13 semi-tones. The octave is always, in practice, regarded as consisting of 12 semi-tones, which furnish 12 major and 12 minor keys. From G to C \sharp or D \flat is the first chromatic interval; and if the lower sound of the octave be regarded as the *datum* only, it cannot be called an *interval*, though it is a key. The octave of the key-note furnishes no new key, nor modulation.

The tables and symbols of general rules, as laid down by Mr. King, are often elegant, new, and ingenious; particularly the figuring of intervals, p. 13. Geminiani has exceeded integers in using 10, 11, and 12, to indicate the particular part of the instrument at which a chord should be taken.

The word *similar*, used in p. 16, seems better than *right*, for the first of the 3 motions: as *right* is equivocal, and appears to imply that the other two motions or progressions are wrong: but then *similar* is not a *geometrical* term.

The *point d'orgue* (p. 18.) is a technical term, unknown (or at least unpractised) in England, and every where else, but in France. The Italians and English express the same thing by *Tasto solo*, or a *bass à pedale*, without chords.—(See Corelli's Solos.

Part II. on Harmony.

In p. 29, *et alia*, by not accompanying the false 5th with a 6th in four parts, the author renders the harmony very meagre.

Two remarks occur at p. 33, which are new and comprehensive. In speaking of the preparation and resolution of discords, Mr. King ingeniously says: 'By preparation it must be understood, that sounds shall agree, before they disagree;' and 'the preparation of a discord in modern music, is often dispensed with; but from its resolution, it is impossible to be exempted.'*

The piling of chord upon chord can hardly be reduced to a rule: it is never done but as a licence, to effect some extraordinary purpose (except by the French, of Rameau's school,) in the answer to a fugue; or to express a disagreeable effect pointed out by the words, in dramatic music.

* Though this work has been brought out with great care, yet still a table of errata is requisite: among which, at p. 35, it should be said, that a sharp is wanting to the 6th, bar 4; and p. 36. (p. 4.) for perfect $\frac{6}{5}$, r. $\frac{4}{3}$.

At p. 41. in the example at (r.) and (y.) where the 9 7 occur, there should be placed a 3 over the 7, as the resolution of the 9th.

All the discords in ligature would have been best expressed by the word *suspension*—as the 2ds by *anticipation*—and *appoggiaturas* of the whole chords: which is the case at (i.) (q.) (r.) (s.) and (t.) (§ 2.); and at h. i. k. l. m. n. o. p. (§ 3.) At p. 46, *suspension* and *anticipation* are used; at least mentioned, and promised to be explained; and that promise is kept at p. 51.

Part III. on the Application of Harmony.

In treating of the fundamental bass to the ascending scale, prohibiting its use, except in wide intervals, the author might have shewn that, on emergencies, every note in the octave, by contrary motion, may carry a common chord, or chord of the 7th; as $\overset{5}{C} \overset{3}{D} \overset{87}{E} \overset{5}{F} \overset{3}{G} \overset{8}{A} \overset{7}{B} \overset{5}{C}$; and even in descending, all but the 7th and 2d (unless the 5th in the latter chord) are followed by the 6th.

In accompanying the descending scale minor, the 6th of the key is best accompanied by two 3ds, and an extremely sharp 6th. The chord of the $\overset{b}{4}$ to the minor 6th is a French com-

bination, to which other countries are not very partial. The tables for accompanying the scale are ingenious: but we think that a notation of the chords over the bass would have been more easily understood by a young practitioner.

It is ingenious, and new, to call the regular ascent by 5th and 6th, *anticipation*: but we think that the application of the term *transition*, to mere passing-notes, is a misnomer. Transition implies a change of chord, passing from one harmony to another; not the melody of the bass or treble. It is almost synonymous with modulation, but not quite: as that implies change of key. The making use of the word *transition* for a *passing-note* may seem more elegant: but the word is wanted for another purpose, and the more ignoble expression has been so long established in the language of music, that it seems not to have incurred excommunication. Indeed, at p. 70, the author has been obliged to restore the old technical expression to its rights.

Pp. 56, *et seq.* chiefly from Rousseau, on the subject of modulation, with the author's own remarks, are clear and useful.

The circle of keys, with their near and distant relation or affinities, major and minor, by the same notes, is ingenious and striking. We have seen something like it in Bedford's Treatise, but this greatly extends and improves the idea.

We are grieved to find any thing to censure in the great and venerable Handel: but it is not in his music, which is beyond the reach of criticism: it is in the accentuation of the words, in the fine passage with respect to modulation which Mr. King has quoted. The word *red* coming on the accented part of the 2d bar; and the word *was* in the 3d being accented, instead of the participle *dried*, manifest that the composer was a foreigner. We shall try to explain ourselves by longs and shorts over the syllables. "Hē rēbūkēd thē Rēd | Sēa— | - ānd it wās drierd ūp." If accented thus, as in reading, the beautiful modulation would still remain uninjured.

The abrupt modulation, (p. 62.) pronounced to be the least agreeable, might, without the intermediate notes, be rendered more pleasing by a 7th added to the chords E and A, thus:

7	87
* 5	* 5
C E F	A Bb.

Part IV. *Analysis of Compositions.*

This useful mode of examining a musical composition in score, we believe, was first practised by *Padre Martini*, in his *Saggio di Contrappunto*; and, 2dly, in Italy, by *Paolucci*, in his *Arte pratica di Contrappunto*. Mr. Kollman has lately manifested much science and acute remark in this kind of analysis.

Pp. 68 and 69 are bestowed, by Mr. King, on the analysis of the simple, solemn, (when sung slow,) but monotonous air, "God save great George our King;" in which there is as little art in the composition as possible. The anatomy of such an air seems downright pedantry, little short of ridiculous. The melody itself has been rendered dear to Englishmen by its patriotism and loyalty, not by the science or genius manifested in its construction; and foreigners, who feel not that affection and fervent zeal which are excited by it in the minds of Englishmen, wonder at our attachment to such a simple tune. The metrical construction of the words of our national hymn determined the number of bars in each strain; not the want of science, we may fairly suppose, in the composer who set it to music.

The adagio in Corelli's XIth Sonata, op. IIIda, has ever been justly admired; and to point out by what means it acquired and preserved that admiration, was a task which well merited the present author's analytical skill. We expected an observation on the 7th, bar 4, resolved on the 8th: but Mr. King either deemed it unexceptionable, or has overlooked this innocent breach of rule.

The

The purity of the harmony in the minuet in Ariadne (p. 71.) is extremely grateful: but the reader must have made small progress in composition, if he wanted an analysis of this old favourite air, almost as artless and simple as "God save great George our King!" The introduction to Haydn's truly sublime and reverential instrumental *Passione*, however, was admirably selected. The boldness, force, pathos, and originality of this composition deserved Mr. King's pains and praises; and he could not have found, among the productions for instruments of modern times, a movement that more amply illustrates the rules of composition which he has laid down.

On the whole, though this treatise may not contain *all* that will be necessary for a musical student to know, either for the composition or performance of good music, it cannot be attentively read without profit; and we may venture to recommend it as a work of considerable merit and utility.

ART. IX. Miss Starke's *Letters from Italy, between the Years 1792 and 1798.*

[Art. concluded from p. 232.]

THE Second Volume of this entertaining work commences with the seventeenth letter, in which the account of the city of Rome is continued. Here we have a description of the *Piazza di San Pietro*—the *Vatican*—and *Basilica di S. Pietro*. From this last article, we shall present to our readers the dimensions of that stupendous structure, in order to enable them to compare it with the Cathedral of St. Paul's in London.

'The length of the middle aisle from the entrance to the chair of St. Peter, 569 Paris feet—breadth 85—height 140—breadth of each side-aisle, 20½ feet—length of the cross-aisle, 408—height of the *bal-dacchino*, 84 feet. Interior diameter of the cupola, 130 feet—exterior ditto, 145 feet—height from the pavement to the top of the lantern, 385 feet.'

We are next introduced to Mosaic manufactures, to churches, palaces, villas, and all that best merits examination out of the city gates.

Letter XVIII. *Excursion to Tivoli—San Cosimato—Horace's Villa—the Sabine farm—Villa Adriana—Palestrina—Grotto Ferrata and Frascati.* The fair writer concludes this letter with giving what appears to her to be the present character of the Romans.

'This people, (says she,) taken collectively, neither possess the worth of the Tuscans, nor the good-humoured buffoonery of the Neapolitans, though many individuals are extremely amiable. The nobles seldom trouble themselves to attain much erudition, but are

polite and kind to foreigners. Gentlemen belonging to the church and law are usually well-informed; it is, however, remarkable, that the most learned of these are not Romans. Tradesmen make no scruple of imposing upon foreigners, and the populace are not only inclined to cheat and thieve, but likewise to be savage, passionate, malicious, and revengeful. The people in general still retain much of their former haughty character; and the inhabitants of Trastevere (said actually to descend from the ancient Romans) are not only brave to ferocity, but so proud of their ancestors, that nothing can induce them to match with a person who does not boast the same origin.'

This character is not favourable to the Romans: yet Rome is to foreigners the most comfortable, as well as the most amusing and instructive residence on the globe.

Letter XIX. *Account of the Country between Rome and Naples.*

Letter XX. *Naples.*—This justly celebrated city, and its antiquities, modern works of art, churches, palaces, theatres, &c. &c. have been so often described, that it would be difficult to point out, in the work before us, any non-descript curiosities; we shall therefore only extract the character of the inhabitants, which, we think, is drawn with great accuracy and candour:

'The character of the Neapolitans has been much mistaken by travellers, who seem inclined to think the lower classes of people cunning, rapacious, profligate, and cruel; and the more exalted, ignorant, ill-bred, licentious, and revengeful; this, however, is not, generally speaking, true; for the common people are good-humoured, open-hearted, and though passionate, so fond of drollery, that a man in the greatest rage will suffer himself to be calmed by a joke: and though a Neapolitan sometimes does an injury from the first impulse of anger, that impulse past, he never harbours malice. Those among the common people who have mixed much with foreigners, are expert in bargains and eager to extort money; while those who have lived chiefly among each other display no such propensities: and what seems to indicate a noble disposition is, that they all may be governed by kind words, while a contrary language never fails to frustrate its own purpose. Gentlemen of the church, law, and army, are tolerably well educated; and in this middle rank may be found as much true friendship, as much sterling worth, and as many amiable characters, as in any nation whatsoever; neither are examples wanting, even among the nobility, of talents, erudition, and moral virtue; though the government of Naples is so despotic, and consequently so jealous of rising merit, that persons who really possess power to distinguish themselves seldom dare to exert it.'

Letter XXI. *Environs of Naples.—Excursion to Pompeii.*—As Miss Starke's account of the excavations in this subterraneous city is the most ample (according to our recollection) that has yet appeared in our language, we shall insert it for

the gratification of those of our readers who are curious in antiquities.

' Pompeii was buried under ashes and pumice-stones thrown out from Vesuvius, A. D. 79; and accidentally discovered by some peasants, A. D. 1750, as they were digging in a vineyard near the river Sarno. The excavation of this interesting city was attended with less trouble and expence than that of Herculaneum, it being buried only twelve or fifteen feet under ashes and pumice-stone.

' On quitting your carriage you go down a small descent to the *Soldiers' Barracks*, nearly an oblong-square, with a portico round it, supported by brick pillars stuccoed and painted, with several figures in armour engraved upon them, supposed to have been done by the Roman soldiers. The rooms within the portico are of various dimensions, some of the largest being about fifteen feet square; and in one of these (probably a prison,) iron stocks were found, with skeletons standing in them. This part of the city contains fragments of an *ancient Doric temple*, evidently of an anterior date, and in its appearance, far more simply majestic, than the rest of the yet excavated buildings; within this temple is an altar, and without-side, near the entrance, another. The building in general seems to have been composed of a sort of tufa formed by depositions from water, and the same with that of which the temples at Pæstum are built. Nearly adjoining to the Doric temple, is an *open theatre* originally lined throughout with beautiful white marble: that part which held the spectators is of a semi-circular form, and on either side, near the stage, is a consular-seat: the orchestra is enclosed within two straight walls, and divides the stage from the spectators: the stage is very wide, but so shallow, that little or no scenery could have been used; it had three entrances all in front, and behind were the green-room, &c. That part where the spectators sat, is built on the side of a hill, according to the custom of the Greeks, and on the top of this hill were covered colonades for the spectators to retire into when it rained—these colonades probably served at other times for a public walk, as they commanded a fine view of Capri, Stabia, &c. The different classes of people ascended this theatre by different stair-cases and lobbies, all of which seem to have been very convenient. Nearly adjoining to the just-described theatre is *another*, not so large, though in most respects similar, except that it is said to have been covered; but whether with an awning or a roof, does not appear. The *temple of Isis* is in higher preservation than many other of the ruins, and especially worth notice; for, to contemplate those altars from whence so many oracles have issued, to trace the very hiding-place into which the priests squeezed themselves when they spoke for the statue of the goddess, nay, to discover the secret stairs by which they ascended into the *sanctum sanctorum*; in short, to examine the construction of a temple evidently built long before Pompeii was destroyed, is surely a most interesting speculation. Instruments for sacrifice, candelabres, &c. with the skeletons of priests, thought to have been feasting at the time of the eruption, were found here. It appears that this temple had been destroyed by an earthquake previous to the general overthrow of the city, several stumps of columns which

seem originally to have supported the building being still discernible: this earthquake is mentioned by Seneca; it happened in the year 63. The pillars now standing are composed of brick stuccoed and painted, the capitals are the same—the whole building likewise is stuccoed, painted, and beautifully polished within and without—the floor is Mosaic. The houses already excavated are, generally speaking, on a small scale; most of them, however, were evidently nothing more than shops, and the habitations of shopkeepers. Some few which seem to have belonged to persons of a higher class are adorned with a handsome portico in front, supported by Doric columns, a large entrance, or hall, with a fountain in its centre, and on the sides, bedrooms which appear to have had little or no light except what came from the hall. In one house, which seems to have been three stories high, there are three halls, and three fountains; indeed, wherever there is one of these courts, or halls, there never fails to be a fountain in the middle of it. The pillars of every portico are composed of brick stuccoed and painted—the rooms are stuccoed, painted, and beautifully varnished—the roofs arched, with terraces on the top—the floors Mosaic, and scarce two of them alike. The windows were generally closed with wooden shutters; some few, however, had glass, which seems to have been thick, and not transparent—others had isinglass split into thin plates. The paintings in the shops and very small houses seem nearly as elegant as in the large ones. The houses usually pointed out to travellers contain—*First house*—a lion on the door-sill, in Mosaic—a fountain in the middle of the yard. *Second house*—various paintings, namely, a woman seated, reading a scroll—a landscape—comic and tragic masks—a pretty bedroom with paintings on the walls, representing Venus attired by the Graces, and Venus and Adonis—here, likewise, is a painting of a white stag fastened to a column, and an altar adorned with trophies emblematical of his death. *Third house*—two snakes, emblems of longevity, done in Mosaic at the entrance. *Fourth house*—SALVE “welcome,” in Mosaic on the threshold, and a curious labyrinth, or table for playing at an ancient game, in the centre of one of the floors*—paintings representing an altar, with a cock prepared for sacrifice, and instruments for sacrifice lying by—a figure of Æsculapius, and another of Mars—a lady dressing her hair—fighting gladiators—a dancing Bacchante—a fine bull’s head—fish—flowers—poultry—and Cupid playing on the tibia. In one of the houses likewise is a painting of a Grecian temple, adorned with twenty fluted Doric pillars. One of the shops (in appearance a soap-boiler’s) had soap found in it—another shop evidently was a coffee house, and the marks of the cups still remain upon the marble dresser. Without side of another shop are Hebrew characters, (not written with vowel-points) and other oriental characters, which do not seem to be Hebrew. The iron-work of a calash, apparently like those used at present in Naples, was found in the court of a house. The *city-gate* is highly interesting; here is the centry-box for the guard—a semi-circular seat in which the Romans

* * The two just-named Mosaics seem to indicate that this house was an inn.

used to assemble and converse—and a couple of tombs—all in great measure perfect—near one of the tombs is a court containing a stone, on which the bodies of the dead were burnt; and on the walls of this court are large frightful earthen masks with weeping faces. The tomb contains one large and several small niches for urns; the large one is supposed to have been for the head of the family.—The *excavated villa* is more entire than any of the ruins yet laid open, several rooms, the garden and the cellar, being quite in their original state; the last contains wine-vessels cemented to the wall by the cinders which overwhelmed the city, and likewise filled with them. The paintings still remaining in this villa are beautiful—the hot and cold baths almost entire—the kitchen entire also—in short, by examining these apartments, you precisely ascertain the plan and manner of ornamenting a Roman country-house, which seems to differ very little from modern Italian villas, except that the stucco is infinitely finer than any we now see, as likewise are the colours and varnish laid over them. Pompeii was built and paved with lava; carriage-wheels have worn traces in the pavement, and these traces are only four feet wide; nevertheless so narrow are the streets already excavated that there is barely room sufficient for two carriages to pass each other; the streets have raised foot-ways on each side three feet broad.

‘Perhaps the whole world does not exhibit so awful a spectacle as Pompeii; and when it was first discovered, when skeletons were found heaped together in the streets and houses, when all the utensils and even the very bread of the poor suffocated inhabitants, were discernible, what a speculation must this ill-fated city have furnished to a thinking mind!—To visit it even now is absolutely to live with the ancient Romans: and when we see houses, shops, furniture, fountains, streets, carriages, and implements of husbandry, exactly similar to those of the present day, we are apt to conclude that customs and manners have undergone but little variation for the last two thousand years. The custom of consulting augurs, and that of hiring persons to weep at funerals, are still kept up in the mountainous and secluded parts of Tuscany; and I have frequently seen the Tuscan cattle, when destined for slaughter, adorned with chaplets of flowers, precisely as the ancients used to adorn their victims for sacrifice. The Roman butchers, likewise, still wear the dress, and use the knife of heathen sacrificing priests. The old Roman custom of not eating above one regular meal a day, and that about the ninth hour of Italy, (three o’clock with us,) is kept up by many of the Italians: and during the month of May it is common to see shepherds dressed as in ancient times like Pan, Satyr, &c. I do not, however, mean to infer from what I have said, that modern Italians equal the ancients in works of art; for, in this respect, there seems as much difference between the present race and their forefathers, as there was between the ancient Romans and their teachers, the Greeks.

‘Not more than from forty to fifty skeletons have yet been found in Pompeii—one third of the town only, however, is yet uncovered; but the excavations are going on daily; and a new street with a noble portico have very lately been laid open.’

The discoveries in Herculaneum also are well detailed: but these have so often been described, that most readers, who have a taste for antiquity, must be already acquainted with them. In a note, beginning at p. 118, Miss S. has been so liberal to her readers, as to give them the most ample list of the contents of the *Museum at Portici*, derived from Herculaneum and Pompeii, that we have seen. It occupies nearly 12 pages, in a very small type.

The author's account of an excursion to Mount Vesuvius, with a description of the earthquake and eruption which overwhelmed *Resina* and *Torre-del-Greco*, is the more curious and interesting, because this tremendous event has happened so lately (in 1794): but we have not room to extract it.

Letter XXII. *Antiquities and Curiosities in the Environs of Naples. Excursions to the Islands of Proceda, Istria, and Capri.*

Letter XXIII. *Journey from Rome through Perugia to Florence.* At the termination of this letter, the author has unexpectedly favoured us with Hannibal's route into Italy.

Letter XXIV. *Journey from Florence to Dresden, through Bologna and Venice.* The two latter cities are slightly described: with an account of the pictures still left by the French at the former; and of the spoliation of the latter, not only of its pictures and statues, but of its shipping, military stores, famous antique bronze horses, and manuscripts. *Vienna—inns—public edifices—Royal Gallery of Pictures at the Belvidere*: Cities of Moravia and Prague, en passant.*

Letter XXV. *Dresden—Population—Architecture—Bridge—Religion—Character of the People—Inns—Picture Gallery.* The index to this immense collection, certainly the finest in Europe, is in few hands, besides those of travellers, and collectors of pictures and prints; and we do not remember to have seen it in any English book, except the account of it in Dr. Burney's *German Tour*†: it therefore usefully fills 10 or 12 pages of the present volume.

The remainder of the volume is occupied by *routes* from place to place—inns—prices of provisions—carriages—fees for seeing palaces—pictures—directions for travelling, &c. &c. which will render the work a very useful publication to future travellers; indeed it forms the best *Vade-mecum* and *Livre de Poste* which we recollect to have seen.

* In describing the *Imperial Gallery of Pictures*, p. 218, the author applies the musical term *Bravura* to painting, in a way which to us seems new.

† *Present State of Music in Germany, the Netherlands, &c. Vol. II.*

Many inaccuracies occur in the printing, besides those that are noticed by the author; and the table of contents is rendered almost useless by the omission of the page at which each letter begins; which, added to the want of the letters being numbered at the top of each page, occasions much trouble and loss of time to the reader who wishes to turn to any particular part.

ART. X. *Journal of a Voyage performed in the Lion Extra Indiaman, from Madras to Columbo, and Da Lagoa Bay, on the Eastern Coast of Africa; (where the Ship was condemned;) in the Year 1798. With some Account of the Manners and Customs of the Inhabitants of Da Lagoa Bay, and a Vocabulary of the Language. By William White, Esq. Capt. in the 73d, Highland Regiment of Foot. Embellished with Plates. 4to. pp. 70. 7s. Boards. Stockdale. 1800.*

THOUGH the information which this journal communicates is not in its nature either very important or very curious, yet we so seldom hear from this part of the coast of Africa, that we ought to be thankful for small offerings.

The author embarked at Madras on board of the *Lion*, a ship captured from the Dutch, and which he emphatically calls 'a rotten old patched up Dutch Indiaman'. She was nevertheless employed as an extra ship in the service of the English Company, and was freighted for Europe. Indeed, the vessel and her equipment seem to have been of a congenial nature, and such as a seaman would describe as a bundle of boards under a parcel of rags; such a ship as the very rats would instinctively have quitted.—Nothing material occurred till they were near the Cape of Good Hope; when they suffered so much from strong westerly winds, that they were obliged to seek shelter in Da Lagoa Bay; which they were fortunate enough to reach, almost contrary to expectation; having thrown overboard their guns and great part of the cargo, lost their fore and mizen masts, and the ship having been barely kept from falling to pieces by strong frappings and iron bars. Here she was surveyed, and condemned as unfit to proceed. Some vessels in the whale fishery, then in Da Lagoa Bay, were hired to take the remaining part of the cargo to England.

The want of materials, and a bad state of health, prevented the author from making a survey of the Bay: but a few nautical remarks are inserted, which were communicated to him by the Commander of a British Whaler. Captain White's account of the country, and of the inhabitants, is also very short. We shall extract from it a few particulars.

The

The Portuguese had a small fort at Da Lagoa Bay, which was lately destroyed by the French. The Bay is now frequented by vessels employed in the whale fishery; and the whales were very numerous while the author was there (from the 24th of June to the 21st July 1798.) It likewise abounds in a variety of very fine fish, all of a most excellent quality, much superior to any that the Captain had seen in India. The country is described as being extremely pleasant, with a rich and fruitful soil. Besides provisions,—ambergris, and the teeth of elephants and sea-cows, may be procured here in plenty. The best article for trading with the natives is coarse blue cloth: 'they are very partial to any kind of cloathing; hats are in great demand among them, and so are wigs. Several of King Capalleh's sons, about twelve or fourteen years old, used to come frequently on board the Lion, dressed out in old wigs, of which they were very proud.'—The inhabitants of Da Lagoa are Caffres, and are here described as a good natured, indolent people, great beggars, yet remarkably honest. 'They are all tattered,' and their ornaments are of the rudest fashion. 'Polygamy is allowed, and they purchase their wives from the father.—Divorces are not in fashion, for the men are all faithful, and the women, though nearly naked, virtuous: and from particular enquiries among them, I found that they were surprised at my even asking such a question, telling me, *that woman, that man wife*; yet there are a class of them who come on ship board that lessen the general character.'

The people are not numerous; and, notwithstanding the fineness of the country, they sometimes experience great distress, which can only be attributed to their indolence, as they almost wholly neglect the cultivation of their lands. In times of scarcity, they feed their slaves taken in war on grass and water, and I saw some of them the poorest objects I ever beheld. They were perfectly destitute of every sort of cloathing, and had no food given them. I enquired how they could possibly subsist; one of the natives told me, *same as bullock*. The natives work a whole day for a handful of sugar: but, though they have abundance of sugar cane, they are perfectly ignorant of the process of extracting the juice.

The King would not venture on board of the Lion, although much invited. 'I am certain (says Captain White) that his real reason was for fear of being kept prisoner till something valuable was given for his ransom, as I heard that he has been invited on board some ships and treated so. It is too true, that some of the natives who have worked on board some whalers for several weeks, when in want of hands, have been taken

taken away and sold for slaves at the Cape. I have heard them asked after by their friends and wives at Da Lagoa. The person is well known by many who were then there: a very infamous transaction, and should it be continued, may prove very serious to people going there: I am happy in stating that Earl Macartney, to whom I made known the circumstance, found some of them out, redeemed them from slavery, and they were to be sent to their native country by the first opportunity.

From this brief abstract, the reader will conjecture that the present small work is not without entertainment. The plates are only two in number: the first representing two natives in their war dress; the other, natives smoking.

ART. XI. *Travels through several Provinces of Spain and Portugal; &c.* By Richard Croker, Esq. Captain in the late 99th Regiment of Foot. 8vo. pp. 316. 7s. Boards. Robson, &c. 1799.

THOUGH the object of these travels was not one of those literary pursuits, which, in this adventurous age, give birth to so many peregrinations, yet the candour, honesty, and good sense, which manifest themselves through the whole of Captain Croker's narration, render it an entertaining and in some parts instructive performance. The author had embarked with his regiment for Jamaica, on board of a West Indiaman which was taken by the French, in July 1780; and, in about a month afterward, he was set on shore at Cadiz, as a prisoner of war. From Cadiz he was sent, with other English Gentlemen who were in the same situation, to Arcos de la Frontera, one of the most unpleasant spots of Andalusia; and, after a residence of three months in that uncomfortable country-town, he obtained leave to return to his native land by the way of Portugal; in which kingdom he remained a fortnight, or little more, and arrived in England in the month of January following.

It appears to us that Capt. Croker relates with fidelity, and certainly in an impressive manner which demands credit, all that he has seen and experienced: but he seems to rely, in some parts, on the information which he received from others, with more good-nature than critical examination. For instance, in his analysis of the national character of the Portuguese (p. 296), which is too deep and detailed for a fortnight's acquaintance, and too little varied for a large community of European people.—In some parts of the work, we have met with very sensible reflections, from which we have derived both pleasure and instruction; and among these we may mention the seventh Letter,

written from on board of the *Bourgogne* French man of war, in which Capt. C. was then a prisoner. The difference of the British and French naval discipline, as existing during the last war, is there considered in its causes and effects, with such good sense and ingenuity, that we shall transcribe the letter:

‘ Dear Sir,

Burgogne at Sea, Aug. 21, 1780

‘ Having walked on the quarter-deck for some time this afternoon with Monsieur le Brigadier Marin, amidst various groups of sailors, soldiers, &c. &c. some employed at cards, some eating their messes of beans and oil, and others in less respectable modes, so as to impede the passage along the deck of this very large ship; not one individual shewing any mark of respect or attention to the Captain; I was naturally led to consider the difference of internal management and discipline observed on board a British and a French ship of war. This difference seems more extraordinary, as it is contradictory to the genius and government of each respective Nation.

‘ The British system of government is mild and free; yet, on board a British ship of war, the strictest discipline prevails. Every rank has its distance; and subordination is exactly preserved. The Captain, the Lieutenants, the Midshipmen, and Warrant Officers, all feel their consequence and superiority. Every officer, Petty-officer, Seaman, and Marine, has his allotted post and duty. No useless hand impedes or discourages the general union and service. The plan is so perfect, that the least deviation from it discovers itself, and is immediately corrected. The Captain’s table is almost always hospitable; his officers are his frequent guests, by invitation; improper familiarities are sedulously discouraged; every individual seems to know his proper post, and to maintain it.

‘ The French government approaches to despotism; and has been found, in some instances, severe: but on board a French ship there is not even the appearance of discipline or order; every man follows his own invention in his own way. As these ships are more numerous manned than British ships of equal rate, the mischief is increased in proportion.

‘ After the deduction of about half the number of the crew, as sailors, marines, and cannoniers (a very useful order of men on board ships of war, and an improvement well worth the attention of the British Admiralty), the remainder are a mere rabble, food for powder, useful only *fabas consumere*.

‘ To this want of necessary order it is owing, that a landsman sent on board a French ship of war seldom becomes a seaman. To the consequent abundance of useless hands may be ascribed the great disproportion of killed and wounded in actions between ships of equal force; and that, invariably, against the French. All ranks of officers seem to be thrown together. The Captain receives an allowance to support a table, where all officers, from the Captain to the Midshipman, live together. This induces a degree of familiarity by no means favourable to the discipline of their navy. I am told, that the allowance of the Captain is extended to officers that happen to be taken and continue prisoners on board his ship. This is liberal.—In the explanation

explanation of signals, certainly of great consequence on board all ships of war, but particularly difficult in the French navy from their infinitely various and complex nature, *la Jeunesse*, the Captain's boy, is generally the first to give an opinion; and his opinion seems to have more weight than that of any other person in the ship. To this contrasted conduct we owe, in no small degree, the pre-eminent excellence and superiority of the British navy.

‘To the method of manning ships by pressing, much is also due. I am convinced that it would be impossible to form an adequate number of seamen for the service of the navy by any other means. When the ship of the merchant has performed her voyage, the crew are taken into the navy. The merchant must find other men, before his ship can again proceed to sea. From the necessity of the case, the number of apprentices is greatly increased; young and active men, encouraged by the bounty and wages that are offered, leave the plough and the loom, to brave the ocean and its dangers. The ships of the merchant are so thinly manned in time of war, that landmen must render themselves useful; consequently soon become, in some degree, seamen: these, in their turn, are removed to the navy, where discipline and example finish what the necessity of the merchant service had begun. By these means a new race of seamen is continually brought forward; and the longer the war lasts, the greater number of this useful body of men is formed for the public service. I am aware that this practice has been considered as bearing hard on the feelings of individuals; nor can the harshness of the measure be justified, but from the necessity of war, in the present state of Europe, as the means of self-defence; but, placing for a moment the *Res publica* out of the question, it must be allowed, that seamen of necessity get their living on board ships, that their provisions are better, and more liberally supplied, in the king's service, than in that of the merchant; their labours and hardships are less severe, and their profits, taking in the chance of prize money, perhaps, not very unequal; that, to give an option to these habitual inconsiderate men to putting a dangerous weapon into their hands, which generally turns against themselves. Abuses certainly exist in the management of this service; but to object, is easier than to remedy.

‘I have to-day, with Monsieur le Brigadier, visited this ship between decks; a very considerable part of it appears to be adapted to culinary purposes. It is astonishing what attention is here paid to the article of eating. Every kind of viand is provided for the *grand chambre*; even veal, pigeons, and rabbits—soft bread is baked twice in a week; and, as I am told, served to all the ship's company. It has been observed, that Englishmen take more animal food than Frenchmen; the contrary is so evident here, that it is our general opinion, that, taking the mess together, the French exceed us, in that particular, in the proportion of three to one at least.

‘The allowance of salted provision to the ship's company is very small. Dried French beans, or caravants, stewed and mixed with oil, highly seasoned with garlick—these, with bread, make the chief part of their diet.

‘We

“ We still continue to cruize off the Cape of St. Vincent, in good health and tolerable spirits; and I remain,

“ Your most faithful,

R. C.*

Similar passages occur, but they are not susceptible of a satisfactory abstract; and we therefore refer our readers to the book itself*; from the perusal of which, we are persuaded, they will derive as much information and pleasure as we ourselves have received.

ART. XII. *Imitations of original Drawings by Hans Holbein, in the Collection of his Majesty, for the Portraits of illustrious Persons of the Court of Henry VIII. with Biographical Tracts. Published by John Chamberlaine, Keeper of the King's Drawings and Medals, and F. S. A. Large Folio. Thirteen Numbers. To Subscribers, 2l. 2s. each; to Non-subscribers, 2l. 12s. 6d. each Number. Nicol. 1792—1800.*

WE have already announced to the public the commencement of this splendid work, and we promised to enter more minutely into its merits when it should be completed†. It is now brought to a conclusion; and, in our estimation, it is one the most magnificent books that we have ever seen, whether we consider the genius of the painter, or the admirable talents of the engraver.

Hans Holbein, of whom several accounts have been written, was born at Basil in the year 1498; and he was recommended by Erasmus to Sir Thomas More, who kindly received him into his house at Chelsea; where he worked nearly three years, drawing the portraits of Sir Thomas, his relations, and his friends. Lord Orford relates that “ the King, visiting the Chancellor, saw some of those pictures, and expressed his satisfaction.—Sir Thomas begged him to accept which ever he liked—but he enquired for the painter, who was introduced to him. Henry immediately took him into his own service, and told the Chancellor, that now he had got the artist, he did not want the pictures. An apartment in the palace was immediately allotted to Holbein, with a salary of 200 florins, besides his being paid for his pictures: the price of them I no where find.”

This distinguished painter remained in England till the time of his death, which was occasioned by the plague in the year 1554. Of the originals from which the present collection is formed, we find the following account in the first volume of

* Captain C.'s account of the culture of the vine, in Spain, would probably be acceptable to some of our horticulturists: but we have not room for it.

† See M. Rev. vol. xxv. N. S. p. 232.

Lord Orford's *Anecdotes of Painting*; which we present to our readers, in order that they may have at one view every important particular relating to a work which, we think, reflects such high honour on the age and nation which produced it.

"At present, an invaluable treasure of the works of this master is preserved in one of our palaces. Soon after the accession of the late King, Queen Caroline found in a bureau at Kensington a noble collection of Holbein's original drawings for the portraits of some of the chief personages of the court of Henry VIII. How they came there is quite unknown; after Holbein's death they had been sold into France, from whence they were bought, and presented to Charles I. by Mons. Liancourt. Charles changed them with William Earl of Pembroke for a *St. George* by Raphael, now at Paris. Lord Pembroke gave them to the Earl of Arundel; and at the dispersion of that collection they might be bought by, or for the king. There are eighty-nine of them, a few of which are duplicates. A great part are exceedingly fine, and in one respect preferable to his finished pictures, as they are drawn in a bold and free manner, and, though they have little more than the outlines, being drawn with chalk, upon a paper stained of a flesh colour, and scarce shaded at all, there is a strength and vivacity in them equal to the most perfect portraits. The heads of Sir Thomas More, Bishop Fisher, Sir Thomas Wyatt, and Broke Lord Cobham, are master-pieces."

We are also informed by the same eminent writer, that the pictures were first placed by the Queen at Richmond, but afterward removed to Kensington, where they still remain: but this, as his Lordship observes, "is a very improper place for them, many of them hanging against the light, or with scarce any, and some so high as not to be discernible; especially a most graceful head of the Duchess of Suffolk."—In addition to the above account, Mr. Chamberlaine informs us that they were brought from Kensington to the Queen's house early in the present reign, and, by his Majesty's order, were taken out of the frames in which they had most injudiciously been suffered to remain for some years, and were bound up in two volumes. Some, according to Lord Orford, have been rubbed, and others traced over with a pen on the outlines, by some unskilful hands. In an old inventory belonging to the family of Lumley, mention was made of such a book in that family; with a remarkable note, that it had belonged to Edward VI. and that the names of the persons were written on them by Sir John Cheke. Most of these drawings have names in an old hand; and the probability of their having been written by a minister of the court, who so well knew the persons represented, is an addition to their value.—Before he quits the subject of these exquisite productions, Lord Orford remarks that

that "it is great pity that they have not been engraved, not only that such frail performances of so great a genius might be preserved, but that the resemblances of so many illustrious persons, no where else existing, might be saved from destruction. Vertue," continues his Lordship, "had undertaken this noble work, and after spending three years on it, broke off, I do not know why, after having traced off on oil-paper but about five-and-thirty. These I bought at his sale; and they are so exactly taken as to be little inferior to the originals."

That which was begun and discontinued by Vertue has been most happily completed by the genius and perseverance of Bartolozzi; who, in this work, presents to us engravings which have retained in so wonderful a degree the taste, the beauty, and the manner of the original, that the noble Lord whom we have quoted, and whose authority may be trusted in questions of taste, declared that he considered the copy as superior to the picture. This was, indeed, exalted praise for an engraver who was following the pencil of Holbein!

In the number which completes this grand undertaking, Mr. Chamberlaine has given an alphabetical list of the portraits contained in the work, which are eighty in number; and to render his publication still more perfect, copies have been made of the portraits of Holbein and his wife painted by himself, (which were presented by Sir Robert Walpole to Queen Caroline,) and of the two children of Charles Brandon, Duke of Suffolk, from the originals in his Majesty's collection. These last are exquisite miniatures. "Holbein's miniatures (says Lord Orford) have all the strength of oil colours joined to the most finished delicacy; he generally painted on a green ground: in his small pictures often on a deep blue." The two here introduced are of the latter description.

Mr. Chamberlaine makes the following handsome acknowledgements to the persons by whose assistance the work has been promoted.

'To the late Horace Walpole, Earl of Orford, he is obliged by several communications, and for the trouble he took in concerting, with Mr. Nicol, the plan of this publication. To the late Sir William Musgrave, he is under obligations for much information, particularly for catalogues of portraits painted by Holbein from those drawings, pointing out in whose possession the pictures are at present. To Thomas Astle, Esq. and Francis Douce, Esq. he is also obliged for various communications. The readers of the biographical sketches that accompany this work, will readily, he is convinced, see the propriety of having employed Edmund Lodge, Esq. Lancaster Herald, in drawing up these tracts; in which he has displayed a great share of professional knowledge and information, collected from the College of Arms, and other authentic archives.

Every

Every man of taste must discern how much the beauty of this work is indebted to that inimitable artist Francis Bartolozzi, Esq., and it would be unjust to withhold Mr. Bulmer's share of praise in the typographical part of the publication.*

Among the portraits introduced into this collection, we perceive the distinguished names of Colet, Dean of St. Paul's; Melancthon; Sir John More; Sir Thomas More; and Archbishop Warham, the friend and patron of Erasmus. In allusion to the drawing of the Chancellor More, and in a comparison of the respective merits of Holbein and Quintin Matsis, (the celebrated blacksmith-painter, whose tools, it has been said, Love converted into pencils,) Lord Orford has justly and happily remarked :

"Holbein was equal to dignified character, he could express the piercing genius of More, or the grace of Ann Boleyn. Employed by More, Holbein was employed as he ought to be. This was the happy moment of his pencil; from painting the author, he rose to the philosopher, and then sunk to work for the king. I do not know a single countenance into which any master has poured greater energy of expression than in the drawing of Sir Thomas More at Kensington*. It has a freedom, a boldness of thought, and an acuteness of penetration, that attest the sincerity of the resemblance. It is Sir Thomas More in the vigour of his sense, not in the sweetness of his pleasantry—Here he is the unblemished magistrate, not that amiable philosopher, whose humility neither power nor piety could elate, and whose mirth even martyrdom could not spoil. Here he is rather that single, cruel judge, whom one knows not how to hate, and who, in the vigour of abilities, of knowledge, and good humour, persecuted others in defence of superstitions that he himself had exposed; and, who capable of disdaining life at the price of his sincerity, yet thought that God was to be served by promoting an imposture; who triumphed over Henry and Death, and sunk to be the accomplice, at least the dupe, of the Holy Maid of Kent!"

It is out of our power to present our readers with a specimen of the most valuable part of this publication, by exhibiting the engravings: but we must still do all that we can to give them a competent idea of the work, by assuring them that the ornaments are executed by Bartolozzi in his best manner; and by reminding them that the circumstance of their being all executed by one artist, and such an artist, unavoidably gives a degree of beauty and consistency to the performance, which no other can boast. We shall also make an extract or two from the text, (or rather the *illustrations*, since the portraits must be considered as the text,) that the public may be enabled to judge of the literary merit here manifested; and we select the

* Preserved in this collection.

biographical sketches of *Colet Dean of St. Paul's*, and *Warham Archbishop of Canterbury* :

‘ The lives of those of the fifteenth century, who were remarkable only for their learning, afford but little to engage the attention even of the learned in our days ; for the labours of those voluminous writers who recorded all the quarrels of all the councils, are now almost as much neglected as the solemn riddles of John Scotus and Thomas Aquinas, and their readers have sunk with them. The first purpose of learning in that time was to enable men to read what they could not understand ; and the perfection of it was to be found in their attempts to understand what was unintelligible. As Dr. Colet’s literature savoured much of these foibles, we shall be excused for passing it over nearly in silence ; yet it is but justice to his memory to own, that he was somewhat inclined to differ from the old school, and would, perhaps, have directly opposed it, had he lived some years longer.

‘ He was born in 1466, the eldest of the twenty-two children of Sir Henry Colet, an Alderman of London, by his wife Christian, whose family name is unknown, and who had the singular ill fortune to survive the whole of her numerous progeny. His education for the holy profession in which he afterwards distinguished himself, was begun in London, matured at Magdalen College in Oxford, and perfected in France and Italy, where his profound knowledge of divinity is said to have stood unrivalled.—After his return from his travels, he settled again at Oxford, where he contracted a strict intimacy with the admirable Erasmus, who was then studying there, and whose subsequent correspondence with him contains an history of his character, and in some measure of his life. We gather from thence, that he was a man of sanguine temperament ; high-spirited and hasty : inclined to the luxuries of the table, and gay conversation, and by no means insensible to impressions still softer. These faults, however, he corrected by temperance, and by a severe application to his studies ; and, says Erasmus expressly, “ *Virginitatis florem ad mortem usque servavit.*”

‘ In 1493, he was admitted a Prebendary of York, and 1502, of Salisbury ; and three years after, was promoted, without interest or application, to the Deanery of St. Paul’s. Here he became remarkable for a most correct observance of his pastoral duties ; and, in addition to his own personal services, drew together the most eminent scholars and divines of the time, to read lectures in his cathedral, of which number Erasmus himself was one. Amidst these pious labours for the living, he formed a noble plan for the benefit of thousands yet unborn, and had the happiness to carry it into execution, the foundation of St. Paul’s school. This lasting monument to his fame he erected at the expence of four thousand five hundred pounds ; entrusted the government of the school to the Mercers’ Company, of which his father had been a member, and gave the charge of education to the famous grammarian William Lilly.

‘ His health soon after declined, and from three repeated attacks of the sweating sickness, he fell into a consumption. Incapacitated by this infirmity from performing the offices of his function,

tion, he retired to the monastery of the Carthusians at Shene; and, having languished for some months, died there on the 16th of September 1519, and was buried in his cathedral church of St. Paul.

‘ It may be proper to observe, that if Holbein drew this head from the life, he must have been in England at a much earlier age than has been supposed, for he was an infant when Colet returned from his travels, and was scarcely twenty-one years old at the time of the Dean’s death. It is not improbable, however, that a portrait of the Dean had been made while he was abroad, by some Italian painter, and that the drawing before us was copied from it by Holbein, with that enchanting grace and spirit which only his hand could give.’

The portrait is, indeed, an exquisite one, scarcely exceeded in merit by any in the collection; the quickness and vivacity, expressed in the countenance, are finely contrasted with the dignified and serious, though somewhat gloomy expression observable in the face of Archbishop Warham; of whom Mr. Lodge gives the following account:

‘ William Warham, the son of Robert Warham, a gentleman of a good family in Hampshire, was born at Okeley in that county about the year 1456. He received his education in Winchester school, and at New College in Oxford; and through the merit of his learning, especially in the civil law, obtained some respectable appointments in that university while yet a young man. He afterwards practised with much reputation and success as an advocate in the Court of Arches, and soon after his coming to London became well known at court, and acquired no small degree of favour with Henry the Seventh, who delighted in civilians, and thought them the only men for the management of niceties in state affairs, particularly in those of foreign negotiations. Warham was accordingly sent in 1493, with Sir Edward Poynings, on an embassy to Philip Duke of Burgundy, the protector of Perkin Warbeck, to persuade him to give up that impostor; and discharged his mission so well, that Henry at his return appointed him Master of the Rolls. He sat in that office for nine years; a delay of preferment which was amply compensated for by the rapidity with which he afterwards rose to the most exalted situations in church and state; for, on the 11th of August 1502, the great seal was delivered to him, as Lord Keeper; within a few weeks after he was installed Bishop of London; on the 1st of January following was appointed Lord Chancellor, and in the ensuing March was translated to Canterbury; to these high offices was added the dignity of Chancellor of that university which had contributed to qualify him for them, to which he was elected on the 28th of May 1506.

‘ His royal patron dying not long after the latter period, a new master succeeded; and presently Wolsey, a new planet, or rather comet, in the sphere of English politics, appeared, and soon eclipsed all competitors for favour. The simple and sober character of Warham by no means fitted him for contention with one whose vivacity and ardour in the execution of his schemes were equal to the ambition and subtilty with which they were laid. Wolsey began by in-

fringing on the dignified distinctions of the primacy; proceeded to deny the Archbishop's ecclesiastical jurisdiction in its most important points; and finally deprived him of it, by procuring from the Pope that famous commission of Legate *a latere*, which invested himself in a great measure with the government of the Anglican church, as well in its temporal as spiritual affairs. Thus persecuted, Warham resigned the seals in 1515, and the King delivered them to Wolsey. The Archbishop now retired from all public business, except that of his church; and, having passed several years in his diocese, in a faithful discharge of the duties of his high calling, and with such carelessness of worldly matters that he left scarcely enough to pay his debts, died there on the 23d of August 1532, and was buried in his cathedral.

As the character of Archbishop Warham wanted those bold features which history so readily records, it has been but slightly touched on. As a churchman, he seems to have been pious, conscientious, and sincere; zealous for the persuasion in which he had been bred, and occasionally giving the worst proofs of that zeal in instances of intolérant severity; as a statesman, rather esteemed for experience and honesty than for acuteness; as a judge, laborious in his attention to the business of the court, and pure in his administration of justice; as a man, mild, cheerful, affable, and benevolent. If we may not reckon him with the greatest, he may certainly be esteemed among the best public men of the age in which he flourished. Holbein's picture, after this drawing, remains in the Archbishop's palace at Lambeth.

We were surprized to find no mention, in this account, of the intimate friendship which subsisted between the Archbishop and Erasmus; nor any allusions to the praises bestowed on the former by the latter, in various parts of his works. In his 135th Epistle, he says: "*Insigni benignitate me prosequuntur cum alii permulti, tum præcipue Macenas ille meus unicus, Archiepiscopus Cantuariensis, imo non meus, sed omnium eruditiorum, inter quos ego postremas teneo, si modo ullas teneo. Deum immortalem! quam felix, quam fecundum, quam promptum hominis ingenium? quanta in maximis explicandis negotiis dexteritas? quam non vulgaris eruditio? Tum autem quam inaudita in omnes comitas? quanta in congressu jucunditas? ut, quod vere regium est, neminem a se tristem dimittat. Ad hæc, quanta quamque alacris liberalitas? Postremo, in tanta fortuna dignitatisque præcellentia, quam nullum supercilium? ut solus ipse magnitudinem suam ignorare videatur. In amicis tuendis nemo neque fidelior neque constantior. In summo, vere Primas est, non solum dignitate, verum et in omni genere laudis.*" In his *Ecclesiast.* T.V. c. 810. is a fuller and more detailed character of the Archbishop; whom Burnet characterizes as "a great canonist, an able statesman, a dextrous courtier, and a favourer of learned men."—We are inclined to think that, in several instances, in which the subjects were celebrated,

these

these biographical sketches might have been enlarged with advantage.

We trust that our readers will excuse our having dwelt thus long on a work, the sight of which alone has given us great pleasure. The splendour and consequent costliness of the publication (with the addition of the portraits of Holbein and his wife, and the two miniatures, the price to non-subscribers is thirty-six guineas,) will prevent the volume from being in general circulation, and will both account for and justify our desire to give an early and a full report of its contents.

ART. XIII. Mr. Planta's *History of the Helvetic Confederacy.*

[Article concluded from page 161—178.]

IN commencing the second volume of this work, we approach the period at which the history of Helvetia mingles itself with, and ultimately (as it were) loses itself in that of other states. We are to see its people for a short time, indeed, act up to their antient characters, and atchieving splendid events: but we next behold them as allies, and lastly we hear of them only as mercenaries. In what remains of his task, therefore, the Helvetic historian can no longer interest by novelty of matter; nor does the subject retain the same dignity, and afford the same satisfaction. Helvetia ceases, very soon, to be the region in which men of invincible bravery, of primitive manners, of sentiments pure as the crystal streams issuing from their glaciers, and of integrity and honor as unshaken as their native mountains, are seen spurning the oppressor's yoke, breaking his bands, defying his prowess, and baffling all his attempts to force or induce them to resume their chains. The Temple of Freedom is soon to be converted into a Theatre for Gladiators, formed to be let out for hire to combat in the destructive games of ambition.—It is true that Helvetia did not all at once leap into the arms of disgrace; it required time, as well as consummate address, to familiarize her to what was so contrary to the feelings and habits of her better days. It must be admitted that measures most honourable to her, and deeds full of glory, attracted the notice and awoke the wishes of a crafty seducer, and gave rise to the machinations by which he undermined Helvetic virtue. Like other wanderers, she does not deviate from her former paths without exhibiting, at times, her qualms of conscience, her fits of repentance, and her gusts of good resolution: but these weaken by degrees; and she settles down to a commerce, than which nothing more dis-

graceful is recorded in the annals of human depravity,—a commerce in the blood of her children. Do speculatists, with great force of reasoning, maintain that all wars, except for self-defence, are contrary to morals and true religion? What shall we say, then, of a people who furnish warriors for gold, who lend them to every cause indiscriminately? This disgrace of Helvetia is not to be disputed, nor palliated: yet justice requires that we should add, that it is almost the sole offence with which this people are chargeable.

The period on which we are entering exhibits to our view two remarkable men, whose actions and fate have had eminent influence over the subsequent state of Europe; *Lewis the XIth of France*, and *Charles the Bold*, the last Duke of Burgundy. The former was a monster in private life, and callous to every principle, but possessed of extraordinary discernment as to what respected the interests of his crown; who, before Machiavelli wrote, reduced to practice all his rules; so that he might have served the same end in politics to that ingenious writer, that Homer and the Greek tragedians are said to have done to Aristotle in matters of taste. Not only, as it has been said, did he set himself and his successors *bors de page*, but he did the same by his kingdom. Without striking a blow on his own part, without incurring the expences or risking the hazards of war, he effected the destruction of a rival more powerful and wealthy than himself; namely the abovementioned Duke of Burgundy: who, though valorous and high-minded, and at the head of one of the first states in Europe, yet, by unskilful and headlong measures, brought down ruin on himself and his house, and involved his subjects in endless calamities.

Chap. III. of Book II. (the first of this volume) details the particulars of the grand cabinet atchievement of Lewis XI., and records the feats of Helvetic valour at Granson and Morat, and the fall of Charles before Nancy. In the battle which takes its name from that city, the ill-fated Prince, when he saw that all was lost, resolved to engage in person.

‘He rushed among the combatants with the fury of a lion, and slew many with his own hand; but most of his people, especially the cavalry, having now forsaken him, and seeing himself entirely abandoned, he determined to consult his own safety, and rode full speed towards the road that leads to Metz. Being hard pressed by his pursuers, he attempted to leap over a ditch; but his weary horse being unable to clear it, they both fell into the trench, and here Charles met his fate from hands unconscious of the importance of the life they were abridging. After having been some time missing, his body was found among other dead in the ditch, and conveyed to Nancy. His head is said to have been cloven asunder, and he had two other wounds, each of which was mortal. He was interred with solemn

solemn pomp at Nancy; but seventy three years after, his remains were transferred to Bruges, to be deposited in the same tomb with those of his daughter Mary. Most of the Burgundian nobility, who had not fallen at Granson or Morat, were here either killed or taken; and a third Burgundian camp became the prey of the victorious enemy.

Thus fell the Duke of Burgundy; and thus was brought about an event, the consequences of which Europe feels to this very day. A small part of his territories went to the secret author of his ruin: but the greater was conveyed by his daughter, on her marriage, to the House of Austria, now growing to a height of power unequalled since the days of Charlemagne. —It has often been asked why Lewis the XIth did not secure the whole of the Burgundian territories, by marrying the Dauphin to the heiress: but it is not easy to solve this question. Could he have foreseen what has happened since in Europe, with the bloodshed and calamities which these provinces were to occasion, we might have supposed that he sacrificed the interests of his crown to the gratification of his malignant feelings. What seeds of contention have these provinces nourished! Witness the wars in which Spain exhausted the wealth of the Indies; in which our Elizabeth displayed *masterly* policy; in which so many great commanders gained immortal fame; and which employed the elegant pens of Bentivoglio and Strada. Witness the repeated wars maintained by the different powers of Europe, to prevent Belgium from falling into the hands of France; wars in which the greatest generals of modern times have earned their dearly-bought laurels.

The IVth Chapter relates the events of the sanguinary contest between the Helvetic Confederacy, and the Suabian League. This war owed its origin to the attempts of the Imperial tribunals to renew their jurisdiction over Helvetia. Its deplorable effects will appear from the following brief extract:

‘The Tyrol at this time was in such a deplorable state of desolation, that an imperial officer, who was conducting a detachment through the country, among many scenes of misery and horror, saw two old women driving some hundreds of half-naked and emaciated children before them, who on arriving at a field less wasted than the remainder of the country, threw themselves down and browsed the grass like cattle. He was told that most of them were orphans, whose fathers had been killed, and mothers starved; and that they had for some time had no other nourishment: the old women added, that many of them perished daily; and that shortly they must all, the children as well as themselves, fall miserable victims to hunger and disease.’

By the peace of Basle, which terminated this most destructive struggle, the empire renounced all jurisdiction within the territories

stories of the Confederacy; the independence of which was, therefore, at this time, virtually acknowledged; though this was not formally done till the peace of Westphalia.

Chap. V. narrates the transactions of Milan, from its first invasion by Lewis XII. to the battle of Bicocca. Few human minds are altogether free from national prejudices; and the present philosophic and candid historian shews himself, in this chapter, to be not a little biassed by their influence. The Swiss achievement at Novarra is related as if within the regular course of events: but when we come to Marignan, where the author's countrymen are defeated, the event in his view of it is a phænomenon of most difficult solution. A great number of particulars are brought together, in order to explain and account for the prodigy; and he appears to consider these preliminaries as necessary, in order to render it credible that the French were victorious in a battle with the Swiss. The succeeding reflections, so consoling to national pride, follow the mortifying narrative:

‘All historians however, agree that few battles have ever been so obstinate, furious, and destructive. The king, impressed with a sense of the magnitude of the danger he had surmounted, ordered masses to be celebrated three successive days on the field of battle, and caused a chapel to be erected on the spot in memory of the victory: and the veteran Marshal Trivulci, discoursing on this event, ever declared that he had been present at eighteen pitched battles; that all except this had been children's play, but that this had been a *battle of giants*.’

That the reader may form some idea of the connection which so long subsisted between the Helvetic Confederacy and France, we lay before him the following extract:

‘At length however, on the twenty-ninth of November of the succeeding year, a general pacification was concluded at Friburg, by which the French king, as Duke of Milan, ceded for ever to the cantons the possession of the transalpine bailiwicks, and the provinces of Valteline, Chiavenna, and Bormio, to the Grisons, with an option, however, of their surrendering their principal castles in those districts to the French king for the sum of three hundred thousand crowns: all the privileges that had ever been held by the Confederates in the kingdom of France, were revived and confirmed: the payments stipulated by the convention of Dijon were ratified, with the addition of a free gift of three hundred thousand crowns to the whole Helvetic body, and an annual subsidy of two thousand livres to each of the cantons, to the Valais, and to the Grison leagues. This compact was declared to be perpetual, and has in fact been the basis of the many leagues that have ever after been made between the crown of France and the Helvetic confederacy.’

The

The VIth Chapter treats of the affairs of the Confederacy during the period of the reformation; the character of which is well drawn in the short passage here quoted:

‘ Religious dissensions unsheathed the sword, and gave rise to animosities and calamities, which for many years perplexed and tormented a large portion of the human race; and armed men against each other, who, had they been influenced by the charity which was the basis of their faith, would have reconciled their jarring opinions with soothing toleration, and left the world at peace.’

What was the state of that infidelity of which we hear so many complaints, in the thirteenth and fourteenth centuries, at the æra of the reformation? How far did those go, who preceded Luther and were advocates of reformation, yet were deemed sound members of the church? We are of opinion that the investigation of these points might throw some new light on this great event, often and ably as it has been treated; and certainly by no one better than by the incomparable Sleidan. Mr. Planta agrees with those who have preceded him, as to the causes which brought about this singular revolution in human affairs; the chief of which were, the oppressions exercised by the Romish Hierarchy, the wealth and power which it had amassed, the claims which it arrogated, and the ignorance and bad lives of its clergy. A specimen of the ignorance of that body will be found in the following passage:

‘ The generality of the priesthood did not scruple to acknowledge their deficiency in the most elementary parts of learning. The canons of the collegiate church of Zurich having to notify an election to the Bishop of Constance, confessed that they transmitted it in the handwriting of their notary, because several of them could not write. In the examinations for holy orders, it was deemed amply sufficient that the candidate could read, and tolerably comprehend what he read: even after the reformation had made some progress, the people firmly believed, and the priests confirmed them in the persuasion, that the bells travelled every passion week to Rome to receive fresh baptism; and that the exorcisms of priests could effectually dispel swarms of locusts, and all manner of insects. When, at an assembly of the clergy in the Valais, mention was made of the Bible, only one of the priests had ever heard of such a book: and several, on other occasions, did not scruple to declare, that it would be an advantage to religion if no gospel were extant; and that the study of the Greek and Hebrew languages greatly savoured of heresy.’

Of the state of morals, the following extract will give an idea;

‘ All men must feel a painful conviction when they learn, from the charges that were brought by the citizens of Lausanne against their clergy, that the priests used often, even in the churches, and in the midst of divine service, to strike the persons to whom they bore ill will, some of whom had actually died of their wounds: that they walked

walked the streets at night, disguised in military dresses, brandishing naked swords, and insulting the peaceful inhabitants: and that the frequent rapes, violences, and insults they committed were never punished or even restrained. The following are the words of the eighteenth article: "we have also to complain of the canons, that they reduce the profits of our town brothel, several of them carrying on the traffic of prostitution in their own houses, which they throw open to new comers of all descriptions." It is no small corroboration of the merited clamours raised against the clergy, that their own zealous advocate and protector, Charles the Fifth, publicly declared to them, that if their lives had been less reproachable, they would never have had to contend with a Martin Luther.'

In a note, we meet with this anecdote of Leo X.:

'In his hours of recreation he would admit two buffoons, disputing before him concerning the immortality of the soul; and after they had used a variety of facetious arguments, he often determined in favour of him who maintained the negative.

Zwinglius appears to us to have exceeded the other leaders of the reformation, in comprehensive and enlightened views, united with correct and moderate sentiments; he was not less pious, learned, or intrepid, and he was more moderate and tolerant. The revered name of this chief ornament of his cause first occurs in the following passage:

'Ulric Zwinglius of Wildenhaus, in the district of Tockenbourg, after pursuing his studies at Berne, Vienna, and Basle, and being appointed parochial priest at Glaris, in more determined and unequivocal terms than any of his predecessors or contemporaries, urged the absolute necessity of investigating the Scriptures, in order to restore the church to its pristine purity. We learn from himself that he began to preach the gospel in the sixteenth year of this century, in which year he was removed to the parish of Einsidlin; and though many have co-operated with him in the great enterprize, yet having been the first who was willing to be considered as a professed separatist from the church of Rome, he may with reason be considered as the apostle of the reformation in Switzerland.'—

We learn that his 'object, which was to reform the manners of the people, as well as the errors of the church, had incurred much odium among the more considerable of his countrymen, by the severity with which he inveighed against all foreign pensions, subsidies, and military services, which he represented as the fatal sources of the great progress that vice and immorality had of late made among them. Neither could this enmity, nor yet the threats, promises, or caresses of Pope Adrian the Sixth, who had now succeeded Leo, and who alternately used all these means to moderate his zeal, divert him from his fixed purpose of expunging the superstitions and abuses that had crept both into the church and state. He held frequent disputations with many of the most eminent casuists of the established church, which, as he generally prevailed, gradually paved the way to the abolition of
several

several ecclesiastical rites of modern date. Among these the invocation of saints, the worship of images, the celibacy of priests, and the occasional abstinence from meat, were some of the first that were abrogated by sovereign authority. Baptism was ordered to be administered in the vulgar tongue: permission was given to nuns to quit their convents and marry: some abbeys accepted of secularization: several priests entered into the state of matrimony; and Zwinglius himself soon after sanctioned the practice by his own example. Early in this year the celebration of mass was also abolished by authority of the senate; and Zurich gave evident symptoms of a speedy and complete separation from the mother church.

The account of the premature fall of this great man occurs in the narrative of the battle of Cappel;

‘Zwinglius was among the wounded. He had been stunned and thrown down by a shower of stones, and trampled upon by the fugitives and their pursuers: he recovered several times, but was too much exhausted to support himself. In his last effort he raised himself on his knees, and called out, “they may indeed kill the body, but they cannot destroy the soul:” and then, with clasped hands, and eyes uplifted to heaven, he once more fell backward. A catholic soldier observing his quivering lips, offered to bring him a confessor, to which he nodded dissent. A captain of Underwalden, who came by at the moment, fired with holy indignation against the obdurate heretic, pierced him through the neck. Thus fell Ulric Zwinglius; a man whom all parties allow to have possessed an heroic spirit, a greater degree of moderation than fell to the share of most of the other reformers, uncommon sagacity, combined with profound and extensive learning, and refined taste: he was ever averse to compulsive measures, but at all times willing to hazard his life in support of his firm persuasion. His manners were affable and conciliatory; he was a friend to cheerfulness and innocent mirth; and though indulgent to others, yet severely rigid towards himself. The conquerors exulted in his fall: they caused his body to be quartered by the hangman of Lucern, and to be burnt; and lest his ashes should become an object of veneration to his followers, they mixed pieces of hog’s flesh with his mangled limbs. With him fell also fifteen other learned divines, whom their sense of duty had brought into the field.’

It is remarkable that the protestants, who in other countries, during this period, were not less brave in the field than skilful and spirited in controversy, exhibited in the Helvetic Cantons a want of union, and a pusillanimity, which checked the progress of the reformation; and which probably would have led to its total extinction in these regions, had not the inroads of the Turk, at a critical moment, called to another quarter the attention of Charles V.

‘In the Pays de Vaud, various contests arose concerning matters of religion, which could not be terminated without compulsive expedients. William Farel, a native of Gap in Dauphiné, who had early embraced

embraced the doctrines of Zwinglius, came, with the consent of the government of Berne, to preach the gospel in these parts. At Orbe, he met with vehement resistance, chiefly from the women, who, being fascinated by the personal comeliness and insinuating manners of Juliani, a young Franciscan friar, thought his doctrines infallible, and were near inflicting on the reformer the treatment Orpheus is fabled to have experienced from the Bacchæ.—‘There are documents however extant, which prove that even fratricide is to be numbered among the crimes that were committed at Orbe in consequence of the religious animosities which at this time agitated the inhabitants.’

At Geneva, at this time, hierarchical zeal set all moral considerations at defiance. The canons of that city, we are told, resolved to destroy the principal reformers, Farel, Viret, and Froment.

‘They called in for this purpose a woman who had already poisoned a young Genevan at Lyons, and who, under pretence of being a convert, was introduced as cook into the house where Farel and his friends lodged and boarded. On the day when she had mixed poison in the victuals, Farel and Froment fortunately dined from home; but Viret partook of the noxious viand, and perished. The woman confessed her guilt, named one of the canons as her accomplice, and suffered the punishment due to so heinous a crime.’

In Chap. VII. which brings down the affairs of Helvetia to the present century, we learn that, after the agitations of the reformation had subsided, the following became the religious state of the Cantons;

‘Four of the cantons, and among these the two principal of them, had adopted the Reformation; seven remained firmly addicted to the faith of their ancestors; and two admitted both religions into their country as well as their senates. Of the three-and-twenty subject districts, only Morat and Granson became wholly protestant; sixteen retained their former creed, and five became mixed. Among the allies, Geneva, Neuchattel, Bienne, Mulhausen, and the town of St. Gallen, renounced the doctrines of Rome; while the diminutive republic of Gersau, and the abbey of Engelberg, persisted in their former worship. In the Grison leagues, after great disturbances, and many fluctuations, both creeds were at length admitted by public authority. The Reformation had at one time made considerable progress in the Valais, the Valteline, and the Italian bailiwicks: but popery at last prevailed; and at Locarno, those who refused to adhere to the established doctrines were compelled to quit the country; on which occasion no less than sixty families, among whom were several of considerable note, withdrew to Zurich, and contributed essentially to promote both the commerce and manufactures of that already prosperous city. This religious separation was by no means, in all cases, topographical; the inhabitants of different persuasions in many places living promiscuously together, and many large families having divided into branches, whose contradictory belief and stern fanaticism

fanaticism have frequently proved the source of destructive feuds and great calamities.'

Cardinal Boromeo, a Saint of the Roman Calendar, was Archbishop of Milan at this time, and thought that he could not better signalize his zeal, than by attempting every thing in his power to overthrow the reformation in the Cantons. For this purpose, he induced the papal court to have a Nuncio resident at Lucerne; he set up a seminary at Milan, to educate Swiss youth, to be employed as missionaries in their native country; and he neglected no opportunity of fomenting differences between the catholic and protestant districts; by which, though he failed in his object, he became the author of great calamities to the confederacy.

With the two parties in such temper as they then were, the establishment of the Gregorian calendar was cause sufficient to kindle animosities, and to occasion serious troubles.

'One of the principal reasons assigned by the peasants of Glaris, both protestants and catholics, for not adopting the new style, will, no doubt, appear sufficiently ludicrous. At the upper extremity of the principal valley, on the frontiers of the Grison country, is a natural aperture in a rock, called St. Martin's Hole, through which, annually, on the third of March and the third of September, old style, the sun at noon shines on the church steeple of the village of Elms. The peasants, when the new calendar was offered them, rejected it unanimously and with indignation; observing that, should they admit it, the sun would no longer dart its rays on that steeple on those periodical days.'

The affair of the Valteline, next mentioned in this chapter, was an event in the history of Europe on which much depended. It is not to be thoroughly understood without an intimate acquaintance with the state of the court of France during that period; many of the proceedings in which are only to be comprehended by connecting them with the bigotry of the Queen Mother, with the weak counsels which prevailed in the early part of the reign of Lewis XIII. and with the employment furnished to the great statesman Richelieu, by hostile courtiers, and the ever restless protestants.

In the succeeding pages, we have an account of the horrible massacre of the Valteline; from which it appears that the disciples of modern French philosophy have not greatly surpassed in excesses the disciples of a better cause, and that some ingenious and eloquent preachers are to be considered as advocates *ex parte*.

Speaking of the peace of Westphalia, the author ascribes to the Helvetic States an active interference, in order to obtain an acknowledgement of their independance. Other historians say

that these States did not move in the business, till they were excited by the Swedes and French, who insisted that the empire should make that concession.

On the occasion of Lewis XIV. seizing Franche Comté, the *Helvetic Defensional*, or the military code for the defence of the country, was devised and settled; and about the same time the *Formula Consensus*, or the Helvetic Protestant Confession of Faith, was established.

Lord Clarendon says, that a mandate of Cromwell put an end to the persecution of the protestants in Piedmont: but Mr. Planta reduces this splendid interference to the common act of sending money to the sufferers. If the noble historian mis-stated the fact, which, to favour Cromwell, he was not likely to do, the error should have been proved; if he was founded in what he asserted, the present author (we are sure, without intending it,) has been unjust not only to the memory of Cromwell, but to the honor of the English name.

Chap. VIII. gives a statistic view of the singular country to which this work relates. The author divides its governments into three classes; the Aristocratic, the Aristo-democratic, and the Democratic. In the first class, that of Berne stands foremost:

• This supreme legislative, as well as executive and judicial body, consisted, as its title denoted, of *the avoyer, the little and the great council*. The latter of these councils, which in fact comprised the two other branches of the legislature, being properly the depositary of the supreme authority, was also named *the sovereign council*, and (though of late its number has always been greater) *the council of two hundred*. Its full complement was, after various changes, fixed at two hundred and ninety-nine; which number however it seldom retained for any length of time, it having been of late a constant practice, in order to obviate the cabals which ever attend a competition to few vacancies, and perhaps, as Stanyan intimates, to reduce the number of candidates to the bailiwicks, who were always members of the council, not to proceed to an election until the vacancies amounted to at least eighty, which, according to the usual rate of mortality, happened in general every ten or eleven years. This council, of which the *avoyers*, the senators, and all the officers of state, were members, was authorized to make and repeal laws, to declare war, conclude peace, and form alliances, to judge in all capital cases within the district of the city, to determine all civil causes that came before it by appeal, and to delegate powers to inferior magistrates, courts, and civil departments. It ultimately regulated all that concerned the revenue; superintended whatever related to the public edifices, when the value exceeded the sum of one hundred crowns; and finally determined all matters that were referred to its decision by the senate. It usually met twice a week, but on urgent occasions more frequently.

• The senate, which, as it met every day, Sundays and festivals excepted, was likewise called the *daily council*, consisted of the two *avoyers*,

Avoyers, the two treasurers, the four bannerets, seventeen ordinary and two secret senators. These seven-and-twenty members discussed and prepared all matters that were to be laid before the great council, dispatched all current affairs, that related to the police, and conferred all church preferments, and many civil offices; they ordered gratuities within the limits of one hundred crowns; and ultimately decided all criminal causes, except those which were reserved for the great council, or some privileged municipality or vassal. But the greatest consequence they possessed, was derived from the great share they had in filling up the vacancies in the great council; and the power vested in them of convoking this council, whenever an incident occurred, which appeared to them to call for so vigorous a measure. Whenever the great council sat, this senate became incorporated in it, and retained no peculiar authority of its own. At other times it was not improperly considered as the executive power of the state.

The two avoyers were the highest officers in the state. They were elected by public votes, in the sovereign council, for life; but were liable to be removed by the same body. One of them only supported the dignity, and exercised the functions, of head of the republic; and they alternately exchanged their stations every year, on Easter-Monday. The avoyer in office presided both in the council and senate, in each of which he had no regular, but only a casting vote: the great seal of the republic was in his custody; and a provincial jurisdiction was annexed to his station. In his absence the ex-avoyer supplied his place, and when he also was prevented from attending, he was authorized to appoint a substitute, who however could not be either a treasurer or a banneret. During the harvest and vintage, which were considered as vacations, one of the bannerets presided in the less frequent meetings that were held both of the senate and council, and had the custody of the great seal.

The following was the mode of filling up a vacancy in the Senate:

The proceedings, on a vacancy in the senate, were as follows. On the day, or morrow, of the interment of a deceased senator, the senate and council met, and as many balls as there were members present being put into two covered boxes, the senators drew them out of one, and the counsellors out of the other: among the former were three gilt balls, and among the latter seven, the remainder being silvered over; and those who drew the ten golden balls were electors for the nomination of candidates. These three senators and seven counsellors now withdrew behind a curtain, where they found printed lists of all the members of the council who were eligible into the senate: from one of these, each of them tore the name of the counsellor whom he meant to favour, and cancelled or secreted the remainder of the list. These names were next collected; and if they happened to be fewer than six, a fresh choice of ten electors was made, who proceeded in the same manner, until the number of ten candidates was completed. These candidates, with their nearest of kin, immediately withdrew; their names were affixed each to a box; and a second choice, by lot, was made of electors, the number of golden balls being, in this instance, two thirds of the members present.

sent. Each of those who drew a golden ball, dropped it into the box of the candidate to whom he gave his suffrage; and on examining this ballot, the six who had the fewest votes, and were hence excluded, were, together with their relations, called back into the assembly. Four balls, two silver and two golden ones, were next put into a box; and the four remaining candidates, they having previously determined the precedency by lot, drew them: the two who drew golden balls were lastly put to the ballot of the whole assembly; and he who now obtained the majority of votes, was declared duly elected.

‘The reason of this repeated alternation by lot and ballot, cannot but be obvious to those who will bestow some thought upon the subject. Its greatest excellence perhaps consisted in making the chance of lots apply chiefly to the electors, and not to those who might pretend to the succession; by which means the dangerous effects of cabal were in a great measure obviated; and yet a fair prospect of success was given to the meritorious, while those wholly unqualified could entertain little hope of being preferred.’

The elections of the members of the Council were thus conducted:

‘The seizeniers, who were entrusted with a considerable share in the election of counsellors, were chosen out of the twelve tribes or abbeys, by the members of those bodies who, being counsellors, had served the office of bailiff. Their functions being of a nature that required no uncommon talents, their nomination was left solely to the decision of chance.’—

‘Whenever the great council determined upon completing their number, the senate and the seizeniers were assembled for the purpose, and proceeded to the nomination. Here each of the avoyers had the right to propose two candidates, and every other member one. The chancellor, the greffier or secretary of state, the grand sautier or lieutenant of the police, and the usher or keeper of the town-house, claimed also the privilege of naming each a candidate; and it seldom happened that any of these nominees were rejected. The electors, it may well be imagined, in exercising this privilege, gave the preference to their sons, sons-in-law, brethren, or other near relations, which necessarily secured the seats in the council to a small number of families. Stanyan ridicules, with some humour, the amorous visits that were usually paid to the daughters of the newly created seizeniers, the instant they were raised to that station, previous to an election into the great council*; while others assert, in extenuation of the practice, that the senatorial families, by the education and early experience they afforded to their youths, were likely to fit them preferably to others for the complicated duties of a public station: they further allege that instances of exclusion have not been wanting when the candidates proposed were notoriously unqualified, or unworthy of so eminent a station. About fifty of the vacancies having

* A seat in the council was deemed equivalent to a marriage portion of fifteen hundred pounds sterling.’

been thus filled, the remainder was provided for by an open election. Each of the abbeys was required to send in the names of those burghers who, being duly qualified, were moreover deemed worthy of the promotion. These names were drawn by lot, and successively proclaimed; and each elector signified his approbation of a candidate by rising from his seat when the name was mentioned. An accurate account was kept of those who had thus publicly voted for each burgher; and the whole being summed up, as many as were equal to the number of vacancies, having the majority of votes, were declared members of the great council. Although, in general, the counselors were chosen out of not more than about seventy families, yet there seldom was an election in which some burghers of new families were not admitted to that dignity, and some of late were usually preferred out of families of the Pays de Vaud.

The page of history does not exhibit a greater curiosity than the *state exterior* at Berne:

‘A singular, and at first sight no doubt a rather ludicrous establishment, of which no instance is to be met with in any other government, was the mimic legislature, which, under the name of the *exterior state*, was a perfect model of the real one, with all its officers, functions, ceremonies, and subordinate departments. It consisted of those burghers of distinguished families, who had not yet attained the age requisite for real promotion: it appointed to sixty-six hailiwicks, which took their names from ruined castles, dispersed throughout the country, among which Hapsburg was the principal: it had an exchequer, and differing in this from its archetype, some debts. Great honours were paid to it in all public ceremonies, in which it greatly surpassed the sovereign council in stateliness and splendour. These distinctions it doubtless owed to the consideration of its being, in fact, a political seminary for the youths, who were likely one day to arrive at the highest offices in the state. Its avoyer seldom failed of promotion into the great council. Its badge, or coat of arms, an ape sitting on a lobster, and viewing itself in a mirror, was no bad emblem of its mock consequence.’

Mr. Planta gives the following sketch of the constitution of the State of Uri; between which and those of the other democratic Cantons, there was scarcely any difference:

‘The people met on stated days, generally once a year, in an open field, about four thousand in number. At these assemblies, which were called the communities of the country, each male, of the age of sixteen, had his suffrage. They were opened by solemn prayers, and oaths of fidelity and allegiance. The people next proceeded either to confirm the old, or to elect new magistrates, consisting of the landamman, who was generally continued a second year in office, the stadholder, the treasurer, and the secretary. They elected deputies to the general diets, or for foreign missions; named the bailiffs in their turns, most of the cantons having subject provinces in common with others; and deliberated on all matters of more than usual importance. For the dispatch of the ordinary busi-

ness, a council of regency was named; each community, of which there were ten, electing six counsellors. The landamman, who presided at this board, had the right of calling in additional members whenever he saw occasion. Each community, each parish, each village, had its own independent jurisdiction; it conducted its own pecuniary concerns, its revenue from lands, woods, and alps; and chose its secular clergy. These primary communities met at least once a month.

We must not overlook the author's account of the Grison Leagues;

'Among the allied states, the government of the Grison country deserves some particular notice; as it will be vain to seek in history, or in the politics of our own times, a form so purely democratic in its theory, and yet so remote from it in the application. The three leagues were divided into twenty-six higher jurisdictions, and subdivided into fifty-nine communities, many of them consisting of a single village, each of which being a distinct, though very diminutive republic, had its peculiar and independent constitution, chose its own civil magistrates, consisting in general of an amman, podesta or minister, and twelve jurats, its pastors, and deputies to the general diet. All these it had the power to cashier, and in case of delinquency, to punish, without admitting the least interference of the collective body, unless by way of intercession. In these elections, and in all public deliberations, every male of a stated age had his vote.

'The link of union among these petty states was the general diet to which each community sent one, and four of the larger ones two deputies. These, together with the chiefs of each league, formed a body of sixty-six members, who met in rotation at Coire, Davos, and Jlanz, about the beginning of September, and continued sitting about three weeks or a month. It is to be observed, that these deputies were not authorized to decide on any question, but that they were bound in every instance to send to their constituents a statement of the matter in agitation, and to demand special instructions, to which they were bound to adhere. Each community might however at all times waive this privilege, by investing its deputy with a general power to act according to his own discretion: and as by far the majority of the electors were persons wholly unqualified to judge upon complicated matters of government, it may well be imagined that every society of this nature would frequently be biassed by a few of its members, superior to the rest either in mental qualifications, or the still more prevalent influence of property. Hence many of these unlimited powers were obtained; and even when they were withheld, it was generally in the power of the leaders, by some ambiguity or peculiarity in the statement laid before the communities, to obtain the decision that best suited their purposes. There was no established board or council, which could be considered as an executive body.

'This will suffice to point out to the reader, the principal source of the undue influence which at once defaced the most prominent features of this popular constitution. An influence which men will
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in vain endeavour to counteract : and which, when the interests or passions of the leaders happen to be at variance, will ever open the door to factions and civil commotions, the horrors of which that country has abundantly experienced. Mr. Coxe's judicious observations on the incompetency of annual elections by the people at large, towards securing the freedom of a state, are well worth the serious consideration of every Englishman, who has the prosperity of his country truly at heart.'

Mr. Planta next treats of the federal constitution of Helvetia ;

' Having thus taken a cursory view of the several component parts, the aggregate of which formed the Helvetic confederacy ; we may now proceed to contemplate the bond of union, to which they chiefly owed the rank they have long held among the powers of Europe ; but which, as has been observed by a writer of much authority, was improperly called an union, since, except in what concerned the common sovereignties, there were but few points in which they necessarily came in contact with each other. Its true denomination appears to have been that of a permanent defensive alliance, the object of which was the protection of each member against all foreign attacks, and the preservation of interior tranquillity, by the weighty preponderancy of a majority operating against those who betrayed a disposition to create disturbances. It was by no means a representative government : it had no common administration, no concentrated authority, no executive power, no public treasury, no mint : nor could it, even in its relations with foreign powers, be considered as an individual state, since most of the alliances were made not with the collective body at large, but with one or more of the members separately, several of them having expressly reserved the power of forming such connections.

' The diets, which thus appear to have been held more for the purpose of communication, than either of legislation, or any other functions of government, were either general or special, ordinary or extraordinary. The general ordinary diets consisted of the deputies of all the cantons, and of those of the allies who were distinguished by the appellation of associates.'

Previously to the present awful struggle, Europe was often not unaptly represented as one great federal republic. The benevolent persons, who delighted to view it in this light, and who exercised their ingenuity in devising plans for arbitrating the differences of nations by other modes than those of arms, might have found something like a model in the practice of the Helvetic confederacy ; of which an account is given in the following passage :

' The law of arbitration, of which frequent mention has been made, was the result of most of the compacts that had been entered into by these states ; and gave rise to many secondary meetings, which were summoned for the purpose of adjusting disputes occasionally arising between different members of the confederacy. Whenever these occurred, each canton at variance sent two deputies to the

place agreed upon in their treaties, and these, when their opinions were equally divided, chose a sur-arbitrator from one of the neutral cantons. This umpire was for the time absolved from his oath of allegiance to his own sovereign, that none of his engagements might clash with the impartiality of his award. He was not allowed to propose a new opinion, but could only confirm one of those previously delivered by the deputies: but his decision was final. All the cantons were not equally bound to submit their differences to the law of arbitration, the old ones having reserved the power of declining it, while those that entered late in the confederacy were bound to adhere to it whenever it was proposed to them.'

The author thus concludes this most valuable chapter;

'The well-informed writer of the preliminary discourse to the *Dictionnaire de la Suisse*, states, that the number of Swiss, whom Lewis the Fourteenth retained in his service, amounted to twenty-eight thousand; but that of late the regiments in France did not contain more than fifteen thousand five hundred men. Taking therefore an average of one thousand three hundred men per regiment, the Swiss troops in foreign services formed an army of near forty thousand men. Besides these, the French king, the king of Sardinia, and the Pope, had each a body of guards, to which they particularly committed the safety of their persons, known by the name of the *Cent Suisses*: and at this time, there probably is scarce an army in Europe, where numbers of Swiss adventurers, urged by their love of arms, are not enrolled.'

Chap. IX. gives the modern history of Geneva, with all the interest and fidelity which belong to this author. Fatio, though little known to history, appears to have been a very striking character; and from the account here given, he seems only to have wanted a wider theatre, to have descended to future ages as the most intrepid of patriot martyrs. The annals of Nero or Domitian present nothing more foul, than the mockery of justice carried on by a republican magistracy, in consequence of which this brave man suffered death.

The subject of Chap. X., and last, is the late overthrow of the Helvetic Confederacy by the French. This transaction is too recent for history. The feelings of the moment will not allow the writer to assign to each cause its due share of influence, nor to view each event in its true light. Indignation on the one hand, and commiseration on the other, are too busy in the bosom, to suffer history to assume her calm and dispassionate character; and it is impossible to prevent the pen from running into endless invective on one side, and pathetic declamation on the other. Instead of arraigning the present writer for his want of impartiality, we wonder that he has not failed more in that quality. Indeed, had the strain and temper which characterize the other parts of the work pervaded this chapter, we should

should have applauded the fairness of the historian, but we own that the man and the Swiss would have suffered in our estimation. We can discover that the accounts, given in this last chapter, greatly differ from those which would have come from the same pen, employed on the same materials, at a period of some distance from that in which the events recorded took place.

In asserting what is due to history, we wish to allow full play to feelings founded in patriotism, in humanity, and in a sense of right. Many defects, we are persuaded, will be discoverable hereafter in this part of the work; and we could point out several: but we have no relish for the task; and a more fit season will arrive.—Let us not be mistaken; we should act most unjustly, if we did not allow to the narrative, in the present chapter, very eminent claims to merit. As a work of the day, it is intitled to the highest commendations; and we impute to it no defects but such as were inevitable. It was impossible to assimilate it with the other materials which compose these valuable and authentic volumes; and all that could be done, towards giving it this perfection, has been effected.

We must now dismiss this work; offering our sincere congratulations to the author, on the service which he has rendered to letters,—on the obligations under which he has laid his native and adopted countries,—and on the memorial of his industry, general information, sound judgment, and impartiality, which he has thus erected, and which will so honourably transmit his name to future times.

ART. XIV. *Some Account of the Cathedral Church of Exeter*, illustrative of the Plans, Elevations, and Sections of that Building. Imperial Folio. 4l. 4s. in Sheets. White, Bickersstaff, &c.

IT is with pleasure that we make our readers acquainted with the prosecution of a most magnificent design, formed by the Society of Antiquaries, of presenting to the public, in a style of singular elegance, accurate measures, plans, elevations, and sections of the principal ecclesiastical buildings of England. The work which commenced the execution of this plan was announced in our 20th Vol. N. S. p. 130. To the projectors and superintendants of the undertaking, much praise is due; and we sincerely hope that the most favourable auspices will accompany them to its conclusion. To say nothing of the necessity of a scientific investigation of the different styles of building, which commonly pass under the general term of *Gothic*, the wretched state of many of our sacred edifices must excite the lamentation of taste; and seemed to call on the Society of Antiquaries, to take some effectual measures for transmitting to posterity a know-

lege of the beauty and proportions of this style of architecture. The humid and corrosive quality of the atmosphere, assisted by neglect, is continually obliterating the specimens of antient art with which our pious forefathers embellished the country. Some have perished; others are seen "nodding to their fall;" and even where no gross acts of folly or omission can be charged on clergymen or their parishioners, the tooth of time has committed cruel depredations; especially on the exterior members and ornaments of buildings in the light Gothic or Saracenic style. The outside of Henry VIIIth's Chapel is a melancholy proof how rapidly the most beautiful enrichments disappear, when exposed to the full action of our varying climate; and we would here take occasion to observe that architects should learn, from this circumstance, the folly of lavishing minute sculpture on the exterior of buildings which are intended to descend to posterity.

We mean not, however, to attribute the mutilated state of many of our antient edifices merely to the rough treatment which they have received from a British atmosphere. By the changes and revolutions, political and ecclesiastical, which this country has experienced in a course of ages, our sacred structures have very severely suffered; and they bear the marks of robbery and violence to the present day. The first work of this splendid series of publications, "*An Account of the Collegiate Chapel of St. Stephen, Westminster,*" exhibited the conversion of a religious building to a political use; with the depredations and concealment which some of the most beautiful specimens of gothic art have suffered from that circumstance. The present lobby of the House of Commons once contained enrichments, of which no traces remain; and the parts which have furnished materials for other portions of the drawings are behind the pannelling which has so often vibrated with the sound of political contention, and the recent removal of which has led to farther discoveries.

The building of which an account, sections, and drawings, are here exhibited, in this second number of the series, maintains its appropriation to a religious use; and though it has suffered in the lapse of ages, it has been preserved in as perfect a state as any person could expect to find it. The engravings, like those of St. Stephen's Chapel, are made from measured drawings taken by order of the Society of Antiquaries by Mr. Carter; and they are accompanied by his account of such things as appeared to him worthy of remark, in the course of his survey.

Farther to gratify the antiquary and the public, by the most complete information to be collected on the subject, the society have prefixed to Mr. Carter's account, a tract by Bishop Little-

ton, drawn from the rolls of the cathedral while he was Dean of Exeter; which is followed by some ingenious and sensible observations by Sir Henry Englefield.

Curious and replete with information as the Bishop's tract unquestionably is, and however it may be adduced in proof of his patience and industry as an antiquary, it by no means establishes the point for which its author so strenuously contends; and which was to deprive Bishop Quivil of the honour of being the founder of the present elegant building. As it is unnecessary for us to make many comments on it, we shall chiefly confine ourselves to Sir Harry's observations. He remarks that

‘Some inaccuracies in the accounts of Leland, Hooker, and Godwin, have occasioned the doubts of the Bishop on the subject; and if the words of those authors are to be taken in a literal sense, it is certain that the accounts they give of the building are inconsistent with the internal evidence of the structure; but it must be remembered, that when they writ, the critical knowledge of the ancient architecture of this kingdom, in the middle and lower ages, did not exist; and it was therefore natural for them to apply to the whole, what was true only of parts, although the information they gathered, either from records now destroyed, or tradition at present obsolete, was in itself accurate.

‘These allowances being made, it seems no very difficult matter to reconcile the account of Godwin in his work *de Præsulibus Angliæ*, with the information drawn by Bishop Littleton from the records yet remaining in the cathedral, and that which is to be gained from an examination of the building in its present state. Bishop Littleton seems to have thought that when the episcopal see was, by Edward the Confessor, about the year 1049, removed from Crediton to Exeter, a church worthy of the see was either found there, or erected by that monarch. This does not seem to have been the case. The new chapter took possession of a convent of monks, which does not appear to have been large, as two other adjacent monasteries were taken as additional lodgings for the clergy of the cathedral. The church therefore, it is probable, was proportionally small; and this is more likely, as the convent had been totally destroyed by fire only thirty years before, and a very extensive edifice could not easily have been built and completed in that period. It seems then not unlikely, that the first cathedral was not more than about sixty-feet in length, and occupied the site of the present chapel of St. Mary. That the chapel in its present state, was the Saxon church, scarce needed disproving.’

Other observations are offered by the learned Baronet, to resist the arguments and inferences of Bishop Littleton. The towers, indeed, he ascribes to William Warlewast, who succeeded to the see in the year 1107; they being similar in style to the buildings of Gundulph his contemporary, who erected Rochester castle: but he bestows on Peter Quivil, who was presented to the see in 1280, or in the reign of Edward I., the

honour of giving to the church its present grandeur and uniformity.

‘Whatever, (says Sir Henry,) was the state of the church at the accession of Bishop Quivil, the uniformity of the structure, as it at present stands, seems to prove beyond a doubt that the whole, as the uniform tradition of the different writers has delivered down to us, was the fruit of one great design; and its singular elegance does as much honour to the taste, as its noble size to the munificence of the founder. Godwin’s assertion, that Quivil founded the transept, which Littleton so severely censures, is undoubtedly true; for he joined the two towers by arches on each side of the nave, and cut away the interior walls of each tower, turning great arches in them, as appears by the roll quoted by Littleton; besides which it appears, from the same roll, that he broke out the two great windows which light the transept, in the opposite walls of the towers: he therefore formed the transept, though he did not build all the walls from the ground. A building of the dimensions of this cathedral could scarcely be erected in the life of one bishop; we accordingly find, that during the time of Quivil’s successor, Bytton, great sums were in different years expended on the work; and the choir does not appear to have been finished till the year 1318, in the episcopate of Stapledon, when 86*l.* were expended on the altar-piece. It is probable, that when Quivil thus undertook to rebuild the church, he would, as long as possible, preserve the old choir for the celebration of divine service; and when the new nave was completed, form that into a temporary church while the choir was rebuilding. Hence it appears, that the choir and altar were among the last works of the new church.’

It is also remarked that a singular felicity attended the erection of this beautiful cathedral, since,

‘During the long period of fifty years no tasteless or vain prolate interfered with the regular and elegant plan of the founder. Though the taste in architecture was continually changing, so scrupulous was the adherence to the original design, that the church seems rather to have been created at once in its perfect state, than have slowly grown to its consummate beauty. Even Grandison, (he succeeded to the see in 1327,) who, if we may judge from his screen, at the western entrance, had a florid taste in the extreme in architecture, chastized his ideas within the church, and felt the simple grace of Quivil’s design.’

To Sir H. Englefield’s observations is annexed, ‘A Chronological table of the succession of the bishops of Exeter, and the dates of different circumstances relative to the building of the cathedral and its dependencies, extracted from Godwin and Bishop Littleton’s Tract.’

With the view of correcting an opinion which has generally prevailed, we shall advert to one passage in the tract of Bishop L. The thin fine pillars, which fill up the angles of, or make clusters round the larger columns in this and most of
our

Our cathedrals and collegiate churches, have been commonly supposed to be an artificial composition: but it appears that this is not the case, and that they are a kind of marble which was brought from Corfe in the isle of Purbeck, dug out of quarries which have been long since exhausted. Bishop Littleton, to put this point out of all dispute, gives an extract from the fabric rolls of 1331 and 1332, containing an estimate delivered to the Dean and Chapter by William Canon, of Corfe, for the supply of this marble for that purpose.

The plates in the present volume are eleven in number, with each of which is given an explanation by Mr. Carter. The first, making an engraved title-page, exhibits an elegant design of a mural monument erected to the memory of a person no longer remembered; and whose name even is not known. Plate 2. is an accurate plan of the cathedral church of Exeter, and the site of the adjoining buildings. 3. The elevation of the west front of the cathedral. 4. The elevation of the north side. 5. Section from east to west. 6. Section from north to south. 7. The grand screen or façade at the west front, an object which must strike the eye on account of the richness of its architectural ornaments, and the number of statues. It surpasses every thing of the kind in the kingdom. 8. The external elevation of the north porch, and the internal elevation of a part of the north-side of the chapter-house. 9. A part of the north side of the nave of the cathedral. 10. Views of the clock given by Bishop Courtney, who succeeded to the see 1478; of the three stalls at the high altar; and of the bishop's throne. Mr. Carter mentions the clock as 'worthy of notice both for the elegance of its ornaments and its mechanism, which is uncommon at so early a period. The Earth is in the centre. Round it the moon revolves in a month, and changes her aspect according to her age, which is marked on the interior divided circle. Beyond her another ball represents the sun, and points to the twenty-four hours. The circle of hours is numbered from one to twelve twice over. The inscription, *pereunt et imputantur*, is modern.' Plate 11 contains ornaments from different parts of the cathedral.

Mr. Carter concludes his account of the plates, by complimenting the reverend guardians of this sacred edifice on their strict attention to its preservation; and on their taste in adhering to the original design whenever any repair has been made.

ART. XV. *Some Account of the Abbey Church at Bath*, illustrative of the Plans, Elevations, and Sections of that Building. Imperial Folio. 2l. 12s. 6d. in Sheets. White, &c. 1799.

THIS is the third publication by the Society of Antiquaries, in continuation of their splendid undertaking mentioned in the preceding article. A short introduction explains the principle on which it has hitherto been conducted.

‘As in a plan so extended as the present, it is difficult to lay down any order of publication not liable to some objections, the committee, on whom the council have conferred the honour of conducting this undertaking, have been of opinion, that it would be more satisfactory to select such churches, for their first specimens, as gave examples of the different styles of building in different ages, and of which, at the same time, no good account was extant, than to follow any topographical or chronological arrangement; either of which would not be of any real advantage, but would compel them to publish in their order, several buildings but little interesting in themselves, and others, of which tolerably good surveys were already extant. The chapel of St. Stephen in Westminster, was therefore first selected, as a specimen of the most ornamented style of architecture in the time of Edward the Third, when the art seems in its highest state of perfection; and being in the metropolis, it afforded an easy opportunity to those who were inclined so to do, of comparing the prints with the building, and judging of the degree of accuracy with which they were executed. The cathedral of Exeter was next chosen, both as being of uncommon elegance in a plainer style, about the same period, and as being wholly unpublished, with the exception only of the great west window.

‘The abbey church of Bath is now selected for publication, as being the last building of any magnitude erected in this country, in a style purely Gothic, and almost the only one which remains exactly in the state in which it was originally designed.’

The reasons adduced for the order of publication, which has been pursued, may not be quite satisfactory to all readers. They may object to the propriety of commencing the work with specimens of the Gothic style ‘in its highest state of perfection.’ They may wish that the committee had followed the chronology of the Gothic architecture, and made their publications a sort of history of its rise, perfection, and decline; commencing with some pure specimens of the Saxon architecture, which preceded the Gothic, and with which it is blended in several of our cathedrals; and terminating with that corrupt and vicious style, which consists of an absurd mixture of Gothic and Greek architecture. Till the society have completed their plan, we shall not decide on the reasoning of the committee. It will be easy, when the series is concluded, to arrange the publications according to the chronology of the buildings

buildings which they describe; and to offer some general observations, illustrative of the different æras or periods of that architecture which passes under the common denomination of Gothic.

Though the account of the abbey church of Bath, prefixed to this work, contains nothing absolutely new, and boasts not of being extracted from sources which have remained hitherto unexplored, we may yet be expected to give some abstracts from it.

Notice is taken of the religious establishments at Bath as far back as the year 676: but it is unnecessary for us to advert to an higher antiquity than the year 1495, (the tenth year of Henry VII.,) when Oliver King was translated from the see of Exeter to that of Bath, and formed the design and commenced the erection of the present structure.

‘ In consequence of a vision which he beheld, he resolved to rebuild the church of St. Peter in a most correct manner, and with a magnificence becoming the greatest prince; but he did not live to see the work perfected, though he pursued it with all the activity in his power, and declared his disregard of any extraordinary expence so that he could see it finished: he died before the south and west parts of the building were covered in; and before even all the walls were raised to their proper heights. The priors of Bath carried on the work of the church after the bishop’s death, in 1502: they, in about thirty years, completed it, though not in that elegant manner intended by the founder. Prior Bird, who first engaged in the work, expended on it so much money as to impoverish him, and he died very poor: his successor, Prior Gibbs, alias Holeway, spent likewise a great sum in perfecting the fabric, which was scarcely finished before he, with John Pitt, Sub-prior, Thomas Bathe, Canon, and fourteen others, subscribed to the (king’s) supremacy on the 22d of September 1534 (the 25th of Henry VIII.); and on the 27th of January 1539, Prior Holeway divested himself of the whole monastery, by surrendering it to the crown. After this, the king’s commissioners made an offer of it to the city of Bath for 500 marks, which they refused, whereupon certain merchants bought all the glass, iron, and lead of the fabric, and so left nothing but the skeleton remaining.’

* “ This bishop (we are told by Sir John Harington) having been at Bath, imagined, as he one night lay meditating in bed, that he saw the Holy Trinity, with angels ascending and descending by a ladder, near to which there was a fair *olive* tree supporting a crown; the impression was so strong, that the bishop thought he heard a voice which said; let an *olive* establish the crown, and let a *king* restore the church. This had such an effect on the good prelate, that he instantly formed a design to rebuild the church of St. Peter’s, set the work immediately in hand, and caused his vision to be represented on the outside of it, under the title of *De sursum est*; † it is from on high.”

† This motto, Mr. Carter tells us, is now no where to be perceived.

In this ruined state it continued for more than half a century; and the account farther adds:

'The west part of the nave was uncovered in 1609, when Dr. James Montague, Bishop of Bath and Wells (afterwards Bishop of Winchester), set the example of repairing this part, and was followed by divers noblemen and gentlemen; Sir Henry Montague, Knt. Lord Chief Justice of the King's Bench, brother to the munificent bishop, beautified the great west door; Sir Nicholas Salterus, Knt. of London, built the vestry. Thus, by the assistance of these benefactors, the church was restored to what we now behold it.'

It was also, we believe, then made parochial.

The plates, embellishing this work, are ten in number. The 1st, making an engraved title, is from a small armory in the church. The 2d is the ground plan. 3d, Elevation of the west front, given divested of the modern houses which have been suffered shamefully to crowd on and obscure the beauty of this religious edifice. 4th, Elevation of the north front, given also without the miserable habitations which disfigure it, and which the city of Bath should purchase and pull down. 5th, Section of the church from east to west. 6th, Elevation of the west front, drawn on the large scale, more distinctly to exhibit the sculpture and ornaments so profusely bestowed, and supposed to exhibit the particulars of Bishop Oliver King's vision. Of this plate a minute explanation is given. 7th, The internal order of the church, on a large scale. 8th, Various parts of the architecture and enrichments. 9th, Elevation of the south side of the monumental chapel of Prior Bird. 10th, Inside view of Prior Bird's monumental chapel; looking east.

The plates of this and the preceding publication are engraved by Basire.

MONTHLY CATALOGUE,

For AUGUST, 1800.

ORIENTAL LITERATURE.

Art. 16. *The Persian Diary*; or, Reflection's Oriental Gift of Daily Counsel. By William Robson, of Castle Cary. 12mo. 2s. Wallis. 1800.

THIS gift, price two shillings, which the generosity of the author has induced him to ascribe to the Persians, is much more likely to have been produced in a western island, than on an eastern continent. No Persian could have formed so ingenious an expedient, as that of suggesting a reflection for each day in the year; still less could he have imagined that 'the proportionate finger is equal to the arm,' which Mr. Robson assures us it is. 'The intention of this diary is to raise some proper consideration in the mind—to invite reflection

reflection on the subject, (*i. e.* on the subject of proper consideration,) and to give an opportunity of expressing any remarks or observations that may occur.' For the latter purpose, nearly half of the book is left blank, and is by no means the least useful part.

Should Mr. Robson conceive that we have been severe in our strictures, we hope that he will recollect (see the 12th of June,) that 'unmerited praise is flattery—undeserved commendation mockery.' Could he discover the difference between unmerited praise and undeserved commendation, we should thank him for the information.—He recommends the following reflection for the 26th of February; 'Affection gives the mind sensibility, and forbearance firmness: independence is therefore inconsistent with the virtues.' This we must pronounce to be nonsense all the year round; though, if the author will consent to allot it for the 29th instead of the 26th of February, we will withdraw our objection.

Art. 17. *The Story of Al Raoui, a Tale, from the Arabic.* 8vo. 2s. 6d. Geisweiler. 1799.

Of this small but very elegant book, 22-pages are occupied by the tale of Al Raoui, and the same number by a translation of it into German: if, indeed, the English translation be not rather rendered from this last, for of this circumstance the translator makes no mention. He thinks it probable that it is one from that portion of "the thousand and one nights" which is yet untranslated. If this be the case, it appears to us inferior to most of the collection.—The rest of the work comprises three short English poems, not distinguished by any uncommon powers of imagination or expression. The last of them arrested our attention by the singularity of some of the epithets. Within the compass of a few lines, we met with "lush grass," an "owl rewing her way," and "autumn sere" invading a copse.

AGRICULTURE, &c.

Art. 18. *Observations on the Failure of Turnip Crops, with Proposals for a Remedy, not altogether new, yet not fully considered by Agricultural Writers.* By the Rev. H. P. Stacy, L.L.B. F.L.S. 8vo. 1s. Hatchard. 1800.

Lack of moisture, and not the *fly*, is here stated to be the general cause of the failure of the turnip crop. Mr. S. therefore recommends that the turnip seed be put deeper into the ground than is commonly practised: but how the agriculturist is to proceed in doing this, is not accurately stated. There may be some utility in the hint here suggested, though it does not appear to proceed from the school of experience.

Art. 19. *Thoughts on the Corn Trade.* 8vo. 6d. Debrett. 1800.

The writer of this little pamphlet recommends the ascertainment of the quantity of bread-corn in the kingdom, immediately after harvest; the loan of money by Government to the farmers, to aid them in the cultivation of waste land; and an accurate registry of all the corn sold. A good harvest will probably make these thoughts less regarded than they would otherwise deserve to be.

Art.

EDUCATION, &c.

Art. 20. *A brief Account of the Life and Writings of Terence.* For the Use of Schools. 8vo. 1s. White.

For delicacy of sentiment, elegant simplicity of language, and just delineations of human life and manners, the comedies of Terence have ever been considered as pre-eminent models. They have, therefore, been read with delight by every person who has any pretensions to taste and classical learning. Warburton, speaking of this excellent writer, says that he was the best moral painter that ever lived; and though this eulogium may be exaggerated, it must be confessed that the virtues of youth and age were never exhibited in colours so strong, beautiful, and just, as in the characters of Pamphilus in the *Andrian*, and Mitio in the *Adelphi*. If, as is now the received opinion among the critics, Terence was indebted to Menander for the substance of four of his plays, and to Apollodorus for the remaining two, we must deeply regret the loss of writings so excellent that, even when transmitted through the medium of an inferior language, and with the disadvantages inseparable from translation and imitation, they are contemplated with surprize and delight.

However this may be, every attempt to recommend such an author as Terence, to the attention of youth, is intitled to praise; and this is the object of the little compilation before us, which consists of the life of Terence, and some remarks on his writings.—In the biography, but few incidents occur; and the remarks, though in general just, contain nothing new, being chiefly selected from preceding writers. The style, however, is easy and unaffected; and the work will probably answer the design of the author, by conveying useful information to young gentlemen at schools, and enabling them justly to appreciate the merits of Terence, and to acquire some general notion of the Roman drama.

Art. 21. *Scientific Dialogues*, intended for the Instruction and Entertainment of young People: in which the first Principles of Natural and Experimental Philosophy are fully explained. Vol. I. of Mechanics. Vol. II. of Astronomy. 12mo. 5s. Boards. Johnson. 1800.

In these small volumes, we perceive what may be done towards reducing *Science itself* to a level with the capacity even of children, at so early an age as that of 10 or 11 years;—‘a period of life, which, from the author’s own experience, he is confident, is by no means too early to induce in children habits of scientific reasoning.’ The first of these volumes comprehends the general principles of philosophy, together with the structure and use of the mechanical powers; and the second volume contains a very intelligible and familiar account of the most interesting subjects of astronomy. The author, availing himself of the experience of several years in the department of education, has happily adapted the instruction which he communicates, to the understanding of very young persons; so that they will find little difficulty in forming just and satisfactory ideas of the several subjects to which he directs their attention.

To each of these volumes, the particular contents of which it is needless to detail, are annexed four plates, containing figures for the illustration of the most important articles that occur.

The plan of this work was suggested by the perusal of Edgeworth's "*Practical Education*,"* and particularly by the chapter on mechanics. We learn from the author's preface that, if the present attempt for the benefit of young persons be duly encouraged, he proposes to publish four other volumes of a similar kind, comprising optics, hydrostatics, pneumatics, chemistry, electricity, and magnetism.

Art. 22. *French Pronunciation and Reading made easy: or, The Logographic-Emblematical French Spelling Book. Being a Method by which any Child, four or five Years old, and of ever so slow an Apprehension, although perfectly unacquainted with his Letters, will, in a few Months, be enabled to read French fluently, and pronounce it as if he were a Parisian born. To which are added, Instructions to enable any Person to put this Method in practice; as likewise Certificates and other Vouchers of the Efficacy of the same. Published by M. Lenoir, Author of the Pratique de l'Orateur François, &c. 8vo. 5s. sewed. Dulau and Co. 1799.*

Art. 23. *The Logographic-Emblematical English Spelling Book, or a Method of teaching Children to read. Being founded upon an entirely new Principle, by which any Infant, four or five Years old, and of ever so slow an Apprehension, will, with the greatest Ease to himself and Teachers, acquire in a few Months the utmost Steadiness and Fluency in reading, and be enabled to make his Way, at first Sight, through any Book that may be put in his Hands. To which are added, Instructions to enable any Person to put this Method in practice; as likewise four Copper-plates, exhibiting the Emblems upon which this System is founded. By M. Lenoir, &c. &c. 8vo. 7s. sewed. Mawman. 1800.*

It is undoubtedly true that, by teaching the names of the letters in the alphabet to children, we advance them but a little way in the art of reading; since they have still to learn the many various sounds for which each individual letter stands as a sign, and to which its name bears no resemblance. It has lately become a question, whether a knowledge of the various sounds is best acquired by the common method, in which the acquisition is left to the gradual influence of habit and experience; or by any novel mode, by which the different sounds are separately taught as the elements of language, without any regard being paid to the alphabetical names. The author of the two publications before us ranks with those who entertain the latter opinion; and if his positive declarations of the efficacy of his system could be admitted as proofs of its merit, there would be an end to the question. Those persons, however, who have had no experience of the mode proposed, will require other testimonies than the sanguine expressions of its author. The present is not the first attempt of the kind which has been lately made. In a work on education by Miss Edgeworth, already noticed by us*, a plan was proposed, which was

* See Rev. vol. xxx, N. S. p. 72. and vol. xxxi. p. 46.

similar in principle, though different in mode. In both, the object was to convey to the pupil a knowledge of the various sounds of the letters independently of their names; by Miss Edgeworth, this was effected by fixing different marks to each of the letters, and thus distinguishing the different sounds; in the present publications, the author proceeds by means of counters, having representations of sensible objects on one side, the names of which exemplify the sounds; and on the other side the corresponding sounds in letters. They who may be disposed to try this scheme will find a copious detail of the method of putting it into practice, though not so clear as we could have wished; and we fear that, unless Mr. Lenoir conveys a greater degree of perspicuity into his style, the press will form but a limited promoter of his system, how successful soever his personal and individual exertions may be in extending it. Experience is perhaps the only test of the excellence of these novel systems; and though we may be disposed to doubt the propriety of departing from the beaten tract, yet, as their professed object and boasted efficacy are to smooth and shorten the pains of education, we shall content ourselves with saying that, as such an object is worth attaining, perhaps the attempt to accomplish it is worth the trial.

Art. 24. *Cours de Lectures Graduées pour les Enfants de Six, Sept, et Huit Ans. Par M. l'Abbé Gaultier. Second Cours, en Six Volumes. Pocket 4to. 14s. 6d. Bremner.*

This is the second course of a series of lectures which the Abbé Gaultier has given for the instruction of early youth in the French language. The first course*, in three volumes, was calculated for children of three, four, and five years of age:—of this second, which is in six volumes, the first two are designed for children of six years:—the next two for those of seven, and the fifth and sixth for those of eight years. These different volumes contain dialogues exemplifying the *ten* several parts of speech; which are followed respectively by other dialogues illustrating their nature, and explaining and applying to them the rules of grammar. The former are useful not only in illustrating the grammatical construction of each particular species of words, the *professed* purpose for which they are written,—but still more so by furnishing a valuable stock of French reading, peculiarly fitted for children of an early age; at once infusing into the youthful mind, morality, sentiment, and taste, together with the knowledge of a fashionable language. The dialogues, which specifically treat of the grammar of the language, have also considerable merit; inasmuch as they treat a very dry, and, to children, generally a very revolting subject, in a manner and style which must tend to catch their attention, and allure them into instruction. Doubts, perhaps, might be urged respecting some of the grammatical principles here inculcated; such as that the *verb simple* and *verb radical* are different and distinct species of words: whereas, in fact, the *verb radical* of M. Gaultier is nothing more than the *infinitive* of the verb, and the *verb simple* is merely the verb under its modification of *tense* and *mode*: but these are trifling objections to a work which is calculated to give to children general and first

* See Rev. N.S. vol. xxvii. p. 93.

impressions of grammar, and not meant as a finished and critical treatise on it. Altogether, therefore, we think that this course of lectures is well calculated to improve the little gentlemen and ladies for whose use it was designed.

Art. 25. *The Life of Rolla; a Peruvian Tale. With Moral Inculcations for Youth, &c. &c.* By the Author of the Siamese Tales. Small 12mo. 1s. 6d. Newbery.

The adventures of Rolla, after having run through various fortunes, have ended, where they ought to have begun, in serving to amuse little children. The seriousness with which the present story-teller has descanted on his adherence to the plot of the drama is very amusing; it reminds us of the description of the battle of Bosworth by Dr. Corbet's host:

"Besides what of his knowledge he could say,

He had authentic notice from the play."

If the Virgin of the Sun, the Pizarro, and all the other heart-rending exhibitions of this authentic hero, have not already exhausted the lachrymal glands of his Majesty's subjects, they may have the unspeakable satisfaction of beweeeping him again in the nursery.

P O E T R Y.

Art. 26. *The First and Fourth Books of the Odes of Horace, translated into English Verse.* 8vo. pp. 130. 2s. 6d. Hatchard. 1799.

Of the difficulty of preserving the beauties of Horace in a translation, so as to convey to the unlearned reader an idea of the elegance and felicity of expression in the original, but one opinion can be entertained. Some men of taste have abandoned the attempt in despair; while others, finding a literal version impracticable, have had recourse to *imitation* as the only mode of exhibiting Horace in English with tolerable success. In the satires, this may be done, as Pope has shewn, by brilliant proofs: but in the odes it cannot be so easily accomplished. Yet we would not prevent repeated trials; and there is some merit in surpassing our predecessors in an unpromising undertaking.

No preface explains to us the object or motive of the present author, in offering to the public a translation of only the first and fourth books of the Odes of Horace. We are not told whether it is meant merely as a *specimen*, or whether the author purposes to satisfy himself with having made this trial of his skill. Be this as it may, however, we have carefully examined it; and perhaps the best mode of giving our classical readers an idea of the rank which it ought to take, among the several translations of Horace, will be by setting down a few of the many passages which arrested our attention in the perusal.

The conclusion of Ode iv. Lib. i.

"*Nec tenerum Lycidam mirabere, quo calet juvenis
Nunc omnis, et mox virgines tescunt.*"

which Francis has not attempted to translate, is here rendered, with as much delicacy as may be,

'None there can Lycidas admire,

Whom maids now envy, but shall soon desire.'

Ode v. *Perfusus liquidis odoribus* is not well given by, 'in liquid odours dressed;' we do not talk of being dressed in perfumes.

In Ode xiv. the lines

"*Nil pictis timidus navita puppibus
Fidit,*"—

are not happily rendered by

"Not to thy gaily painted form
For safety will the seaman trust."

nor

—"nec jam sustineant onus
Sylvæ laborantes,"—

at the beginning of Ode ix., by the line

"And scarce the woods their *plumy* burden bear."

This line is spoilt by the addition of an incongruous epithet. The Latin poet, by his "*sylvæ laborantes,*" forcibly expresses the weight of the snow on them; and we fancy that we see them ready to break under their heavy burden: but the epithet *plumy* destroys this effect.

The expression "*asperas serpentes,*" in Ode xxxvii., is rendered the 'gliding snake;' and the substitution of *pale* Winter, for Horace's "*bruma iners*" in Ode vii. B. iv., is very injudicious. We forgive the translator's representation of Autumn as 'sheaf-binding,' instead of Horace's *pomifer Autumnus*: but *pale* cannot be tolerated in the room of *iners*, for in this epithet consists much of the beauty of the passage, in which the Latin poet describes the march of the seasons.

The "*purpureis ales aloribus*" of the 1st Ode of Book ix. is rendered

'Borne on thy *silver* cygnets, fly.'

The concluding line in Ode iii. Book iv.

"*Quod spiro, et placeo, (si placeo,) tuum est.*"

is spun out in the translation into four:

'By thee, my lyre—my life were given;
By thee I draw the breath of heav'n.
And if my numbers pleasing be,
Melpomene! they please by thee.'

If however we perceive defects, it is true also that we perceive the ability of the translator. Several of the Odes are well rendered. We shall transcribe the whole of the 15th Ode of the first book; the original of which, Gray must have had in view when he wrote his *Bard*; as, also, the *Bard* of Gray must have been in the mind of the present translator.

'Homeward steer'd the Trojan fleet,
That Paris and his Mistress bore;
But, while fresh gales transport the pair
From Sparta's hospitable shore,
Nereus from the wave arose,
Devoted Ilion's ruin to disclose:
His awful voice repress the rising breeze,
And solemn silence hush'd the seas.
"Ill-fated youth! in an unhappy hour
Thou bear'st fair Helen to thy native land,
Whom vengeful Græcia, with united power
And warlike armaments, shall soon demand,

Combin'd

Combin'd Atrides' consort to regain,
And pour destruction swift on Priam's ancient reign.

“ Arm the hero, arm the steed,
All the toils of war to bear!
What havoc for the Dardan Race
Mad, furious youth, dost thou prepare!
Pallas mounts her blood-stain'd car,
And arms in all her terrors for the war;
Her snaky shield—her helm with plumes o'erspread
That nodding dreadful shade her head;
In vain, soft boy! of Venus' aid secure,
In flowing curls you form your golden hair;
In vain fond women by your arts allure,
And warble to the lyre some melting air;
In vain from toil and danger you retreat,
And shun in beauty's arms the battle's furious heat.

“ Doomed to meet the rage of war,
That strews the field with heaps of slain;
Where iron show'rs obscure the air,
And rapid Ajax scours the plain;
Paris to his fate must yield,
And those bright ringlets sweep the dusty field:
See'st thou not, youth! the foes thou must engage?
Merion fierce—the Pylion sage—
Laertes' son, to whom thy race must yield.—
See! they pursue thee—fearless sons of war,
Teucer and Sthenelus, in battle skill'd,
To dare the foe or guide the rapid car:
See Tydeus' son, who far excels his sire,
Seeks thee thro' all the field, and burns with furious ire.

“ Hark! his voice assaults thine ear,
And fills thy soul with wild dismay;
Helen's boasted champion flies,
And, panting, shuns the dreadful fray.
Thus, surpriz'd, the timid deer
Sees in the distant vale the wolf appear;
Suspends his food, his blood with horror chill'd,
And, starting, bounds along the field.

Tho' Peleus' son, in gloomy wrath retreat,
And Lion's ruin for a while delay;
And view with sullen pleasure from his fleet,
Proud Hector triumph in each dreadful day,
Pass the few destin'd years which Fate requires
And Troy for ever sinks in Græcia's conqu'ring fires.”

Much as Horace requires elucidation, not a single note accompanies this translation.

Art. 27. *Ode to the Memory of William Cowper, Esq.* By Thomas Gisborne, M. A. 4to. 1s. Cadell jun. and Davies. 1800.

The Muse of Mr. Gisborne has been very becomingly impressed by the contemplation of Mr. Cowper's peculiar and justly honoured character,

character, combined with the affecting circumstances attending his ill health, and final removal from a state of affliction to scenes of immortal beatitude. He was not more admired as the *Poet* of religion and morality, than respected and beloved as a *Man*.

Art. 28. *Poems*, by the Rev. John Black, Minister of Butley, Suffolk. 8vo. 2s. 6d. Robinsons.

This Reverend Poet professes himself to be
 'Content without the critic's praise,
 Or ivy wreaths or sprigs of bays.'

We therefore feel less compunction in withholding panegyric in the present instance, than in the case of some unhappy wight who possessed less philosophy and religion than this worthy gentleman. We venture to tell the reader, however, that he will occasionally find some pretty little effusions among these poems: of which, perhaps, the description given of the writer's own muse, to blunt the fury of *us surly fellows*, is not the worst:

'No copious stream my Muse rolls down,
 Thro' forests vast, with horror brown;—
 A gentle, tiny, gurgling rill,
 She glides adown the heathy hill:—
 Yet seated on the daisied brink,
 The shepherds of the rill may drink.—
 With mountain pines, she can't compare,
 Wide waving in the breezy air;
 Nor with the sweetly blushing rose,
 Which all around its fragrance throws:
 But underneath the shady broom,
 A lowly *Pancy*, see her bloom.
 Unknit your brows then, Criticks!—smile!—
 And let this *Pancy* bloom a while.
 Without your storms, alas! 'twill creep,
 Poor harmless thing! to lasting sleep.—
 Forgotten too, your works shall lie;
 For *Nettles*, must like *Pancies* die.'

Art. 29. *Lord Auckland's Triumph: or the Death of Crim. Con.*
 A Pair of Prophetic Odes: &c. &c. with a most interesting Postscript. By Peter Pindar, Esq. 4to. 2s. 6d. West and Hughes. 1800.

Art. 30. *Epistle to Peter Pindar*. By the Author of the *Baviad*. 4to. 2s. Wright.

The playfulness of Peter Pindar has often amused and relieved us, amid the severity of study and the dullness of the herd of writers: but the subject which he has now chosen, and which he has treated in his usual manner, is connected with the morality of the nation, and is ill adapted to the levity of his pen. The caustic satire of *Juvenal* might again, with but too much justice, be applied to the fashionable *stuffers* of the times: but, while P. P. occasionally follows the Roman bard in displaying the practices of dissoluteness, he paints its fascinations more strongly than its mischiefs.

In a prose postscript to his poems, Peter attacks several writers whom he conceives to be his opponents in anonymous productions; and among others the author of the *Baviad*, who has not been tardy in returning blow for blow. This war of words, and of *very foul* words, brings to our recollection a simile in the conclusion of an humorous piece of fugitive poetry, which much diverted us nearly half a century ago, and which we now quote from memory:

“ So when a chimney-sweep and barber fight,
The barber beats the chimney-sweeper white;
The chimney-sweeper heaves his ponderous sack,
And, big with vengeance, beats the barber black,
In comes the brick-dustman, with grime o’erspread,
And beats the sweeper and the barber red:—
Red, black, and white, in various clouds are tost,
Till in the dust they raise, the combatants are lost!”

We see no temptation to interfere in such a combat; and we shall certainly keep at a fearful distance from the ring*.

Art. 31. *Contentment*; or Hints to Servants on the present Scarcity. A Poetical Epistle. 4to. 2s. Cadell jun. and Davies. 1800.

This kitchen-poetry is well calculated for the meridian for which it is designed. We shall *content* ourselves with *fish*ing this ‘half-starv’d’ but well meaning poet a good dinner.

Art. 32. *Aphono and Ethina*, including the Science of Ethics, founded on the Principles of Universal Science. A Poem in ‘Three Cantos. By George Nason. 12mo. pp. 118. 3s. 6d. sewed. Edinburgh, 1799. London, Longman.

Whoever wishes to peruse dissertations on the most abstruse and incomprehensible subjects, on the nature and attributes of God and of the soul, on the connection between matter and spirit, on the origin of thought, on the essence of moral virtue, &c. enveloped in all the profound and sublime beauties of *blank-verse*, may here be gratified. The *story*, which is made the vehicle of all these learned communications, does not occupy three pages of the 118 of which the work consists. Of the philosophy which is here to be found, we shall only say that the writer maintains that *thought is innate*, and *language the work of God*.

As a specimen of the versification, we give the following passage:

——— ‘ Ideas at birth
Exist; th’ imperfect state of thought declares
How few they are. Th’ ideas receiv’d thro’ sense
Perfection souls; these wide with age augment,
And thro’ eternal time new wisdom blooms.
Though various bodies swift the mind affect,
Some give it vigour, others make it sad;
Although inflating persons drown’d, to life
Recalls them; tho’ the state of madness chains
The soul convuls’d, impedes its thoughts to flow,
And *memory’s page* obscures; my soul perceives,
Amid those mysteries deep, an endless state;
For madness oft is cur’d; the mind becomes

* Since the above was written, these *foul words* have actually produced *foul blows*.

As bright again as day, and every scene
 On *memory's page* appears. I here conclude,
 The soul its mansion slowly leaves; that on
 The wing almost, she still may be recall'd;
 I see the first form'd *beings*, not born, on leaves
 Of roses *lay*; complete their frames, I see
 The hand divine around their *craniums* move;
 Their three parts join; enshrine the souls to live
 Around the brains, whose parts expos'd to shocks
 Immense, concussion strong would rouse the mind,
 And wake its energies by pleasure, pain;
 It wisely then the means would seek to shun
 Each cause of grief; the sacred powers of reason thus.
 Would bloom sublime, in search of all the means
 That tend to joys which form its happiness.'

If this work has but a slight claim to praise for its poetical or philosophical merit, it yet challenges our approbation for being the zealous advocate of religion and virtue.

NOVELS.

Art. 33. *Frederic Latimer*; or, The History of a young Man of Fashion. 12mo. 3 Vols. 10s. 6d. sewed. Cadell jun. and Davies. 1799.

This work is the first essay of a young novelist, who comes into the presence of the public with much of that modesty which is generally the concomitant of merit. He appears before them, therefore, in anonymous guise; yet his production is certainly superior to many to which their authors have boldly prefixed their names.

In these volumes, the reader will find the vices and follies of the woman of fashion, the frauds of the gambler, the arts of the coquette, the levity and generosity of youth, and the dignity of worth and wisdom, described with considerable judgment, in the course of a story of which the plot is interesting, and, except one or two incidents towards the *denouement*, sufficiently natural.

Art. 34. *Exhibitions of the Heart*. Dedicated (by Permission) to the Queen. By Miss Hutchinson. 12mo. 4 Vols. 1l. 1s. sewed. Kearsley.

These exhibitions are graced with a list of subscribers, brilliant, but not numerous. Though we cannot recommend the novel as possessing much more merit than the every-day productions of the same kind, it may be read without injury to the good cause of virtue, or the interests of morality; and the remarks on early education, which the fair writer has taken occasion to introduce into her narrative, are just and useful.

It is to be observed that this is a first attempt, and the motives alleged for the undertaking are such as demand respect and encouragement, viz. 'the hope (says Miss H.) of aiding a tender mother and beloved sisters to support a calamitous reverse of fortune, the consequence of the *war*, and my father being detained a prisoner in Holland.'

Art. 35. *The Force of Prejudice*. A moral Tale. 12mo. 2 Vols. Sold by the Author, Mr. Wildman, No. 18, West-street, Soho.

To administer to the necessities of a distressed parent, we are informed in a preface, was the motive which produced the novel before

us: 'a friend suggested to the author, that a literary performance (to be published by subscription) would be the most likely method of acquiring the means to make the provision desired.' The advice was approved; the literary performance was undertaken; and, as appears by a numerous list of subscribers, the author's endeavours have not been fruitless.

In the attempt to combat prejudice, the writer has designed to shew that, without offence to morality or decency, and without injury to human happiness, a female who has erred, who has repented of her errors, and who strictly perseveres in her recovered rectitude, may be again admitted to the full benefits of civilized society.

POLITICS, POLICE, &c.

Art. 36. *Moderation is Salvation*, addressed to the People of England at the present Scarcity. By a plain Man. 8vo. 1s. Sewell. 1800.

Non intelligunt homines, quam magnum vectigal sit parsimonia! Few estimate the value of little savings. Scarcity sometimes teaches this lesson: but, unless economy be ripened into a habit, it is a lesson of no avail beyond the period of absolute difficulty. A plentiful harvest having dissipated our late apprehensions of famine, many persons will disregard prudence in the consumption of the bounties of Providence; yet, though we have now *plenty*, and may ere long have *peace* (another good thing) annexed to it, it might not be amiss for heads of families to advert to the consumption of bread in their houses during the late scarcity, and inculcate on their servants the old maxim, *No waste, no want*. Moderation and economy may provide some resource against heavy taxation; and prudent management is always connected with order and regularity.

Though the pamphlet before us is desultory, and though the occasion on which it was written is no longer urgent, it may do some good if it should find attentive readers.

The author endeavours to be pleasant; and, glancing at politics, while he disclaims any interference with them, he exclaims, 'Stand to your arms, Britons! Strike home, and spare the quatern loaf!'

Art. 37. *The Story of an Injured Gentleman*, in a Letter from John Bull to a Person in the North. 8vo. 1s. Chapple.

This story is an allegorical tale in favour of the Irish Union, after the model of the celebrated History of John Bull: but its resemblance to its prototype consists more in a disregard to decency, than in wit and humour.

Art. 38. *France, after the Revolution of Bonaparte* on the Eighth of November, 1799. Hastily translated from a French Pamphlet, intitled "*Les Adieux à Bonaparte*." 8vo. pp. 56. 2s. Wright. 1800.

The production of some Gallic royalist, designed to persuade Bonaparte to follow the example of General Monk. He is told that, whether in peace or in war, amid successes or defeats, he has every thing to lose, and that 'he cannot rise but by descending;' he is therefore intreated 'to fulfil their (the royalists') prayers, and achieve

his glory.' The author of this ardent supplication, however, fills the preceding part of his pamphlet with very unconciliating ingredients. He tells the Chief Consul, that 'he dares not remain at Paris, nor go to Dijon; that he has broken the republican spell; that he has dethroned the press, the people, and opinion; that he is surrounded with curses and poignards, and that there is no safety for the nation under his government.'—If we mistake not, this pamphlet was written prior to the battle of Marengo, and consequently under circumstances very different from those in which the belligerent powers now find themselves.

Art. 39. *Reasons against refusing to Negotiate with France.* By an Approver of the Measures of Administration, during the former Periods of the War. 8vo. pp. 49. 1s. 6d. Faulder. 1800.

This quondam approver of Mr. Pitt's measures now *turns tail* on our persevering minister, because he conceives that the great danger from French principles is over; that the situation of the country requires peace; and that, should England and France continue the contest till both are exhausted, a third power may slip in and swallow up both*. He wishes, however, to have it understood that, though he would not any longer make the restoration of the Bourbons the object of the war, he would subscribe to nothing but an honourable peace.

L A W.

Art. 40. *Slight Hints on a few Duties of the Subordinate Ministerial Officers of a County,* and the Clerk of the Justice: a short Comment on the making of Wills, and Observations on Family Settlements and Tenures, with a Dissertation on Contracts, and Bills of Exchange; also useful Precedents in the Appendix; calculated for a Country Reader, by one of the Profession. 8vo. pp. 110. 2s. 6d. Treppass.

The title-page gives a view of the heterogeneous contents of this strange and absurd publication: but to obtain an adequate idea of the manner in which it is executed, the reader must have recourse to the pamphlet itself; though he will probably think that half a crown is too large a sum for the gratification of his curiosity.

Art. 41. *A Plan for the effectual Distribution of Bankrupt Estates;* with Remarks on the Losses to which the Public are subject, by the Failure and Misconduct of Assignees. By M. Concanen, jun. 8vo. 6d. West. 1800.

The complaints, which this author makes, of the losses resulting from the dishonesty of assignees, are in part well-founded: but the difficulty arises, we think, from the infirmity of human nature, and from the impossibility of applying laws, which are general in their operation, to the circumstances of every particular case, rather than from any omission or inadequacy in the laws themselves.—The provisions of the statute 5 George the Second, are rendered more effectual

* Perhaps the author recollects the well-known fable of the two men finding an oyster, and referring to a lawyer to decide to which of the two it should belong.

by a wise and beneficial order passed by the present Chancellor in the year 1794; which is calculated to answer all the purposes, in our estimation, of the plan proposed in this pamphlet, and without incurring the necessary expence of such a measure. The author writes with temperance and good-sense.

MISCELLANEOUS,

Art. 42. *An Examination of the Merits and Tendency of the Pursuits of Literature.* Part Second. By William Burdon, A. M. formerly Fellow of Emanuel College, Cambridge. 8vo. pp. 143. 3s. sewed. Clarke. 1800.

In our review for April last, p. 443. we noticed the first part of this examination. In this second portion, Mr. B. continues his spirited animadversions on the Pursuits of Literature; and, with an ingenuous and manly freedom, he reprobates whatever he conceives to be narrow and illiberal in the remarks and observations of this cloud-enveloped writer. Mr. B. ridicules the author of the Pursuits, for saying that "he comes forward *boldly*," when he so studiously conceals himself; and it is perfectly fair to comment with a smile on such strange language from an anonymous writer. It would have been prudent, however, (not to say liberal,) in Mr. Burdon, had he regarded the author of the Pursuits as a *non inventus*; which would have prevented him from making the personal attack that occurs in p. 8, on the supposed writer: an attack which imitates the very conduct against which he points his indignant censure. He has an undoubted right to give his opinion both of the language and sentiments of this celebrated publication: but he would have fought with more honour in this literary warfare, had he vindicated from gross and malignant abuse, without descending to *employ* the least particle of it.

As a farther specimen of the style and spirit of this work, we shall make a short extract:

Having now examined particularly the first part of this far-famed work, I will review the substance and spirit of it at length: it may be expected that I should have taken some notice of the poetry, if such it can be called; but as I hold it, except in a few bright passages, beneath all notice, and merely as a vehicle for the notes, or as Mr. Stevens ludicrously said, as pegs to hang them on, I will make no apology for passing it by: the whole spirit of the book is contained in the notes—in them it is that the author has let loose his malignity, venom, and ill-nature, the accumulated treasures of his curiosity, the long stored fruits of his gossiping researches: they contain all the scandal of literary chit-chat, the pert flippancy of a young gossip, mixed with the graver ill nature of an old maid; but the character which predominates is of a serious nature, for when he attempts to joke, we see it is an effort beyond his power—he is sometimes humorous, but never lively, for his stile is so generally that of reprehension, that his humor is like flashes of lightning from a dark cloud, that render the gloom more terrible: he sometimes makes a play upon words, but seldom reaches a pun, and every attempt of this kind is marked in italics, lest it should

should be overlooked—but I should forgive him the want of the lighter qualifications of a satirist, if he possessed the dignity of the higher: he is sometimes, to be sure, on stilts, and talks very big, but then he knows that nobody sees him, and that his bluster will cost him nothing; if he was obliged to meet those men openly, of whom he has said such injurious things, we should hear him talk in a different strain, for he can be very smooth before faces, and make a man believe he is much his friend, when he as cordially hates him.'

In referring to the quotations interspersed through the Pursuits, Mr. B. is not always correct: but, as the pamphlet abounds with errors of the press, the inaccurate references may be of this number.

Art. 43. *A Dissertation on the modern Style of altering antient Cathedrals*, as exemplified in the Cathedral of Salisbury. By the Rev. John Milner, M. A. F. S. A. 4to. pp. 54. with a Plate. 3s. 6d. Nichols.

The Society of Antiquaries having rejected this Dissertation, the author sends it to the press:

——— " 'S death I'll print it,
And shame the fools."

We are not sure that Mr. M. will obtain much credit by this appeal. As proceeding from a Catholic, the former part of his objections to the alterations in Salisbury Cathedral are perfectly in character: but could he suppose that they would operate with any force on Protestants, on the admirers of the *reformation*, which he terms 'a change of religion in the 16th century'? Though we have no superstitious veneration for relics, we would not rudely disturb them: but, if great repairs and alterations be projected in such an edifice as the Cathedral of Salisbury, it is probable that the memorials of many Saints will be displaced; and indeed it is unavoidable. The question here is, have the alterations been conducted with judgment and taste; with a due regard to the style and character of the building; and with an attention to the general beauty and effect? We have not visited Salisbury Cathedral since the alterations, and therefore we cannot answer this question: but, knowing the reputation which Mr. Wyatt has acquired in the line of what is called Gothic Architecture, we should be disposed to think in the affirmative: yet we would have the merits of this accusation discussed, let the motive for bringing it forwards be what it may. Whether it was preferred merely to exclude Mr. Wyatt from the Society of Antiquaries, or with the more laudable view of cherishing correctness of taste, we are not displeased at its being made public. Discussion can do no harm; and a watchful eye should be kept on our beautiful sacred edifices.

Mr. M. says that the proportions of the Cathedral, and the due arrangement and relation of its several parts with each other, are confounded and destroyed;—that the Communion table is displaced from its former honourable situation, and rendered mean and contemptible in the eyes of the people; that it wants rails, and has more the appearance of a toilette than of a Communion table;—that the
execution

execution of the screen of the choir is flat and incorrect ;—and that, as to the edifice at large, it is no longer a Cathedral church but a portico.

He farther observes that ‘the form of antient Cathedrals obstinately resists the plans of modern architects, and is not susceptible of that sort of uniformity which they so much admire ; and that the new ornaments introduced into the Cathedral of Sarum are different from the character of the fabric itself.’ If the latter remark be well founded, Mr. Wyatt has committed a great fault ; as to the preceding one, experience must prove whether the general effect can be heightened, by removing a number of diminutive and now *useless* chapels. Papists may be piously anxious to have them preserved ; and Protestants should not wantonly destroy them. Ours is a rational respect for the whole edifice, not a superstitious veneration for every diminutive part.

Art. 44. *Morality united with Policy ; or Reflections on the Old and New Government of France ; and on various important Topics of Civil and Ecclesiastical Reform.* By Robert Fellowes, A. B. of St. Mary Hall Oxford, Author of a Picture of Christian Philosophy, &c. 12mo. 2s. 6d. White. 1800.

This writer may take for his motto the couplet which Pope applies to himself ;

“ In moderation placing all my glory,
While Tories call me Whig, and Whigs a Tory.”

If he pleases not the violent and intemperate of any party, the calm and dispassionate of all parties will peruse his Reflections with pleasure, even though they may not yield to them their entire assent.

No political systems are precisely in practice what they are in theory. On this principle, Mr. Fellowes apologizes for the Old Government of France ; which, he contends, was more an imaginary than a real despotism. In this remark there may be some truth : yet we prefer a free constitution, with some occasional acts of despotic rule, to a despotic constitution of which the gloom and pressure are relieved by a few extraneous rays of liberty. The small number of prisoners found in the Bastille, at the time of its demolition, certainly evinces the mildness of Louis XVI., and that the odious power of “*lettres de cachet*” was scarcely exercised : yet, while the idea of a Bastille presented itself to the imagination, its effect was as terrific and as destructive of liberty, as if it had been crowded with miserable victims. This remark will not palliate the horrid despotism which, under another form, succeeded the revolution. ‘It is true (as Mr. F. observes) that the French at this period mistook the degree of liberty of which they were capable :’ but, with his disapprobation of their proceedings, he does not abandon any of the principles of true liberty, as many are so apt to do. He neatly draws the line between a well-tempered and an excessive jealousy of the executive power ; adding, ‘without a moderate jealousy of the prerogative, public liberty cannot be preserved ;

served; and with a violent, excessive, and unreasonable distrust of it, public liberty must be lost.'

In assigning the remote and original cause of the excesses and enormities of the French revolution, Mr. F. looks to the clergy; and on them, perhaps, or rather on the ecclesiastical system, part of the blame may fall: though it may not be altogether fair to completely exonerate the despotic government, since the character of a people is formed by the union of its civil with its religious institutions. The religious system of France, under the Monachy, was composed too much of ceremony and superstition; and the chief business of the clergy was not made to consist in the serious inculcation of the great duties of justice and humanity, and the sacred principles of moral obligation. So far Mr. Fellowes is right; and moreover in maintaining that 'good and enlightened morals protect the soul from the noxious vapours of bigotry and superstition;' yet, with all our reverence for good and enlightened morals, and with all our conviction of the importance of their being taught in preference to ceremonial and pompous observances, the clergy of the Romish church are not so much to be charged with *neglect* as their system with *defect* in this point: though we mean not to extenuate the infidelity and immorality which, we fear, found its way among them:

When Mr. Fellowes brings his observations home to the state and circumstances of his own country, he offers a variety of judicious and liberal observations, which merit attention, but which at the present period are not likely to draw any serious notice. Ecclesiastical and civil reforms are not popular subjects. It may be a greater recommendation of this well-written pamphlet, to say that it contains an able, temperate, and well-bottomed vindication of the propriety of an established church. The author also considers it as useful policy, in every state, 'to set apart a certain portion of its land, or of its productive industry, to moral purposes.'

For an account of Mr. F.'s *Picture of Christian Philosophy*, see M. R. vol. 30. N. S. p. 110.

Art. 45. *Historical and Philosophical Memoirs of Pius the Sixth, and of his Pontificate*, down to the Period of his retirement into Tuscany; containing curious and interesting Particulars, derived from the most authentic sources of Information, concerning his private Life, his disputes with the different Powers of Europe, the Causes which led to the Subversion of the Papal Throne, and the Roman Revolution. Translated from the French. 2 Vols. 8vo. about 350 Pages in each Vol. 12s. Boards. Robinsons.

1799.

In the Appendix to the 29th vol. of our Review, p. 563. we gave an account, at some length, of the original of this very interesting work; which details the particulars of an event that has been eagerly desired by the Protestant part of Europe, for centuries past:—we mean the subversion of the papal tyrannical power. It is impossible, however, for the most zealous Protestant, if he possesses any Christian feelings, to refrain from pitying the unfortunate

Pius

Pius VI. on whose pontificate so much mortification has been accumulated, and who was destined to sustain those shocks which generally precede the overthrow of long-established power. On the other hand, it is equally impossible for the honest Catholic to deny that the Pope's misfortunes were in a considerable degree the fruit of his own errors, which aided the operation of the circumstances of the times, so unpropitious to the kind of government over which he presided. As these memoirs are termed *philosophical* as well as historical, and proceed from the French school, the reader may guess at the nature of the reflections with which the details are interspersed. No lenity is shewn either to the principles of popery, or to the temporal sovereignty of the Popes of Rome.

The translation is, on the whole, neatly as well as faithfully executed; but we are surprised to find the word *grade* used as an English term for *rank*, and *donator* for *donor*.

Art. 46. *A Letter to the Inhabitants of Sheffield*, on a Subject which has lately made, and is likely to make, much Noise in the Town and Neighbourhood; or a short Peal on the New Bells. 12mo. 3d. Sheffield.

We have seen different essays on bells, grave and jocular, but we have never known the chimes so ill rung as in the present attempt. The author has talked rationally and mystically, allegorically and orthodoxically, and every way but wittily.

Art. 47. *Biographical Sketches of Henrietta Duchess of Orleans, and Louis of Bourbon Prince of Condé*. To which are added, Bossuet's Orations, pronounced at their interment. Translated from the French, with select Extracts from other Orations by the same Author. 12mo. 2s. Clarke.

The character of Bossuet, Bishop of Meaux, is well known; and his learning, his eloquence, and his zeal for the Roman Catholic religion, have been often celebrated. Some of his works have met with universal approbation; and even those protestant divines, who have controverted his theological opinions, acknowledge his general ability, and particularly his dexterity in managing an argument.

The funeral orations of Bossuet, when they were delivered; were the theme of general applause; and Voltaire, Rollin, and the greater part of the French critics, never speak of them but in terms of admiration, and the most exaggerated praise. The orations here selected are interesting from the rank and character of the persons who are the subjects of them, and in point of composition are inferior to none that the Bishop ever wrote. The translator's duty is executed with freedom, fidelity, and spirit.

The biographical sketches contain nothing of importance; they are merely sufficient to render the orations intelligible, and for this purpose only perhaps they were prefixed. Yet we scarcely know two characters in modern history, whose lives would have afforded a greater fund of entertaining and instructive anecdote, than Henrietta Duchess of Orleans and Louis Prince of Condé. The amiable qualities and untimely end of the former rendered her the object of universal love and

and pity:—the latter astonished Europe by his distinguished talents and great military exploits, and proved to France, at different periods of his life, the subject of admiration and joy, of terror and grief.

Mr. Jerminham is the reputed editor of this little work.

Art. 48. *An Essay on the Preservation of Shipwrecked Mariners in Answer to the Prize Questions proposed by the Royal Humane Society.* “1st. What are the best Means of preserving Mariners from Shipwreck. 2d. Of keeping the Vessel afloat? 3d. Of giving Assistance to the Crew, when Boats dare not Venture off to their Aid.” By A. Fothergill, M.D. F.R.S., &c. &c. 8vo. 2s. 6d. Johnson, &c. 1799.

Of the modes here pointed out “to preserve mariners from shipwreck,” many are so obvious that it adds little to the merit of the essay to have detailed them; and some are so briefly mentioned, that reference must be had to other books in order to understand them. With respect to the second and third questions of the Society, however, the nautical reader will find some information, and many hints which may lead to useful improvements. Those respecting the means of affording assistance to the crew of a distressed vessel, off a lee-shore, when boats cannot venture to their assistance, by forming a line of communication with the shore, are perhaps not the least valuable.

In the conclusion, we have an account of the Humane Institution at Bamborough Castle, for the preservation of lives and property from shipwreck; and we cannot help wishing, with Dr. Fothergill, that this institution were imitated in every part of the coast, where local causes render vessels peculiarly liable to be cast-away.

We refrain from making extracts, because we would rather recommend the whole work to general perusal. Humanity and policy concur to render the subject highly interesting and important; and if but one life should be saved in consequence of the hints here submitted to consideration, the really *Humane* Society to which the work owes its origin, and the benevolent author, will no doubt feel highly gratified.

Art. 49. *An Examination of a Sermon preached at Cambridge, by Robert Hall, M.A. intitled, Modern Infidelity, &c.* With an Appendix, containing Observations upon a Critique on the Sermon, in the Monthly Review for February, 1800. By Anthony Robinson. 8vo. 2s. Smith, &c.

Mr. Robinson has hazarded a variety of pointed criticisms on Mr. Hall's sermon, and on the reviewer's account of it; had they been offered to the public in a liberal and gentlemanly style, they might have been intitled to some notice: in their present state, we cannot condescend to bestow any attention on them. Mr. Hall will exercise his own judgment.

Art. 50. *Reflections on the relative Situations of Master and Servant, historically and politically considered; the Irregularities of Servants; the Employment of Foreigners; and the general Inconvenience resulting from the Want of proper Regulations.* 8vo. 1s. 6d. Miller.

The object of this pamphlet is to enforce the necessity of some regulations respecting domestic servants, and to propose a plan for that effect. The evils attendant on the present want of some system of

police

lice are, we believe, correctly as well as forcibly stated; and the means for a remedy of these evils are certainly deserving of attention, at a time when a bill of regulation is (or lately was) before parliament.

Art. 51. *A Tale of Rosamund Gray and Old Blind Margaret.* By Charles Lamb. 12mo. 2s. 6d. sewed. Lee and Hurst.

In the perusal of this pathetic and interesting story, the reader, who has a mind capable of enjoying rational and moral sentiment, will find much gratification. Mr. Lamb has here proved himself skilful in touching the nicest feelings of the heart, and in affording great pleasure to the imagination, by exhibiting events and situations which, in the hands of a writer less conversant with the springs and energies of the *moral sense*, would have made a very "sorry figure."

SINGLE SERMONS.

Art. 52. *Occasioned by a late desperate Attempt on the Life of his Majesty.* Preached at Christ's Church in Bath, June 8, 1800. by the Rev. C. Daubeny, LL.B. Author of the "Guide to the Church," &c. 8vo. 1s. Hatchard.

It is the duty of the Christian preacher to mark and to improve important occurrences of Providence, we should wonder if our and loyal clergy omitted to make his Majesty's late very providential escape from assassination a subject of their serious addresses. The speaker observes, on this occasion, that, though the politics of the day be plain and simple, it, by commanding us to *Fear God and to honour the King*, establishes the origin and nature of government, and condemns resistance to lawful authority: but, when he proceeds to combat a position of Dr. Paley, very analogous to his own, and indeed founded on the plainness and simplicity of Gospel politics, we think that he is unfortunate. More we need not say here. The discussion to which it leads is not suited to a sermon, nor does the question require to be agitated*. It is sufficient for the clergyman to urge the importance of religion to social man; and to call on his flock to be piously thankful for every blessing conferred by Providence on the person and government of the King, which, with the preservation of his life, will add to the tranquillity and happiness of the people. A clergyman, however, should be studiously cautious of misleading his audience; and we wonder that, after the trial of Hadfield, in which his insanity and the causes of it were so fully ascertained, Mr. D. should ascribe it to the perusal of publications of an infidel and immoral tendency. Hadfield derived his insanity from the field of honour, not from the recesses of sedition.

Art. 53. *Reflections on the Revolution of a Century.* Preached at the Cathedral Church of Wells, June 22, 1800. By George Beaver, B.D. Rector of Trent, Somerset, &c. 4to. 1s. Sealey.

There is something of the air of a fast sermon in these reflections of Mr. Beaver; which are partly pious and partly political, and are calculated to excite us, in our social and religious capacity, to gratitude, circumspection, and virtue.

* Mr. D. says that "all rebellion on earth contains a strong spice of the devil's original sin."

Art. 54: *A Sermon on the Death of the Right Honourable Earl and Viscount Howe*, preached in the Garrison Chapel, Portsmouth, August 11, 1799. By the Rev. John Davies. 4to. pp. 17. Printed at Portsmouth.

A brief tribute to the memory of a most distinguished Naval Commander, accompanied with serious and impressive reflections on human mortality. Text Heb. ix. 27. A few particulars of the noble admiral's gallant actions are added as notes.

CORRESPONDENCE.

The second letter of *Marcellus* has not had the effect which the writer designed to produce, of removing our doubts respecting his motives: it has rather confirmed them. We again tell him that we *know* and desire to know nothing of the alleged facts of which he speaks; and that we pay no regard to anonymous assertions, either in print or in manuscript. We shall obey no dictates on this or any other occasion, but those of our own consciences and judgments; and we shall most certainly endeavour to avoid a contest, of such a nature as that in which it appears to be the wish of *Marcellus* to engage us. As far as we agree with him in opinion, he will observe that coincidence manifested: beyond this, his expectations will be fruitless.

In a letter signed C. R. referring to our account of Mr. Tomlins's edit. of Jacob's Law Dictionary, (see Rev. vol. xxiv. p. 442.) the writer says that the ambiguity which we noticed under the title *Executor*, respecting the sons and daughters of a person said to die *without issue*, arose from an omission of the word *other*, in transcribing from Mr. Justice Blackstone; whose words are, "In exclusion of the *other* sons and daughters, (who were) the brothers and sisters of the deceased."

A letter from Mr. Lipscomb points out to us an inadvertency in our account of his observations on Asthma, in our last Review, p. 310. which we very willingly correct. The raillery directed against Dr. Bree, which we designed to notice, occurs at p. 91. not 89. and relates not to the doctrine of acid perspiration, but to the sensible qualities of the urine in asthma. Mr. L. has hazarded a conjecture that the cause of asthma depends on the predominance of an acid in the serum of the blood.

A small volume of poems, printed at Manchester, has reached us: but, as it was published three years ago, we must beg to decline all farther notice of it.

The packet and letter from Londonderry are received, and will be hereafter noticed.

* * In the Review for July, p. 252. l. 17 fr. bott. for 'seems,' r. *seem*.

✧ With the Review for September will be published, as usual, The APPENDIX to the XXXIII Vol. of THE MONTHLY REVIEW; containing large accounts of important FOREIGN PUBLICATIONS, with the General Title, Table of Contents, and Index to the volume.

A P P E N D I X

TO THE

THIRTY-SECOND VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Mémoires de l'Institut National, &c. ; i. e. Memoirs of the National Institute of France.*

[Article continued from the last Appendix.]

MATHEMATICAL and PHYSICAL SCIENCES, VOL. I. *concluded.*

C H E M I S T R Y.

On the Structure of the Crystals called Zeolites, and on the Electrical Properties of some of them. By M. HAÜY.

FEW names in mineralogy are so vague as the term *zeolite*. The property of forming a jelly with acids, or that of swelling and puffing under the blow-pipe, it has in common with other substances; and with respect to the clustering radiations of its prisms, this proceeds merely from confused crystallization, and forms no prominent and distinctive character. M. HAÜY divides the mineral bodies, comprehended under this general denomination, into four species; of which he describes the external forms, and, with the help of his ingenious theory, develops the interior structure. The first is the kind discovered by *Cronstedt*, and the last is what is usually called *cubic zeolite*. The former, on being heated, manifests electricity, like the *tourmaline* and *topaz*. The author had observed the same property before in *calamine*, or the oxyd of zinc, and in the *calcareous borate*.

Observations on the Strontian. By M. PELLETIER.—Some doubts having been still entertained, whether the *strontian* be intitled to the rank of a primitive earth, this able chemist was

induced to make some experiments on it: but the want of specimens prevented him from pursuing his analyses as far as he wished. He draws the same conclusion which his predecessors had deduced.—By combining the several observations of *Hope*, *Klaproth*, and *Pelletier*, it appears that the carbonate of strontian is specifically lighter than that of barytes, has not its poisonous quality, and quits more freely by heat the carbonic gas; that calcined strontian dissolves in cold and warm water, though more profusely in the latter, and affording crystals on cooling, (a property, however, which barytes also possesses;) that the nitrate and muriate of strontian seem more soluble than the same salts with a barytic base, and give a red colour to the flame of alcohol instead of a yellowish white; that strontian contains no lime; and lastly, that the nitrate of strontian is not decomposed by the prussiate of potash. These characters, though not strongly marked, appear sufficient to establish the existence of strontian as a distinct and independent earth.

Process for dissolving elastic Gum in sulphuric Æther. By the Same.—The property of æther to dissolve elastic gum was first communicated to the public by *Macquer*: but it has not constantly succeeded. *M. PELLETIER*, therefore, recommends the following method. Boil the gum for the space of an hour in common water: then cut it into very small shreds, and boil it an hour longer. It will now have become quite soft, and in this state introduce it into a matrass containing rectified sulphuric æther. In a few hours, the æther will penetrate the gum, accompanied with considerable swelling, and after a few days the solution will be complete. In this way will be obtained very strong solutions, white and transparent; the heterogeneous and fuliginous matter settling to the bottom. They might be very useful as varnish for defending delicate specimens, whether of minerals or insects, from the contact of the air.

Examination of the Facts which Dr. Girtanner cites in favour of his Opinion on the Nature of the Radical of the Muriatic Acid. By *J. B. VAN MONS*.—It would be impossible to give, in few words, any distinct idea of these arguments, or to state the facts on which they rest. *Dr. Girtanner* seems not to have been more fortunate than his precursors, in the inquiry after the basis of the muriatic acid. The hydrogen, in which he makes it to consist, was apparently derived from water present in the acid, or from other substances brought into action.

New Experiments tending to decide whether Hydrogene forms the Radical of the Muriatic Acid. By the Same.—These experiments are delicate and ingenious. *M. VAN MONS* tried the action of the

the muriatic acid on charcoal and phosphorus, as incited by heat of electricity, and noted the circumstances which attend the decomposition of ammoniac by the oxyds of mercury. The results confirm his preceding conclusion.

Observations on the two Processes for making Verdegriſ, or Acetite of Copper. By J. A. CHAPTAL.—The process used at Montpellier, from time immemorial, consists in causing the *marc de raisins*, or the substance which remains after the grapes have been pressed, to ferment, and to stratify it with plates of copper, for the purpose of oxydating the metal. The mode practised within these few years past at Grenoble is merely to assist the oxydation, by sprinkling with distilled vinegar the plates of copper disposed in vats. The verdegriſ of Montpellier feels clammy and unctuous; its fracture is silky; it loses half its weight by drying; and it is scarcely soluble in water. The verdegriſ of Grenoble is drier, and of a deeper greenish blue; it has a crystalline fracture, and is more soluble in water. The former sells somewhat cheaper, and is successfully employed by painters. The latter is preferred for the operations of dying, as it gives more vivacity to the colours. By analysis, M. CHAPTAL found that the components, in 100 parts of the verdegriſ of Montpellier and of that of Grenoble, are as follow :

Montpellier.		Grenoble.	
Carbonic acid	8.00	Carbonic acid	9.10
Acetous acid very weak, and empyreumatic	65.15	Water slightly acidulated	13.05
Copper	22.50	Strong and coloured acid	53.95
Carbone	4.35	Copper	20.90
		Carbone	3.00

Hence we may explain the distinctive properties of these two kinds of verdegriſ. That of Montpellier is a mixture of the oxyd and acetite of copper, but that of Grenoble consists almost wholly of the acetite of copper.

Observations on the Soap of Wool, and its Uses in the Arts. By the Same.—The vast consumption of soap in manufactures is an object of national consideration, and the plan recommended by M. CHAPTAL promises to be productive of considerable savings. He directs to make a caustic alkaline lye, with wood-ashes and one-tenth part of lime, or with potash and one-third of lime; to strain and boil this, and keep adding small portions of old wool or clippings of cloth, as fast as they are absorbed, stirring the liquor in the meantime. The quantity of woollen matter, which the lye will dissolve, depends on its degree of concentration and heat of ebullition, but will generally amount to one-fourth or third part. The soap thus

formed is soft, of a greyish green colour, dissolves readily in water, but communicates an animal odour; which, however, is discharged by washing, and exposure to the air.—The next attempt of this able chemist, and in which he succeeded beyond expectation, was to compose a hard soap in a similar way, with soda. It was employed in the preparation for dyeing cotton stuffs. It gave the cotton a grey tint, but this was not prejudicial to the dye.

Observations on a Petrification of Mount Terre-Noire, in the Department of the Loire. By M. DAUBENTON.—This substance was found in a quarry of micaceous free-stone, immediately above coal mines. It was eight or ten feet long, lying embedded in the direction of the layers of the stone, and invested with a coat of coal. It was taken for a portion of a tree penetrated by a quartzose infiltration; and the texture and knots in the wood, it was pretended, were distinctly visible. M. DAUBENTON, sensible of the frequent mistakes committed on the subject of petrified wood, had, in a memoir on *pechstein*, published in the year 1787, established a criterion, in the appearance of medullary prolongations on the transverse section. This was wanting in the petrification of *Terre-Noire*, which inclined this experienced naturalist to refer it to the family of the madrepores; and his conjecture was confirmed by a close examination. The petrification in question belonged to the *astroites*.—In general, animal substances are more disposed to petrify than vegetable.

NATURAL HISTORY and OECONOMICS.

Observations on the Generic Characters in Natural History. By M. DAUBENTON.—These miscellaneous remarks are solid and judicious. The sentiments of the late venerable M. DAUBENTON merit attention; and they may have some influence in correcting that trifling and slavish spirit which unhappily infects the study of natural history. He admits the utility and even necessity of nomenclature, but assigns to it a very subordinate rank. He witnessed the rise, the progress, and the adoption of the Linnean system. He poignantly censures the idea of a *school* in natural history, and remarks that blind submission to authority is peculiarly hurtful in science. ‘The true philosophy of naturalists (he says) is diligently to observe nature.’

Observations on the Juices of some Plants, and on the Means by which the Carbone is circulated in the vegetable Organs, and deposited for Nourishment. By J. A. CHAPTAL, Associate.—The milky juice of the euphorbia suggested this inquiry. It was obtained in three ways;—by incision during the season of sap,
by

by cutting the stalks with scissars and washing them in water, or by expression. This last mode gives a juice mixed with extract, greenish, and with different properties. Exposed in a saucer to the air, it becomes frequently covered with a membranous pellicle of a hard brittle consistence; and when this is removed, it will form others in succession. The white juice of the euphorbia procured by the two former modes is extremely gluey; and if left for some time either in open or close vessels, it deposits a white matter, exactly similar in colour and consistence to the caseous portion precipitated from milk by the acids. That matter is more easily obtained by heating the juice with acids; and the oxygenated muriatic developes it most abundantly, and in the state of the highest purity. It was this product which M. CHAPTAL principally employed in his experiments. It results, that the precipitate of the juice of the euphorbia consists of one-third part of vegetable fibre, and two thirds of a resinous substance. These two ingredients are rendered soluble or miscible in water with the help of the extract: but they separate, by rest, or the action of heat, the oxygen gas, the acids, the fixed alkalis, and alcohol. One of the most remarkable properties of the precipitate is that it combines perfectly with the oils, and forms a gluey and soapy compound. The milky substance obtained from emulsive seeds, and the fermented juices of sainfoin and lucerne, afford similar products. Other vegetables, subjected to analysis, manifest the same properties, though in a different degree. In general, the seeds are the parts of plants which yield the largest precipitate; nature seeming to provide a liberal store of fibrous or carbonaceous matter, for the nourishment and expansion of the vegetable germ.—These phænomena exhibit a striking analogy between the animal and vegetable œconomy. Milk and blood resemble, in their qualities and products, these lacteous juices. Hence we can discern the means by which water is enabled to dissolve carbone, and convey it through the vessels of a plant, to deposit it in fibre. Hence also the explanation of some practices in the dyeing of cotton; in which M. CHAPTAL, having an establishment of that sort himself, is particularly conversant.

Memoir on the glutinous Part of Wheat. By M. TESSIER.—It appears from these scanty and imperfect remarks, that the different sorts of wheat give different quantities of the glutinous or vegeto-animal portion, more or less friable, and amounting when moist to the third of the meal, but when dry scarcely exceeding one-eighth part. Manure contributes nothing to the formation of this singular substance.

Memoir on the Organization of the Monocotyledons, or Plants with a single seminal leaflet. By M. DESFONTAINES.—The seeds of plants include one or two leaflets, which are disclosed immediately subsequent to germination. The former have been termed univalvular, unilobated, or monocotyledons; the latter bivalvular, bilobated, or dicotyledons. These two grand divisions of the vegetable tribes, first established by Cesalpinus, have been since adopted by the most celebrated botanists, and advantageously employed in their systematic arrangements: but it appears that a corresponding distinction, not less striking, prevails in the organic structure of plants. M. DESFONTAINES has carefully examined the series of palms, grasses, asparagus, lilies, narcissuses, ferns, and mosses; in the present memoir he describes some of those which have ligneous stalks; and he proposes to treat, on a future occasion, of such as are herbaceous and annual. He thus characterizes these two great natural classes:

‘ First Division.

‘ Vegetables which have not distinct concentric layers, and of which the solidity decreases from the circumference to the centre; pith interposed between the fibres; no medullary prolongations in diverging rays—*The monocotyledons.*

‘ Second Division.

‘ Vegetables which have distinct concentric layers, of which the solidity decreases from the centre to the circumference; pith included in a longitudinal canal; medullary prolongations in diverging rays—*The dicotyledons.*’

The descriptions are elucidated by several elegant engravings.

Dissertation on the Genus PHALLUS. By M. VENTENAT.—We must refer our botanical readers to the volume, for an accurate idea of this paper. The descriptions are illustrated by excellent engravings.

State of Agriculture in the Canary Islands. By H. A. TESSIER.—Convinced that the only way of improving husbandry was by studying the rural practices of different countries, M. TESSIER in 1785 printed a series of questions, which were circulated over France, and were afterward copied, and dispersed through most parts of the globe. It was then his intention to draw up, from a variety of materials, a scientific view of French agriculture. His ideas having gradually enlarged, he wished to avail himself of favourable circumstances to procure statements of the agriculture of foreign countries. In the prosecution of these inquiries, he experienced infinite difficulties: but he has notwithstanding obtained a mass of valuable information. What he offers at present is only a

small specimen concerning the agriculture of the Canaries, collected from the answers of the vice-consul of France in those islands.

The islands comprehended under the appellation of Canary are situated about the 28th degree of north latitude. The most considerable is Teneriffe, and next to it in extent is the great Canary. The rainy season sets in about the end of November, and continues with intervals until the month of March. This period corresponds to winter, though it never snows, except on the mountains, especially the Peak. During the summer months, not a drop of rain falls near the coast, where the sky is then invariably clear, and the heat most intense. Yet at Laguna, a village seated on the brow of the mountain, and only a league distant from Sainte Croix, they have frequent fogs and rain. The clouds melt and dissolve away as they approach the sea.—There are no rivers in Teneriffe, but only mountain torrents, called in Spanish *barrancos*; which, in winter, sweep away much useful soil. The traces of volcanic fire every where strike the eye. The neighbourhood of Sainte Croix consists of savage mountains piled together, and bearing herbs only fit for goats to browse, with many of the prickly euphorbia. Higher up the country, the soil is richer, better cultivated, and abundantly productive. It is a sort of clay resting on calcined rock, which in every district occurs at a certain depth.

Little attention is paid in these islands to the important article of manure. Marle and sea-ware are totally neglected; and animal dung is only laid on the adjoining fields of maize or potatoes; to which it is carried directly from the stables. For the food of man, they grow wheat, very little rye, much barley and maize, potatoes, French beans, and ticks, called *garbansos*. As provender for cattle, they raise a few lupines, pease, lentils, beans, and a small quantity of oats. Flax, aniseeds, and coriander, are almost the only productions cultivated for the arts. Archil and sumach grow spontaneously. The archil, which is esteemed of superior quality, is gathered by the peasants on the naked rocks. Kali, termed in Spanish *vidriera**, grows along the sea-shore, and might afford as good soda as that of Alicant. The natives use only the seeds, which are separated from the plant by washing, and, being slightly roasted, are ground, to make a sort of *gofio*. The cotton shrub and the sugar cane also thrive in the Canaries, yet are much neglected. Wheat and barley have been cultivated in Teneriffe from the remotest times: but rye, maize, ticks, and potatoes,

* From *vitrum*, glass; being used in that manufacture.

have been introduced more recently, and in succession. Only 30 or 40 years have passed since potatoes were first planted there, though at present they constitute almost the chief food of the inhabitants. With respect to the rotation of crops, and the change of seed, the people shew extreme ignorance or neglect. Some attention is directed to irrigation, so necessary in hot climates. Wheat and barley are sown in November and December, and usually reaped in April or May. The corn is carelessly raked together, and carried home in sacks on the backs of asses, mules, or camels. It is then trodden out by cattle, and the grain is separated from the chaff by exposing it to the wind. Sometimes (though rarely) swarms of a large sort of locust or grasshopper, called in Spanish *langosta*, come from Barbary, and will spread instant devastation among the fields of corn. The peasantry, armed with sticks and besoms, kill them, or chase them away: but they deposite their eggs, and therefore the young locusts in the year following are collected and burnt.

The lands are not rented in the Canaries. The landlord furnishes the seed and implements of husbandry, and receives one half of the produce, besides a certain quantity of wheat for each head of cattle which he lends to the tenant. Bread is eaten only by the richer inhabitants. The bulk of the people live much on *gofio*; which is only parched grain ground by a little hand-mill, of which every cottage possesses one. The Canarian carries to the field his *gofio* in a bag; and, as hunger prompts, he rolls it into little balls with water, and makes his miserable meal. Those who aspire to better fare eat salt fish and potatoes. The poor inhabitants of Palma and Gomere are sometimes reduced to the necessity of making cakes of the roots of the *pteris aquilina*, or male fern, which they dig in the mountains. Lupines are a choice food for cattle, but they are previously soaked in water, and boiled with the addition of salt.

A large quantity of wine is exported from Teneriffe, yet the vineyards are not managed with either skill or attention. The press consists of a long beam or lever, to the extremity of which a heavy stone can be attached by means of a screw. The farmers, however, well understand the mode of clarifying their wines, and fortifying them with brandy.

Memoir on the Abuses in the clearing of Lands. By the Same.—Cultivation has within these forty years vastly extended its domains in France. It was promoted partly by the rising price of grain, and partly by the allurements of certain exemptions granted by the government. Much inconvenience, however, has arisen from the indiscreet extension of tillage. Woods have been wantonly destroyed, and the scarcity of fuel
begins

begins to be severely felt. Besides, in proportion as the country is denuded, it is more exposed to the blighting effects of cold winds. Pasturage, too, in many cases, would in the end be more profitable than tillage; and M. TESSIER is of opinion that it would be more advisable, on the whole, for the people of France to improve the fields already under cultivation, than to turn their industry to the clearing of fresh lands.

Means of increasing the Production of Corn on the Soil of the French Republic, by the penning of Sheep and the Suppression of fallow Grounds. By M. DAUBENTON.—The penning of sheep is earnestly recommended as the best way of manuring the land. In ordinary cases, the urine is lost and the force of the dung is diminished by being mixed with litter. The fact seems to be ascertained by a number of experiments.—The practice of allowing exhausted land to rest is completely barbarous; but no classes of men are more averse from innovations than farmers.

Plan of the Experiments which are made in the Botanic Garden, on Sheep and other domestic Animals. By the same.—These experiments relate chiefly to the sorts of food proper for animals, and the utility of pasturing sheep within inclosures.

Memoir on the Effects of the Cold of Ventose, fourth Year, (February and March 1796,) on different Vegetables, particularly on the Pear Tree. By CHARLES LOUIS L'HERITIER.—It will suffice for us to mention the title of this article.

Experiments made by Order of Government on the Navigation of the Seine. By M. FORFAIT, associated Member.—The scarcity which prevailed in France, during the year 1794, called forth exertions which have in the issue been productive of national benefit. One of the primary concerns of the government was to supply the metropolis with provisions. It was proposed to open the navigation of the Seine; and for that object, a lugger was built, of a peculiar construction, displaying much ingenuity and mechanical contrivance. It actually performed the voyage, and ascertained the practicability of rendering the river navigable by ships of considerable burthen. The expence is estimated at less than 200,000*l.* A chart is given of the course of the Seine from Rouen to Paris, marking the cuts projected, &c.

SURGERY, ANATOMY, and MEDICINE.

On the morbid Prolongation of the Tongue out of the Mouth. By PIERRE LASSUS.—This loathsome, though fortunately uncommon disorder appears in infants at their birth, or soon afterward. The tongue gradually protrudes out of the mouth, grows

grows tumid, and by its weight draws along with it the *arypoides*, and the upper part of the larynx; deglutition becomes difficult, and the saliva flows continually; the lower lip drops and swells: the tongue, rubbing against the teeth, becomes excoriated, and at last hangs constantly out of the head, resting on the chin. The excision of part of the tongue has been sometimes tried: but M. LASSUS disapproves that cruel and dangerous operation. He shews from his own practice, that the disease (at least in its first stage) admits of a simple and radical cure. The whole consists in stimulating the action of the tongue, and confining its unnatural growth. The application of a bandage to the tongue, and of a sort of bridle about the head to support the under jaw, are the chief remedies: but stimulating or emollient lotions may be likewise used; and the tongue may be rubbed with an irritating powder composed of pepper, ginger, mustard, and salt.

On a particular Method of studying Anatomy, employed, as an Essay, in Researches on the Teeth and Jaw-bones. By M. TENON.

Second Study, by Epochs, of the Grinders of the Horse. By the Same.—One of the most promising methods of pursuing the laborious study of anatomy is by observing the successive developement of the parts, and the periodic changes which take place in the animal frame. M. TENON has applied this ingenious idea to the veterinary art; and he has discovered some curious facts in the structure and growth of the teeth, and detected several errors of his predecessors. We must refer, however, to the memoirs themselves for the ample instruction which they convey.—The descriptions are illustrated by a number of correct engravings.

Inquiries into the Human Cranium. By the Same.—These remarks relate to the growth and decrease of the skull at different periods of life.

Observation on an Operation of the Trepan on the Femur. By the Same.—This is related as the first instance of the trepan being applied, and with success, to the thigh-bone, in a case which had been neglected or badly treated for some years. M. TENON blames too great precipitation in stemming the flow of blood after amputation.

Memoir on the Locked Jaw. By M. SABATIER.—Opium, administered in large doses, seems to afford the only chance of cure in this case.

Observation on the spontaneous Separation of two Bones, the Tibia, and Perone or Fibula, in their middle, in consequence of a Sphacèle. By M. DESESSARTZ.—This singular case is related with much diffusion.

Memoir on the Advantage and the Necessity of letting only little Blood at a Time from Children with a large Head. By the Same.—This aphorism is stated as the result of more than forty years' experience.

Memoir and Observations on the Small-Pox, and on the Complication of that Disease with Scarlet Fever, Miliary Eruptions, and other Depravations of the Humours. By the Same.—Such circumstantial and tedious relations of medical cases, which seem to lead to no general conclusions, can interest but very few readers.

Observation on a simple Idiopathia Atrophica; that is, what has not been preceded by any primitive or anterior Disease, and has not been accompanied by any accident, or any foreign Symptom. By M. HALLÉ.—This is the very singular case of a young woman, who died at the age of twenty-five. The symptoms of the disease are accurately described, with the appearances exhibited on the dissection of the body. The disorder seems to bear some resemblance to the *atrophia cachexia* of Cullen, the *atrophia nervosa* of Sauvages, and the *phthisis nervosa* of Morton; yet it differs essentially from the characters given by those authors, and seems to form a new genus in the nosology.

The pressure of other engagements obliges us to defer our notice of the volume respecting the *Moral and Political Sciences*; which we regret the more, because we have received three additional volumes of these Memoirs, divided and classed in the same manner as the former. The Society proceed with such perseverance and rapidity, that we follow them *haud passibus æquis*: but, in our next Appendix, we shall make another effort to overtake them.

ART. II. *Imitation en Vers François, &c.* i. e. Imitation of the Odes of Anacreon in French Verse; followed by Poems on several Occasions. A new Edition. By S. P. MERARD-SAINTE-JUST. 12mo. pp. 283. Paris, 1799. Imported by De Boffe, London; Price 2s.

IF love and wine should require any other recommendation than their own attractions, the Erotic and Bacchanalian songs of old Anacreon are, perhaps, the most delicate stimulants to the pagan piety of their youthful votaries. The present work is a version of the odes of this celebrated Greek bard; though the author modestly calls it an *imitation*. For this humility he assigns reasons, in a preliminary discourse of some length, prefixed to the first edition in 1768, from which we shall extract a few passages,

‘A complete translation of a poem in French verse, which shall resemble the effect of a mirror, by reflecting feature for feature of the countenance which presents itself before it: that is to say, a translation

tion so scrupulously faithful as to give for every word of the original a corresponding word of the French language; for every beauty a similar beauty; and the harmony of each verse equally harmoniously;—an attempt at such a translation would only produce a conflict in which the translator, whoever he be, must always be vanquished. If he were equally possessed of the genius of the two languages, imitating the beauties of *Cornille, Racine, Boileau, La Fontaine, Voltaire*, and the Abbé *Delille*, French poets who have been most successful in writing verse, and enriching its idiom; he would still fail in such an undertaking, since there is great reason for believing that his version would be insupportable.

‘After such an assertion, to intitle this little volume a *Translation of Anacreon* would be deceiving the public. I would sooner confess that the labours of my predecessors, and my own, are scarcely *imitations* of the songs or hymns of the poet of Teos.

‘I make this confession without any proud reservation, or foolish vanity: but, as an imitative translator, I am still persuaded that my performance, however remote it may be from the original, approaches it somewhat nearer than any of the pretended translations, in verse, of *Anacreon*. This imitation, and those of my rivals, are, it must be owned, only insipid and colourless prints, which give but a very faint idea of the picture which has been copied. What engraver will dare to think that his *burin* can furnish all the magic effects of colouring produced by the pencils of a *Coreggio*, a *Titian*, or a *Rubens*?

‘I expect to be asked why I print?—my answer is simple: it is because I am certain that those places of my imitations which fall short of the grace or energy of the Greek expression, which deaden their brilliancy and enfeeble their harmony, can only be perceived by true *HELLENISTS*, and those are not very numerous. They only know truly the taste, genius, force, and different shades in the language of *Anacreon*; and they alone who can detect my faults will pass them over, if they be judiciously learned, and will be most indulgent from knowing the extreme difficulty of doing better.

‘If I have the female sex on my side,—especially those who are endowed with a delicate and refined taste, and who peculiarly patronize elegance, and works flowing from the heart, embellished by imagination,—I shall think my success complete. If such shall ever deign to read my verses with some degree of pleasure, as French songs, it will be doubtless from finding in them expression of sentiment, taste, correct facility, happy choice of refined but natural thoughts, and pleasing images, free from affectation; in short, the genius of the Greek poet who sang *Venus*, the *Graces*, and the *Orgies of Bacchus*.’

The translator also informs us that he has cultivated poetry, *can amore*, all his life; and that he has polished his verses, with respect to diction and rhyme, as much as possible. He expresses his ideas of versification, in lines of which the following is the import:

‘A perfect verse which favour high has gain’d,
By all recited and by all retain’d,

Of gold most pure, in earth or water found,
Must have the weight, the standard, and the sound.
The standard is the style, the weight the thought,
A piece ill-sounding to disgrace is brought.
Of these *criteria*, if but one should fail,
The rest with critics true will nought avail.'

It must be owned that, however the rest of Europe may dislike the French *airs tendres*; and their serious vocal music, their *chansons à table* are often replete with wit and humour; and perhaps no nation in Europe can boast of more variety of conception in the words of their comic and social songs. Even the tunes or melodies of some of them are not without merit, when played on instruments, or sung by the natives of any other country. These, however, were chiefly produced under the antient government, in times of good-humour and joviality. The revolution has hitherto given a ferocious turn to their *vaudevilles*, their street-songs; which are now all filled with "treasons, stratagems, and spoils," breathing vengeance, blood, and desolation.

'The songs of Anacreon (as this writer observes) are effusions of careless gaiety, amiable and graceful playfulness, melodious softness, and native Attic salt; not always requiring profundity of thought, yet always embellished with grace and elegance, void of affectation or false ornaments, and free from all appearance of labour: like the verdure of the fields, which refreshes the eyes, without fatiguing the sight.'

'The rest of the preface is composed of obvious reflections, and repetitions of the same thoughts in different words: ideas in characterizing the poet, which every editor, every translator, every learned nation, has entertained both in antient and modern times.

The motto to this version is given in a quatrain by the translator himself:

'Horace autrefois nous l'a dit;
Ses préceptes ne sont frivoles;
TRADUISEZ-VOUS EN VERS? TRADUISEZ PLUS L'ESPRIT
DU POÈTE, QUE SES PAROLES.'

We learn from Horace, whose award is law,
Which flows from judgment and a taste refin'd;
If poesy from foreign fount we draw,
Translate not words, transuse the poet's mind.

It is perhaps necessary that the poetry of a foreign language, either living or dead, should be superior to our own, in order to please us equally; so much being lost in the shade of words, and in our not feeling the whole extent of their significations. In perusing these *Imitations of the Odes of Anacreon*, they

seem

seem to us inferior even to Fawkes's translation, and to that of John Addison. The translations and imitations of particular odes in English, which have been set to music, and sung in our public gardens, are greatly superior to those of general translations. The first and the best version of this poet was that of Henry Stephens, in Latin. The Italians have many translations of Anacreon; among which those of *Regnier*, *Desmarais*, and *Salvini* are the best.—We cannot wholly approve the present imitator's change of measure in each ode. There is an *allure*, or musical pace, in the original and in the translations, to which our ears have been accustomed; and the absence of which renders the present version less *Anacreontic* than those of its predecessors.

After the LXIV Odes of Anacreon, this little volume presents us with poems on several occasions; which clearly prove that this French writer succeeds better as a translator, or *mimic*, than as an original author. His ideas are not so delicate as those of the Teian Sage, on the subject of love and gallantry.—‘Why (says he,) has Greece given to Anacreon the epithet of Sage? Because, in order to live like him, the violent passions must be subdued, and the mind tempered in such a manner as to defy the vicissitudes and storms of life; it must be elevated above the gripe of avarice, and the flights of ambition: these are acquirements which it is more difficult to attain, than to compose moral maxims, or treatises on rhetoric.’ There is some truth in this remark, and with it we shall take our leave of this publication; candidly owning that, notwithstanding its defects, it has afforded us amusement.

ART. III. *Eloge de Montaigne*; i. e. The Eulogy on *Michael de Montaigne*. By HENRIETTA BOURDIC-VIOT. Small 12mo. pp. 105. Paris, 1799. Imported by De Boffe, London; Price 1s. 6d.

FEW writers in modern languages have been more read, quoted, and celebrated, than *Montaigne*; who was born in 1533, and died in 1592. The eulogy before us contains not many biographical anecdotes of him; and indeed the chief traits of his education, of his singularities, and of his character, are so well known, that to most readers it would be useless to detail them. Who has not read or heard of his being taught Latin in his infancy, as other children are taught their native tongue;—that, like the disciples of Pythagoras, he was awakened in the morning by soft music; or that, though he lived and died a nominal Roman catholic, he was naturally given to doubt in religious matters, as well as in other things? He was one of the first who disputed the Aristotelian doctrines, in metaphysics. His essays are written with such sincerity, that

that they may be called his *Confessions*. He took nothing on trust, but examined with his own eyes and ears, and decided with caution. He advises us to doubt, where truth lies hidden; to put no faith in our senses, nor in the imagination; and to beware of the illusions of eloquence. He was more a moral philosopher than a man of science; and he thought, with Socrates, that "the most useful knowledge for mankind is man."

The change of customs, manners, and principles, during the latter end of the eighteenth century, appears in few things more manifest, than in the circumstance that *Montaigne*, who has often been accused of scepticism, and who was not remarkable for delicacy in speaking of the sexes, should be honored by a *female eulogist*; who tells us that 'it was in the works of *Montaigne* that she acquired the knowledge of her duties; and that from his history she caught that enthusiasm which renders mortals capable of every enterprise, since it conceals from them the immense interval which separates them from their model.'—'I shall speak, therefore, (she adds) of his works and his virtues: may I, in presenting him under this double point of view, force his detractors to subscribe to his apology, and my judges to applaud my efforts.'*

In the course of the eulogy, the writer, addressing herself to the directors of the Institute, exclaims: 'O ye, to whom the nation has confided the formation of good citizens, read again and again the chapter in which *Montaigne* enjoins you to augment as much as possible the bodily strength of your pupils, which has an influence on the mind; to occupy them less with the words than the sense of authors; to perfect their judgment, by accustoming them to think and judge of the thoughts of others; to fortify, by examples, the happy disposition which they owe to nature; and to guard them against superstition, which is the infirmity of feeble minds.'

Instead of making man a machine, (like *Descartes*,) *Montaigne* gives to other animals an intelligence like our own, differing in degree, but not in kind. In this opinion, Bolingbroke has followed him; and Pope in many others. *Montaigne* could not reconcile to himself the notion 'that the beaver, which gave to us the first lessons in architecture; the republic of bees, which affords the wisest examples of police; the ants, whose œconomy and foresight we cannot too closely imitate; are pure automations;—any more than the dog, a domestic animal, which may be regarded as the model of fidelity and gratitude, who studies his master's looks to anticipate his wishes, and who solicits his caresses as the sole reward of his attach-

* This eulogy was read at the National Institute.

ment.' Men improve each other by reciprocally communicating their reflections, as a country is enriched by the importation of foreign merchandice. 'The elegance, (our author observes) which we have affected during the last century, has been the death of energy: the file which polishes metal diminishes its weight.'

In the second part of this eulogy, the fair writer paints the manners of her philosophical hero, and his goodness of heart. 'What charms embellished his conversation! what tenderness shone in his affections! He is so absorbed in the delights of meditating and performing benevolent actions, that he seems to form an atmosphere of happiness around him, which penetrates and envelopes whatever is within its vortex.'

'Of all the virtues of private life, the first is filial piety; it is that which nature has engraved on the heart of man.' No one ever carried this primitive virtue, the basis of social order, farther than *Montaigne*; who constantly wore, when on horseback, a cloak which had belonged to his father: not for convenience, nor for œconomy, but for delight; "I seemed (he says) to be wrapt up in my father."—Speaking of the delicacy due to women, he remarked, "we must take care not to awaken malignity, which is ever on the watch to fasten on females."—In friendship he was quite romantic. Many instances are adduced of his amicitial enthusiasm, which we have not room to extract.

This panegyric is neither free from enthusiasm, nor devoid of eloquence, particularly in the first part. The whole is an apology for the venerable *Seigneur-de Montaigne's* doctrines and singularities; which is made so effectually, as nearly to create an interest in every thing that concerns him, which we remember not to have felt before. His philosophy was rather Epicurean than Cynical. He does not seem to have been very serious in his belief of the mysteries of religion: but his morality was inviting, and his life was innocent. His language, for the time when he wrote, was neither elegant nor correct: but it was intelligible, and often so forcible and original as to bid defiance to translation.

As, however, the praises of this eulogist may need some qualification, we shall insert Dr. Johnson's character of this singular writer; who blushed no more at his own follies, and deviations from the established forms of society, than a negro at his nakedness.

"That *Montaigne* abounds in native wit, in quick penetration, in perfect knowledge of the human heart, and the various vanities and vices that lurk in it, cannot justly be denied. But a man who undertakes to transmit his thoughts on life and manners to posterity, with the hopes of entertaining and amending future ages, must be either
exceedingly

exceedingly vain or exceedingly careless, if he expects either of these effects can be produced by wanton sallies of the imagination, by useless and impertinent digressions, by never forming or following any regular plan, never classing or confining his thoughts, never changing or rejecting any sentiment that occurs to him. Yet this appears to have been the conduct of our celebrated essayist; and it has produced many awkward imitators, who, under the notion of writing with the fire and freedom of this lively old Gascon, have fallen into confused rhapsodies and uninteresting egotisms.

"But these blemishes of *Montaigne* are trifling and unimportant, compared with his vanity, his indecency, and his scepticism. That man must totally have suppressed the natural love of honest reputation, which is so powerfully felt by the truly wise and good, who can calmly sit down to give a catalogue of his private vices, publish his most secret infirmities, with the pretence of exhibiting a faithful picture of himself, and of exactly portraying the minutest features of his mind. Surely he deserves the censure *Quintilian* bestows on *Demetrius*, a celebrated Grecian statuary, that he was *nimius in veritate, et similitudinis quam pulchritudinis amantior*; "more studious of likeness than of beauty."—ADVENTURER, No. 49."

ART. IV. *Leitfaden zur Geschichte der Gelehrsamkeit, &c. i. e. A Guide to the History of Literature.* By JOHN GEORGE MEUSEL. 2 Vols. 8vo. Leipsic. 1799.

WE have not for a long time met with a more useful work than this. The sources of knowledge are become so copious, and learning has assumed such a variety of shapes, that it requires a great portion of our time to *learn* even what it is that *may be learned*; and whence we are to obtain the details of each particular branch of universal science. This circumstance produced a new species of historical writing, called *Bibliography*; and the works on that subject only would fill a considerable library. Most of them, however, gave rather the history of the learned, than the history of learning. In some of them, indeed, the authors were arranged in a chronological order: but still it was the history of men of letters, rather than that of literature; and the gradual progress of learning was seldom traced. Some few exceptions are to be found, with respect to particular nations; of which the *Letteratura Italiana* of *Tiraboschi* is an admirable instance; and on this work M. MEUSEL seems to have formed his more general plan.

M. MEUSEL's first volume opens with a large introduction of 216 pages; in which, after an accurate definition of *literature*, he gives a well-distributed notice of the works which are necessary to be consulted in writing a good history of this subject.

These works are divided into two classes. I. Those which treat in general of the whole history of literature; and, II. Those which treat on particular portions of it. The first class is not very numerous; containing, in our author's list, not more than thirty works; namely, *Lambecius—Prodromus historiae litterariae*, with *Fabricius's* preface, published at Leipsic in 1710.—*Morhofius—Polyhistor litterarius*: best edit. that of *Schawb* in 1747, two vols. in quarto.—*Struvius—Introductio in notitiam rei litterariae*; a work re-modelled by *Jugler*, and published in 1754, in 3 vols. 8vo. A supplement was given by *Koecher* in 1785 in an 8vo. volume.—*Heumann—Conspectus rei-publicae litterariae*; of which a new edition is now in the press. *Heumann's* work was translated into German by *Gundlings*, with necessary remarks, a double index, and a preface by *Knappens*. It was published at Leipsic in 1736; and is an useful work, says the present author, for those *qui nasum habent*.—*Le Gendre—Mémoires pour servir à l'histoire de l'esprit humain*. Paris 1741, 7 vols. 12mo.—*Stollens—Anmerkungen über Heumann's Conspectum*, &c. Jena 1738, 8vo.—*Bouginé—Handbuch der allgemeinen litterargeschichte*; Zurich 1792, 8vo.—*De Clarancas—Essais sur l'histoire des sciences, des belles lettres, et des arts*; best edit. Paris 1757, 4 vols. 8vo.—*Albertini—Historie der Gelahrtheit vom Anfang der welt bis auf die sieben Weisen in Griechenland*, 1751, 8vo.—*J. Andrew Fabricius—Abriss einer allgemeinen historie der Gelehrsamkeit*, 3 vols. 8vo. 1755.—*Goguet's* well-known work, *De l'origine des loix, des arts, et des sciences, et de leur progrès chez les anciens peuples*; best edit. that of Paris 1758, 3 vols. in 4to.—*Denina—Discorso sopra le vicende della letteratura*; best edit. Glasgow 1763. It has been translated into almost all European languages.—*Baumann—Kurzer Entwurf einer historie der Gelehrsamkeit*, &c. Brandenburg 1762, 8vo. This was meant for the use of schools.—*Bertram—Entwurf einer Geschichte der Gelahrtheit*. Only a first part was published, at Halle, 1764.—*Rambach—Versuch einer pragmatischen Litteraire historie*, 8vo. Halle, 1764.—*Michael Denis—Einleitung in die Bücherkunde*; best edit. that of Vienna 1796, 2 vols. in 4to.—*Reinhard—Einleitung zu einer allgemeinen Geschichte der Gelehrsamkeit*; 4to. Erlangen, 1779.—*Mertens—Hodegetischer Entwurf einer vollständigen Geschichte der Gelehrsamkeit*; Augsburg 1780, 8vo.—*Will—Entwurf einer vollständigen litteratur-geschichte*; 3 vols. 8vo. Nürnberg 1784.—*Andres—Dell origine, progressi, e stato attuale d'ogni Letteratura*; 2 vols. 4to. Parma 1787.—*Wald—Versuch einer Einleitung in die Geschichte der Kentnisse, Wissenschaften, und schönen Kunste*; best edit. Halle 1786, large 8vo. The same author gave, in the next year, *Uebersicht der allgemeinen Litteratur-und-Kunst-geschichte, bis*

bis zu Luther's Reformation; Halle 1786, 8vo.—*Cournaud—Tableau des Révolutions de la Litterature ancienne et moderne*; 8vo. Paris 1786. *Güntber-Wühl—Versuch einer allgemeinen Geschichte der Litteratur*, &c. Erfurt 1788, large 8vo.—*Dahler—Handbuch zum Gebrauch bey Vorlesungen über die Geschichte der Litteratur und der Kunst*; large 8vo. Jena 1788.—*James Oberlein—Litterarum omnis ævi fata, tabulis synopticis exposita*. This work was printed at Strasburg in 1789, on ten copper-plates.—*Ludwig Wachler—Versuch einer allgemeinen Geschichte der Litteratur*; large 8vo. Lemgo 1796. An useful school-book.—*Gaab—Entwurf zu seinen Vorlesungen über die Litteratur-geschichte*; 8vo. Tübingen 1794.

These are all the works which M. MEUSEL ranks in his *first* class. The number in the *second* Class is great indeed, and they are classified in the following manner.

First; those which comprehend only a certain space of time; among which we find Bannister's *View of the arts and sciences, from the earliest times to the age of Alexander the Great*:—*Plessing's Historical and Philosophical Essays on the Manner of Thinking, the Theology, and the Philosophy, of the Antients*; particularly of the Greeks, to the age of Aristotle. This work is in German.—*De Juigny—Decadence des Lettres et des Mœurs, depuis les Grecs et les Romains jusqu'à nos jours*; 8vo. Paris 1787.—*Meiners—Historical comparison of the usages, laws, religion, science, and learning of the middle ages*, &c. in German, 3 vols. 8vo. Hanover 1794.—*A general History of the Literature of modern Europe*; by *Joh. Gottfried Eichhorn*; large 8vo. in German; printed at Göttingen in 1796.

Secondly; works which treat on particular sciences. These are subdivided in the following order.—1. On *Philology*, general and particular—2. On *History*—3 A. *Mathematics*—3 B. *Tactics*—4. *Philosophy*—5. A. *Poesy*—5 B. *Oratory*—6. *Statistics*—7. *Physics or Natural History*, divided into two classes, *General* and *Particular*;—8. *Medicine*—9. *Jurisprudence*.—10. *Divinity*.—The author's catalogue of such writers amounts to above four hundred.

Thirdly; a catalogue of those who have laboured on the same subject, according to countries, or nations; namely, of the *Babylonians, Egyptians, the Orientalists in general, Phœnicians, Arabians, Æthiopians, Chinese, Greeks and Romans, Greeks only, Romans only, Italians, Germans, French, English, Danes, Icelanders, Poles, Prussians, Hungarians, Bohemians and Moravians, Turks, Numidians*.—The works of somewhat more than forty authors are mentioned in this class.

Fourthly, come *Biographical* works, such as *lexicons, libraries, &c.* and these are *general, or particular*; some *chronological*,

others *national*; and others restricted to certain *arts and sciences*. M. MEUSEL's catalogue of these comprises more than 600: besides more than 400 periodical *Journals* and *Reviews*, ranked nationally; of which 153 are general: not including those *Journals*, *Mercuries*, and *Intelligencers*, which announce small fugitive pieces, rare books, collections called *anas*, and printed catalogues of various libraries, both public and private.

M. MEUSEL's introduction concludes with a *general view of the sciences and their divisions*; in ten classes: *Philology, History, Mathematics, Philosophy, the Fine Arts, Politics, Natural History, Medicine, Jurisprudence, and Theology*. The classification is minute, and systematical.

We now come to the work itself, which is divided into six sections; corresponding with so many periods of time, or the different ages of literature.

Sec. 1. From Moses to Alexander the Great; comprehending a period of 1198 years.

Sec. 2. From Alexander to the death of Cæsar Augustus; 305 years.

Sec. 3. From the death of Augustus to the irruption of the Goths into Italy; 396 years.

Sec. 4. From the irruption of the Goths, to the Crusades; 700 years.

Sec. 5. From the Crusades to the revival of letters; 400 years.

Sec. 6. From the revival of letters to the present time; 300 years.

In each of these periods, the author considers—the general state of the sciences, and their culture,—the encouragers and patrons of science,—the learned men who then flourished, and in particular those who formed an epoch in the annals of literature,—the most remarkable schools, and societies of learned men,—the principal libraries,—the fate and fortunes of particular sciences, and those by whom they were influenced.

Such is the method of M. MEUSEL; which he has uniformly followed, and which places in a luminous point of view the subject on which he treats, as every intelligent reader will conclude from this bare enumeration. We now proceed to give a very brief analysis of each particular period.

1st SECTION, or PERIOD. *From Moses to Alexander the Great.*

Before this period, all learning was oral, transmitted from father to son in tales and songs; and systematical knowledge had yet no existence. Chaldaea, Egypt, and Palestine, were the first seats of learning, which was chiefly in the hands of the priests. In the course of this period, however, the sciences
made

made a considerable progress, not only in Asia, but in Africa and Europe.

Among the *Promoters of Learning*, M. MEUSEL places Samuel, David, and Solomon, in Judæa; Pisistratus and Pericles, at Athens; Croesus, king of Lydia; and the Roman king, Numa Pompilius.

The *Persons whose example and writings had the greatest influence on the state of letters* were Moses, Taaut or Thoth, Zerdusht, (commonly called Zoroaster,) Thales, and Pythagoras.

Seats of Learning were, in Egypt, at Memphis, Heliopolis, and Thebes.—At Babylon, an astronomical school, and a literary society, were formed by Belus.—Samuel seems to have had a school of poets and musicians in Palestine; and from that age, various academies were founded in the Jewish nation.—The Greeks had schools at Athens, Smyrna, Phocæa, and Chios.—Pythagoras founded schools in Italy.

The *most Ancient Library*, which history mentions, is that of Osymanduas, at Memphis. Pisistratus was the first who formed a public library at Athens:—but the most renowned was that of Polycrates, in the isle of Samos.

With respect to *Philological Learning*; the Hebrew language, first cultivated by Moses, and brought to its golden age under David and Solomon, gave place after the Babylonish captivity to the Chaldee; which, as well as the Aramæan or Syriac, is only a different dialect. To the same general class belong the Phœnician, the Arabic, and the Ethiopic.—The language of Egypt was twofold: that of Upper Egypt, or the Sahidic, and that of Lower Egypt, or the Coptic.—The Greek, which probably sprang from the Phœnician, was so enriched and refined by Orpheus, Homer, and other writers, as to become the first of tongues, and the foundation of the Latin and most other European languages.—The learned throughout this period all wrote in their mother-tongue, according to the best speakers. Grammar and criticism were yet unknown.

State of Historical Science. The first histories were poetical tales, often blended with fable, and clothed in allegory. Moses is reckoned the most antient writer whose works are now extant. He had a succession of Hebrew writers down to the captivity.—The Egyptian history was composed in hieroglyphics, only known to the priests. The Phœnicians had early historians, as appears from Herodotus: but only the name of Sanchoniathon is known to us.—The Greek historians, during this period, were the most notable; Herodotus, Thucydides, Xenophon, and Ctesias. The Olympic games served to fix their chronology.—The Periplus of Hanno belongs also to this period. It

was written in Punic, but was translated into Greek, in the author's life-time.

The first *Mathematical Knowledge* was limited to astronomy, geometry, and arithmetic. Astronomy was first cultivated by the Chaldæans. Egypt was the birth-place of geometry. Naval architecture, if not invented, was improved by the Phœnicians. From Egypt and Chaldæa, the Greeks borrowed the first principles of those sciences which were cultivated by Thales, Pythagoras, Anaximander, Anaxagoras, Euphorbus, Plato, and his scholars.

What we now call *Philosophy* was, in early times, among all nations, an absurd mixture of a few just observations with numerous errors, groundless suppositions, and false conclusions. To call the wisdom of the Hebrews *Philosophy* is an abuse of words; and that of the Chaldees, Persians, and other eastern nations, was no more deserving of the name. Of the philosophy of the Indian Gymnosophists and Brachmans, we know too little to form a competent idea of it. The boasted high philosophy of the Chinese has of late been reasonably doubted. It is therefore among the Greeks that we are to look for philosophical knowledge, in this period.—The first philosophy in Greece was a wild mythology, sometimes *religious*, sometimes *moral*, and sometimes *political*. Such it is to be found in the *Orphics*, and in Homer and Hesiod. The Gnomists followed; commonly called the Seven Wise Men of Greece. Thales, the founder of the Ionic philosophy, was born 600 years before Christ. His scholars and successors were Anaximander, Anaximenes, Pherecides, Hermotimus, Diogenes of Apollonia, and Archelaus of Athens.—The founder of the Italic school was Pythagoras; and his most renowned followers were Empedocles, Alcmaon, Timæus, Ocellus Lucanus, Epicharmus, Theages, Archytas, Philolaus, and Eudoxus.—The Eleatic school, so called from Elea in Magna Græcia, was founded by Xenophanes; contemporary with Pythagoras. His principal followers were Parmenides, Melissus, and Zeno.—Heraclitus, although a disciple of the same school, was in some degree the founder of a new sect; and his contemporary Leucippus was the father of the atomic philosophy, improved by Democritus. His most celebrated scholars were Protagoras of Abdera, Diagoras of Melos, and Anaxarchus.

The Greek philosophy was now about to undergo a great revolution. *De cælo descendit γῶπι σκαυτον*; and Socrates was the mortal commissioned to make it known on earth. It is true that he himself wrote nothing: but his disciples were careful to collect all his sayings, and to transmit them to posterity.

rity in the most enchanting dress. These were Xenophon and Plato. Æschines, Cebes, and Crito were also Socratics.—After the death of Socrates, his followers were divided into five different schools. 1. The Cyrenaic founded by Aristippus. 2. The Eretrian, by Phædo. 3. The Megaric, by Euclid. 4. The Cynic, by Antisthenes. 5. The Platonic, by Plato; called after his death the Academic School.

The State of the Fine Arts and Sciences, and first of Poësy. Moses is the oldest poet, as well as the most antient historian. Besides some historical fragments which he quotes, we have three odes or songs of his own composition. The reigns of David and Solomon were the poetic age of the Jews. They had, however, neither drama nor epopœa, unless the book of Job may come under the latter denomination.

The poetry of Greece is so old, that it is lost in remote antiquity. Orpheus, Musæus, and Linus, were antecedent to Homer:—but *he* is the true father of genuine poetry and taste, the poet of all ages and nations. The works of Homer were to the Greeks a book of elements, which was put into the hands of youth, and whence they drew knowledge of every kind. Not only posterior bards learned their art from this great master, but prose-writers, the historian, the philosopher, and the orator, had him continually in view. The statuary and the painter took their subjects from him; kings and generals made him their constant companion; and Homer was the darling of the world.

Contemporary with, or perhaps a little before Homer, was Hesiod; and after Homer and Hesiod we meet with the names of several lyric poets, as Archilochus, Alcman, Arion, Terpander, Alcæus, Sappho, Erinna, Stesichorus, Ibycus, Anacreon, Corinna, Lasus, Pindar, and Bacchylides:—of all whom, except Anacreon and Pindar, we have only fragments. The principal elegiac Greek poets, during this period, were Mimnermus of Colophon, Theognis of Megara, and Simonides. The dramatists were Thespis, Susarion, Æschylus, Sophocles, Euripides, in tragedy; and in comedy, Cratinus, Crates, Eupolis, and Aristophanes.

The orators of Greece, during this period, were Solon, Pisistratus, Themistocles, Alcibiades, Aspasia, and Pericles. The oratorical art was greatly improved by Isocrates, Andocides, Lysias, Isæus, Æschines, Hyperides, Donarchus, and above all by Demosthenes. The rhetors, Empedocles, Corax, and Tisias. The sophists, Protagoras, Gorgias, Hippias, Prodicus, Callias, Polus, and Thrasymachus.

Statistics. The author is here very short. He mentions only the political writings of Xenophon and Plato.

State of Physics, or Natural Philosophy. This is also a scanty article; and indeed there is not much to say on it.

State of Medical Science. From obvious causes, priests were generally the first physicians. The Egyptians are supposed to have been skilled in anatomy. They certainly knew the art of embalming to great perfection. Solomon was acquainted with the virtues of every herb that grows. Isaiah also seems to have had some experience in the healing art.—In Greece, the science was early cultivated, and greatly esteemed. Its father was said to be Esculapius; whose principal followers were Chiron, Alcmaon of Crotona, Empedocles, Iccus of Tarentum, Prodicus, and the *divine* Hippocrates: whose sons Thesalus and Draco succeeded to his medical knowledge.—Besides these, we find the names of Philistion, Callimachus, Petronius, Eudoxus, Chrisippus, and Praxagoras.

State of Jurisprudence. No written laws existed prior to those of Moses. Other legislators, since him, were Deioceus of Media, Minos of Crete, Phoronæus the Argolian, Pittacus of Lesbia, Cecrops, Draco and Solon of Athens, Lycurgus of Sparta; among the Persians, Zoroaster; among the Locrians, Zaleucus; and among the Romans, Numa.

State of Theology. Except the Hebrews, who had a particular religion and divinity under a singular national God, the rest of the world was plunged in polytheism blended with obscenity and superstition. Their theology, properly so called, may be seen in the authors already quoted under the article *Philosophy*.

2d SECTION, or PERIOD. *From Alexander the Great to the Death of Augustus.*

Learning, during this period, made great progress under the Macedonian king Alexander, and under his successors; particularly the Ptolemies of Egypt. From Greece, learning was brought to Rome, where the sciences and fine arts were cultivated with ardor and success; until excessive luxury, and degrading servility, began to deteriorate the public taste; and at length, after the death of Augustus, entirely vitiated it.

The principal *Promoters of Learning*, during this period, were Alexander, the three Ptolemies, Eumenes II. king of Pergamus, Julius Cæsar, Mæcenæus, and Augustus.

The *Individuals whose example had the greatest influence on Literature* were Aristotle, Eratosthenes, Varro, Cicero, and Julius Cæsar.

The Jews had *Schools* and *Synagogues* at Jerusalem, Alexandria, Babylon, and other places. The Chaldeans had schools at Babylon and Barsippe: the Persians, at Balch and Susa: the Phœnicians at Tyre and Zidon, and perhaps at Carthage.—

In Egypt, the Museum of Ptolemy Philadelphus was the most renowned.—In Greece, the Lyceum and the Stoa.—At Rome, the more ancient grammar-schools were those of Spurius Carvilius and Crates Mallotes; the former contemporary with the first, the latter with the second Punic war.—The first school of rhetoric was founded by L. Plotius Gallus.

Of *Libraries*, that of Alexandria was the richest.—There was also a celebrated one at Susa, in Persia.—Also, the libraries of Pisistratus at Athens, and of Clearchus at Heraclea.—The first public library at Rome was founded by L. Æmilius Paulus: it was enriched by Lucullus from the spoils of Pontus: but the most celebrated was that of Augustus in the temple of Apollo Palatinus.

Philological Learning flourished chiefly at Alexandria. The principal grammarians of this period were Callimachus, Apollonius Rhodius, Aratus, Nicander, Zenodotus, Eratosthenes, Aristophanes of Byzantium, and, the most renowned of all, Aristarchus.

The chief *Historians* were, in Greek, Polybius, Dionysius of Halicarnassus, Diodorus Siculus; and, in Latin, Julius Cæsar, Hirtius, Sallust, Cornelius Nepos, and Livy.—The chief *Geographers* were Nearchus, Dicæarchus, Symnus, Agatharcides, Eratosthenes, Pytheas of Marseilles, Hipparchus of Nice, and Dionysius Periegetes.

The *Mathematics* were cultivated by the Platonists: but Euclid was the great master of this science. The most learned of his successors were Apollonius of Perga, Ktesibius, Hero, and Archimedes.—*Astronomers*, Aristarchus of Samos, Hipparchus of Nice, Geminus of Rhodes, Sosigenes of Alexandria.—The Roman mathematicians were Papirius, Scipio Nasica, C. Sulph. Gallus, and P. Nigidius Figulus, the particular friend of Cicero.—The most ancient tactic writer, (who lived in this period, about 360 years before Christ,) was Æneas, surnamed Tacticus.

Philosophy, during this period, was by Aristotle carried to a degree of perfection which it had never yet attained. His principal scholars and followers in the Peripatetic school were Theophrastus, Strato, Aristoxenus, Dicæarchus, Demetrius Phalereus, Heraclides Ponticus.—The founder of the Stoic school was Zeno; whose principal followers were Cleanthes, Chrysippus, Dionysius of Babylon, Panætius of Rhodes, Posidonius of Apamea.—Epicurus was also the founder of a philosophic school. His doctrines were finely illustrated by Lucretius in his celebrated poem.—The system of scepticism had for its author Pyrrho of Elis, whose disciples were Timon, Æneæsidemus, Numenius, Nausiphanes, and Sextus Empiricus.—In Italy,

Italy, philosophy made little progress before Lucullus: but it was cultivated, and highly cultivated, in all its branches, by Cicero, and by several of his contemporaries.

Of the *Fine Arts*, the first treatise on *Poetry* was written by Aristotle. Horace's epistle to the Pisos may also be called *poetics*.—As to poetry itself, it was still cultivated, but took a new turn in Greece. The *Argonautica* of Apollonius Rhodius, *Lycophron*, the *Phænomena* of Aratus, the *Theriaca* and *Alexipharmica* of Nicander, and the *Hymns* of Callimachus, are all of this period.—Pastoral poetry was brought to its highest perfection by Theocritus, Bion, and Moschus.—At Rome, dramatic poetry made its first appearance in this period. Its father was Livius Andronicus; succeeded by Nævius, Attius, and Pacuvius: but Plautus and Terence matured it; at least with respect to comedy: for Rome had yet produced no tragic poet.—In other species of pœsy, however, the Latins excelled towards the end of this period. Lucretius, Catullus, Tibullus, Propertius, Virgil, Horace, Ovid, are all masterly writers in their various characters: but this was the golden age of Rome.

The first formal treatise on Rhetoric, as well as the first Art of Poetry, we owe to Aristotle. Of orators, we meet, in Greece, with the names of Demades, Hyperides, Dinarchus, and Demetrius Phalereus: at Rome, those of Cethegus, Cato, the Scipios, the Gracchi, Hortensius, Crassus, and Cæsar; and the master of eloquence, both in theory and practice, the immortal Tully.

The chief writers on *Statistics*, or *Politics*, in this period, are Aristotle, Cato, Varro, and Cicero.

On *Physics*, and *Natural History*, Aristotle, Theophrastus, Lucretius, Antigonus.

The *Medical Science*, during this period, was cultivated by the Peripatetic school with success, particularly by Theophrastus, the disciple of Aristotle; in Egypt, by Herophilus and Erasistratus; and at Rome, by Asclepiades.

As to the *State of Jurisprudence*; in the East, the king's will was a law.—In Greece, the Ætolic and Achaic union made laws at the time of their general assemblies:—but these were disregarded by Aristotle, who formed a new system of positive law, founded on the law of nature.—At Rome, the people had from the beginning the legislative power, but more in appearance than in reality; as the Senate, by means of the augurs, obtained whatever they wished.—The Laws of the twelve Tables were brought by the Decemvirs from Greece 448 years before Christ. Besides these, the Prætorial Edicts, and the Senatus-Consulta, were considered as statute law.—The most renowned jurists were Appius Cl. Cæcus, Cn. Fulvius, the Scævolaë,

Scævolæ, P. Cincius Alimentus, L. Ælius, Servius Sulpicius Rufus, C. Trebatius Testa, and Alfenus Varus.

Theology, during these days, was in a dismal state, even among the Jews; who were divided into three sects, the Pharisees, the Sadducees, and the Essenes. In this period, however, the canon of the Old Testament was completed; and the Greek version of the Bible called the Septuagint was made at Alexandria, in the reign of Ptol. Philadelphus.—The heathen world was divided between idolatry, superstition, and atheism.

M. MEUSEL not only marks the state of literature in all its branches, and gives the names of the writers who excelled in each, but he points out the best editions of their works, and the moderns who have commented on them, or vindicated their particular doctrines. For instance, speaking of Aristotle, he says: ‘Sylburgius’s edition of the Greek text of Aristotle, printed at Frankfort 1587, in five quarto volumes, is hitherto the best: but that, and the negligently executed edition of Du Val 1639-1655, four volumes in folio, will be surpassed by the edition of Buhle, begun to be printed at Deuxponts in 1791, and continued until 1793. The four volumes that have appeared contain a Literary Apparatus, the Organon, and Rhetoric.’—Among those who made strictures and observations on the works of Aristotle, the author mentions *Andr. Schotti—Vite Aristotelis et Demosthenis inter se comparata;—Comparaison de Platon et d’Aristote par Rapin; Bayle*, in his Dictionary; *Francisci Patricii—Discussiones Peripatetica; Petri Ramii—Animadversiones Aristotelica; Petri Gassendi—Exercitationes adversus Aristotelem; Plessing—Ueber Aristoteles, u. Unterschum ueber die Platonischen Ideen; Aristotelis Vita per annos digesta, à J. G. Buhle*; in the first volume of the new edition.

The reader will now clearly perceive what a fund of information is contained in this work. An account of the second volume shall be given in a future Article.

[To be continued.]

ART. V. *Année du Jardinage, &c.; i. e. The Gardener's Year*; a Work extracted from the best Authors, antient and modern, who have written on the Subject. By JOHN FRANCIS BASTIEN. 8vo. 2 Vols. pp. 488 and 590. Paris, 1799. Imported by Dulau and Co. London. Price 12s. 3ewd.

ALTHOUGH we have long been conversant with books on gardening, in various languages; we confess that we have received both instruction and amusement from the perusal of the present work. Our English writers are more methodical and scientific, but they are often more dry and insipid than M. BASTIEN; who writes like a gentleman who has made horticulture

ticulture a hobby-horse of pleasure, and who communicates his practical knowledge in so unaffected and genteel a manner, that we never tire in his company. The design of the author, or editor, as he calls himself, will appear from his address to the public.

‘Notwithstanding the great number of works that have been published on gardening, I thought that I might add this to the list; as being more clear, and (I trust) more instructive than those that have preceded it. Some enter into long and minute details of particular branches, and say little or nothing of others. Some, too scientific in their descriptions, are often incomprehensible to those who are not perfectly acquainted with botany. In this work, all the parts are equally the objects of attention, disengaged from encumbering details and scientific discussion; which, without profound study, would render them unintelligible.

‘To quote the works which have been consulted would be only to give a long catalogue of names, a dry and useless nomenclature. It is enough to do justice, in general, to the light which I have borrowed, from *all* the writers whom I could find, towards the compilation of this work. The table of articles, which is prefixed to each of the volumes, and the general index at the end of the second, will in some degree enable the reader to judge of its utility. It is impossible, I think, to compress more matter in so small a compass.

‘It would have been easy to enrich the work with plates relative to the subject: but this would have greatly increased the price, to little purpose. Every one knows the forms and-figures of spades, hoes, hooks, ladders, pruning-knives, watering-pots, &c. &c. It would, perhaps, have been more essential to give representations of the manner of grafting and pruning: but even such figures signify little to those who have not a proper idea of the actual operations, which must be learnt from professional men.’

The first volume contains an alphabetical table of the *terms* of gardening, with their explication; and another of the different tools and instruments commonly used by the gardener. These two tables occupy nearly 60 pages.—M. BASTIEN then treats on the situation, distribution, enclosure, &c. of a garden;—the method of levelling and working ground;—of sowing, transplanting, and gathering various plants;—of hot-beds of different kinds and compositions; and in particular of mushroom-beds. Then the *economy* of a kitchen-garden, and the proper season for sowing all sorts of grain throughout the whole course of the year; with prognostics of the weather, drawn from the sun, the moon, the stars, the rain-bow, the clouds, thunder, &c. &c.—The writer next makes some general observations on the salubrity of the air, of the water, and of the medicinal qualities of a number of herbs, in alphabetical order; with the particular manner of cultivating them.—The raising of asparagus, cardoons, cauliflowers, straw-berries, and melons, forms

forms so many separate sections, well worth the perusal of the practical gardener. The volume concludes with a *gardener's calendar*, according to the new division of the French months ; beginning with *Vendemaire*, and ending with *Fructidor*.

Vol. II. comprehends a large portion of matter, always useful, although not always methodically arranged. M. BASTIEN treats on *the vegetation of plants*, and the means of multiplying them ; — of the *sap*, its nature, motion, and circulation ; — of *leaves, flowers, and fruits* ; — of the *cultivation and propagation* of fruit-trees, and of the most proper manner of disposing them in a garden ; with an alphabetical catalogue of the best kinds, and the most judicious methods of raising them, and preserving them from the different maladies to which they are liable : particularly from the invasions of various insects and vermin, to which they are constantly exposed. A great number of good remarks are interspersed in this part of the work.

After having copiously treated on fruit-trees, the writer enters into a detail of flowers and flowering shrubs ; points out, with great perspicuity, the manner of raising them, and of arranging them in parterres to the greatest advantage ; and gives a descriptive alphabetical catalogue of the most rare and remarkable ; with the method of treating them, and their medicinal uses. In this latter part, perhaps, the author trusts too much to the old *Materia Medica* ; and he puts us in mind of our Culpepper's *English Physician*. — The volume concludes with a very useful alphabetical index to the whole work.

We shall offer a small specimen of this performance, by extracting a receipt for destroying the vermin which infest plants :

‘ Take of black soap two pounds and a half, flower of sulphur two pounds and a half, mushrooms of any kind two pounds, water 60 pints. Divide the water into two equal parts, and put one half in a barrel with the soap and the mushrooms, after having bruised them a little. — The other half of the water is to be boiled in a cauldron with the sulphur inclosed in a bag, and fixed to the bottom of the cauldron by a stone or other weight. During an ebullition of about 20 minutes, the bag of sulphur must be stirred about with a stick, the better to impregnate the water. By augmenting the quantity of ingredients, the effects will be more sensible. — The water, that has been thus boiled, must then be poured into the barrel, and daily stirred with a stick, until it acquires the highest degree of rankness : care being always taken to stop up the barrel after the water has been stirred.

‘ This composition is to be sprinkled, or injected on the plants infested ; and it will, at the first injection, destroy the greater number of the insects : but it will require frequent repetitions to kill those which live under ground ; especially the ants ; to exterminate *them*. From two to eight pints of the liquor will be necessary, according to the extent

extent of their nests.—Two ounces of *nux vomica*, added to the above composition, and boiled together with the flower of sulphur, will render the *recipe* still more effectual; especially when ants are to be destroyed.*

We wish that this remedy may be tried by some of our experienced gardeners.

We should willingly give, as another and more satisfactory specimen, the author's method of cultivating the *melon*: but other matter presses on us, and admonishes us to refrain.

ART. VI. M. LA PLACE'S *Treatise on Celestial Mechanics*.

[Article concluded.]

ACCORDING to the promise made in our last Appendix, (p. 479.) we now proceed to the consideration of the remainder of this highly important work, commencing with Book III. *on the Figure of the Heavenly Bodies*.—The figure of the heavenly bodies depends on the law of the gravity at their surface; and this gravity, being itself the result of the attractions of all their parts, depends on their figure. The law of gravitation at the surface of heavenly bodies, and their figure, have then a reciprocal connection, which renders the knowledge of the one necessary to the determination of the other. Their investigation is extremely difficult, and seems to require a peculiar analysis. If the planets were entirely solid, they might have any figure whatever: but if, like the earth, they are covered with a fluid, all the parts of this fluid must dispose themselves in such a manner that it may be in equilibrium; and the figure of the exterior surface depends on that of the solid part which it covers, and on the forces acting on it. It is in general supposed that all the heavenly bodies are covered with a fluid; and according to this hypothesis, which is true in respect to the earth, and which it appears natural to extend to the other bodies of the system, their figure, and the law of gravitation at their surface, are determined. The analysis used is a singular application of the calculus of partial differences; which, by simple * *differentiations*, conducts to results much more extensive than can be obtained, with difficulty, by the method of integrations.

Chap. I. *On the Attractions of homogeneous Spheroids terminated by Surfaces of the second Order.*

* This is not an English word, nor have we one corresponding to it: it means the putting an equation or expression into fluxions.

To facilitate the integration of such expressions as

$$\iiint \frac{(a-x) dx dy dz}{\{(a-x)^2 + (b-y)^2 + (c-z)^2\}^{\frac{3}{2}}}$$

M. LA PLACE gives a general method for transforming a triple differential, into another relative to three new variable quantities. He then applies this method to the attraction of spheroids, gives the formulas of attractions of homogeneous spheroids terminated by surfaces of the second order, determines the attractions of these spheroids on points situated within and without their surfaces, &c.

Chapter 2. *Developement into Series of the Attractions of any Spheroids whatever.*

Chapter 3. *On the Figure of a Mass of homogeneous Fluid in Equilibrium, and having a Motion of Rotation.*

The first inquiry in this chapter is designed to ascertain the figure which satisfies the equilibrium of a fluid homogeneous mass, animated by a motion of rotation. It appears that the elliptical figure satisfies the equilibrium; for, if a, b, c , be the rectangular co-ordinates of any point of the fluid mass, and P, Q, R , the forces solliciting it parallel to these co-ordinates, then, to satisfy the equilibrium, we have

$$0 = P. da + Q. db + R. dc.$$

Now, suppose the figure of the fluid mass to be an ellipsoid of revolution, having the same axis of rotation as of revolution: if the forces, P, Q, R , which result from this hypothesis, substituted in the preceding equation of equilibrium, give the differential equation of the surface of the ellipsoid, the hypothesis is lawful, and the elliptical figure satisfies the equilibrium of the fluid mass.

Chapter 4. *On the Figure of a Spheroid very little different from a Sphere, and covered with a superficies of Fluid in Equilibrium.*

In the preceding chapter, it was determined that, if the figure of the fluid mass was elliptical, the fluid would be in equilibrium: but the complete solution of the problem requires that all the figures of equilibrium should be determined *à priori*; or that it should be rigorously proved that the elliptical figure is the only one that satisfies the conditions of equilibrium. Besides, it is very probable that the heavenly bodies are not homogeneous masses, and that they are denser towards the centre than at the surface: in the research of their figure, therefore, it is not proper to limit it to the hypothesis of their homogeneity: but then the research presents great difficulties. Luckily, it is simplified by the consideration of the little difference

ence existing between the spherical figure, and the Figures of planets and satellites : so that the square of that difference and of the quantities whence it depends may be neglected. In spite of these simplifications, the research of the figure of the planets is as yet very complicated. In order to treat the subject generally, M. LA PLACE considers the equilibrium of a fluid mass covering a body formed of shells of different density, animated by a motion of rotation, and solicited by the attraction of external bodies.

Chapter 5. *Comparison of the preceding Theory with Observations.*

Chapter 6. *On the Figure of Saturn's Ring.*

Chapter 7. *On the Figure of the Atmosphere of the heavenly Bodies.*

After having determined the figure of the atmosphere, and shewn that the atmosphere can have only one possible state of equilibrium, the author applies his results to the atmosphere of the sun; and from such application he shews that the fluid, which reflects the Zodiacal light, is not the atmosphere of the sun : but that, since it surrounds that star, it ought to circulate about it, according to the laws which the planets observe ; and this, he remarks, is probably the cause of its opposing a resistance nearly insensible to their motions.

BOOK IV. *On the Oscillations of the Sea, and of the Atmosphere.*

Chapter 1. *Theory of the Flux and Reflux of the Sea.*

Chapter 2. *On the Stability of the Equilibrium of Seas.*

Chapter 3. *On the Manner of estimating, in the Theory of the Flux and Reflux of the Sea, the various Circumstances which, in every Port, influence the Tides.*

Chapter 4. *Comparison of the preceding Theory with Observations.*

These chapters form the most complete treatise on the tides that has hitherto appeared. In this subject, M. LA PLACE does not merely collect, arrange, and illustrate the labours of other mathematicians ; he claims the superior honor which is due to inventors. The problem of the tides, commenced and imperfectly treated by Newton, received a more full and particular solution from the great geometricians *Maclaurin*, *Euler*, and *Bernouilli*. Still, however, it was only solved on a partial hypothesis, which the mathematicians above mentioned were constrained to adopt, from the imperfect state of analysis, and of the doctrine of the motion of fluids. The discoveries and improvements of *D'Alembert* in pure analysis, and in the theory of the motion of fluids, afforded means for treating this most difficult problem in a more general manner ; and M. LA

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PLACE first undertook, in the *Memoirs of the Academy*, (1775; 1776, 1789,) its complete solution, or at least its solution on an hypothesis very nearly conformable to the real circumstances that present themselves in nature. *Euler*, *Maclaurin*, and *Bernoulli*, disregarded in their calculation the oscillations to which the sea must necessarily be subject, and, with *Newton*, supposed the sea to be every instant in equilibrium under the action of the sun and moon.

Chapter 4. *On the Oscillations of the Atmosphere.*

BOOK V. *On the Motions of heavenly Bodies round their proper Centres of Gravity.*

Chapter 1. *On the Motions of the Earth, about its Centre of Gravity.*

Chapter 2. *On the Motions of the Moon round its Centre of Gravity.*

Chapter 3d and last. *On the Motions of Saturn's Rings round their Centres of Gravity.*

In physical astronomy, the intricacy of the subject and the abstruseness of the analyses employed in treating it are so great, that even the bare comprehension of its principles and processes is not to be lowly rated. To M. LA PLACE, not only belongs the merit of having reduced to a system that which preceding mathematicians unconnected with each other had written, but the rare and enviable commendation which is due to original invention:—for, since the time of *Newton*, few if any mathematicians have done more to verify the principle of gravitation; whether we regard the improvement of old methods of analysis, the invention of new, the more particular and complete solution of the problems that were first solved by *Newton* and his immediate successors, or the solution of new problems infinitely more difficult. The portion of the present work which belongs to M. LA PLACE as inventor may most easily be ascertained by reference to his former labours, viz. on the secular inequalities of the planets, in the *Mémoires des Savans Etrangers*, tom. 7.—the *Recherches sur le Systeme du Monde*, in which is considered the motion of a planet in a resisting medium, and the figure which an homogeneous spheroid of revolution very little differing from a sphere ought to take, so as to be in equilibrium by virtue of the mutual attraction of all its parts, and of its rotation round the axis of revolution; (*Memoirs of the Academy*, 1772:)—On the law of gravitation at the surface of homogeneous spheroids of revolution; phenomena of the flux and reflux of the sea; oscillations of the atmosphere caused by the action of the sun and moon; (*Mem. Acad.* 1775, 1776:)—On the nutation and precession, as affected by the fluidity of the water covering the earth; in which curi-

ous disquisition, the author proves that the effect of the sun's and moon's attraction on the precession and nutation is precisely the same as if the sea formed with the earth a solid mass; (Mem. Acad. 1777:)—On the orbits of comets; (Mem. 1780:)—On the attraction of spheroids, and on the figure of the planets; (Mem. 1782:)—On the figure of the earth; (Mem. 1783:)—On the secular inequalities of planets and satellites; on the theory of Jupiter and Saturn; (Mem. for 1785, 1786, 1788:)—On the secular equation of the moon; (Mem. Acad. 1786.)

A philosopher retired from the world, and viewing the many absurd and fanciful theories that have for a time amused or perplexed mankind, may sagely and in solemn maxims warn us to beware of rash hypotheses, since the only true road to philosophy is by remounting from phenomena to causes. However salutary the warning and just the maxim, yet philosophy, as we learn from its history, has been advanced by far different methods. It cannot boast of all its acquisitions made by rule and scientifically, but must attribute many to chance; and frequently truth, which has eluded the purposed and formal search, has unexpectedly presented itself to the mind rambling after hidden harmonies, or bewildered among fanciful analogies. *Kepler*, the great precursor of the greater Newton, had his propensity to hypothesis corrected by *Tycho*, who instructed him to rely on observations: but, impelled by an ardent imagination, he continually deviated into the wilds of conjecture. We should, however, mark the good fortune of philosophy: *Kepler*, persuaded that the principle of simplicity every where pervaded and regulated the universe, was led to the discovery of the elliptical form of the orbits of the planets; searching after the mysterious analogies of the Pythagoreans, he chanced to develop the important truth that the squares of the periods of planets are proportional to the cubes of their axes majors. After *Kepler* came *Descartes*, a philosopher than whom none was ever more fond of hypothesis. With an active and rapid genius, he disdained the method of experiment, which is naturally slow and successive; placed himself at the fountain head of the universe; and derived the phenomena according to the order of his thoughts. He conferred, however, great benefit on philosophy, by overturning established error, and by first attempting to account for the phenomena of the universe on mechanical principles.—At length came the true philosopher, worthy to be so called both for his method and his discoveries; destined to realize the ideas of Bacon; and born with all the sagacity, accuracy, and soundness of judgment, which he prescribes to a faithful interpreter

interpreter of nature. NEWTON, with a comprehensive grasp, brought together under his view all that *Descartes*, *Huygens*, and *Galileo* had done, and generalized their discoveries.—The results of *Kepler's* investigations were no longer unimportant, for in Newton's hands they became the means of leading to the principle of gravitation. Although some of his time was consumed in overthrowing the system of Vortices, and more in perfecting analysis, (then insufficient to the solution of problems which it was necessary to accomplish,) he was nevertheless enabled to verify the law of gravitation to a considerable extent. He proved that a body, urged by a force varying inversely as the square of the distance, describes a conic section; that a sphere attracts a particle situated without its surface, in the same manner as if all its mass were collected into the centre; and that a particle situated within the sphere is at rest. He also shewed that, agreeably to the theory of gravitation, the equinoxes ought to be retrograde: that a flux and reflux of the sea ought to result from the action of the sun and moon; and that to the same action the inequalities in the moon's motion are to be attributed. All these problems Newton did not indeed completely resolve. If we except the problems of the elliptical form of the planets' orbits, of the attraction of spherical bodies, and of the intensity of gravity at the surface of those planets which have satellites, the others can only be said to have been commenced: yet it has been properly observed that, in spite of the indirect methods which are to be found in the *Principia*, the importance and generality of the discoveries, and the great number of original and profound views which have been the germ of the most brilliant theories of the geometers of this age, (and all this presented with considerable elegance,) assure to the work of the *mathematical principles of natural philosophy* a pre-eminence above all other productions of the human mind.

After the discovery of the principle of universal gravitation, fifty years elapsed without the system of Newton receiving any remarkable confirmation. At the end of that time, appeared the three celebrated treatises on the tides; and the geometers of the continent have since verified the hypothesis of Newton in every part of the universe: so that there is now scarcely a phenomenon of which they have not assigned the cause and the laws. M. LA PLACE observes that, 'if to England be due the advantage of giving birth to the discovery of universal gravitation, it is principally to the French geometers, and to the encouragement of the academy of sciences, that we owe the numerous developments of that discovery, and the revolution which it has produced in astronomy.'—It

may now be asked, however, if all parts of the universe are subjected to the laws of gravitation, what remains to be done? Is not the astronomer's occupation gone?—We can learn from no one so properly as from the present author, what ought to be the object of future astronomers.

‘ It remains, (says he,) to make numerous observations on our own system. The planet Uranus and his satellites, lately discovered, afford ground for supposing the existence of other planets hitherto not observed. The movements of rotation, and the flattening (*applatissement*) of many planets and their satellites, are not yet determined; nor are the masses of all these bodies yet known with sufficient precision. The theory of their motions is a series of approximations, of which the convergency depends at once on the perfection of instruments and on the progress of analysis; and which ought thus daily to acquire new degrees of exactness. By precise and multiplied mensurations, all the inequalities of the earth's figure, and of the gravity at its surface, will be determined. The return of comets already observed; the new comets which may appear; the appearance of those which, moving in hyperbolic orbits, ought to wander from system to system; the perturbations which all these stars undergo, and which, by the approach of a large planet, may entirely change their orbits; the accidents which the proximity and even the shock of these bodies may occasion in planets and satellites: lastly, the alterations which the movements of the solar system experience from stars; and the developement of its great-secular inequalities, indicated by the theory of gravity, and which observation has already nearly detected; such are the principal objects which this system offers to the researches of astronomers and future geometricians.

‘ Astronomy, considered in its most general point of view, is the fairest monument of the human mind, the most noble proof of its intelligence. Seduced by the illusions of sense and self-love, man regarded himself a long time as the centre of the motion of the stars; and his idle pride has been punished by the terrors which they inspired. At length, many ages of laborious research removed the veil which covered the system of the world. Man then perceived that, on a planet almost imperceptible in the vast extent of the solar system, he himself was only an insensible point in the immensity of space! The sublime results, to which this discovery has conducted, are well calculated to console him for the extreme smallness and for the rank which it assigns to his earth. Let us preserve with care, let us augment the store of these sublime truths, the delight of thinking beings! They have rendered important services to agriculture, to navigation, and to geography: but their great benefit consists in having dissipated the fears occasioned by the phenomena of the heavens, and in having destroyed the errors which arose from ignorance of our true relations with nature; errors the more fatal, because social order should rest solely on these relations. Truth and justice are its immutable laws. Far from us be that pernicious maxim, that it is sometimes useful to deviate from them, and to deceive or to subjugate men in order to insure their happiness. In all

all times, fatal experience has shewn that these sacred laws are never violated with impunity.'

We cannot terminate our account of this work with more propriety, than with these reflections of its celebrated author.

ART. VII. M. LA CROIX on the Differential and Integral Calculus.

[Article concluded from the Appendix to Vol. xxxi. p. 493—505.]

IN resuming our attention to this important work, we now come to Chap. 4. *Theory of curve lines*.—Although the principal object of this chapter is, as it ought to be, the application of the differential calculus to the theory of curve lines, yet the author judges it proper to give a succinct account of that part of the theory which is purely algebraical.

In the beginning of the chapter, M. LA CROIX shews how to express the course of a curve by its equation; and, *vice versa*, how to represent an algebraical equation by a geometrical curve. He very justly complains of the deficiency of proof, in the generality of elementary treatises concerning the necessity of drawing ordinates, expressed by negative quantities, on the side of the abscissa opposite to that on which ordinates expressed by positive quantities are drawn. In the proof of this necessity, however, which is taken from the works of *D'Alembert*, there is, to adopt a French idiom, something to desire.

In the determination of the tangents of curves, the author follows a method similar to, but not exactly the same as, the one pursued by *La Grange*. Either that of LA CROIX, or that of *La Grange*, is indisputably preferable, in point of perspicuity, to the methods generally given, and obscurely explained by the motion of lines, or the equalities of the two limits, the algebraical and geometrical.—A like observation is to be made on the theory of the circles of curvature, involutes, evolutes, &c.

The method by which M. LA CROIX determines the expression for the fluxion of the area is deficient in evidence: if y be the ordinate and A the area, a function of the abscissa, then when x becomes $x + dx$, A becomes

$$A + \left(\frac{dA}{dx}\right)dx + \left(\frac{d^2A}{dx^2}\right)dx^2 +, \&c.$$

and if the ordinates increase, then

$$\left(\frac{dA}{dx}\right)dx + \left(\frac{d^2A}{dx^2}\right)dx^2 +, \&c.$$

$$\text{is } \angle \left(y + \left(\frac{dy}{dx}\right)dx +, \&c. \right) dx$$

Δydx ; and \therefore M. LA CROIX concludes that, since these quantities are the limits,

$$\left(\frac{dA}{dx}\right) dx \text{ must equal } ydx;$$

and \therefore that dA must $= ydx$: a true result certainly: but the complaint is against the method of obtaining it*.

Chapter 5th. *Theory of curve surfaces, and of curves of double curvature.*—The theory presented in this chapter is due to *Monge*; who, the present author observes, has not only treated in a different manner all that *Clairaut* and *Euler* have done on this subject, but has added very considerably to what was known before him. See *Savans Etrangers*—Memoirs of the Academy.

The end of this chapter terminates the Differential Calculus,

SECOND PART. *On the Integral Calculus.*

Chapter 1st, *On the integration of functions of one variable quantity.*—The object of the integral calculus is to remount from the differential coefficient to the function from which it was derived. We can always descend from the function to the differential coefficient, or from the primitive function to the derived function: but, generally speaking, the reverse step is attended with the greatest difficulty. From the days of Newton to the present, all the great mathematicians of Europe have devoted a large portion of their time to the improvement of this calculus; and have invented methods of transformation, by which the integral of the differential might be assigned; or of approximation, in order to obtain a near value of the integral. The present chapter is a rich and well-arranged repository of these methods; by which may be integrated rational functions, as

* We cannot forbear to commend a very valuable remark of M. LA CROIX, on the exactness of *Leibnitz's* notions concerning the *metaphysique* of the differential calculus. The remark is founded on a letter from *Leibnitz*, in which he speaks of a work of a geometrician named *Sturm*; and the extract from the letter is as follows: "*Sentio autem et hanc et alias methodos hactenus exhibitas omnes deduci posse ex generali quodam meo demetiendorum curvilinearum principio, quod figura curvilinea censenda sit equipollere polygono infinitorum laterum; unde sequitur quicquid de tali polygono demonstrari potest, sive ita, ut nullus habeatur ad numerum laterum respectus, sive ita, ut tanto magis verificetur, quanto major sumitur laterum numerus, ita ut error tandem fiat quovis dato minor: id de curvis posse pronuntiare.*"

Acta Eruditorum, Ann. 1684, p. 585.

$$\frac{(Ax^{n-1} + Bx^{n-2} + Cx^{n-3} +, \&c.)dx}{x^n + Px^{n-1} + Qx^{n-2} +, \&c.}$$

$$\frac{(Ax+B)dx}{(x^2 + 2ax + a^2 + \beta^2)^m} \&c.$$

$$\frac{(Ax+B)dx}{(x^2 + 2ax + a^2 + \beta^2)^m} \&c.$$

or irrational functions, as

$$Pdx\sqrt{A+Bx+Cx^2},$$

$$\frac{Xdx}{\sqrt{A+Bx-Cx^2}},$$

$$Xdx\left(\frac{a+bx}{a^2+b^2x}\right)^{\frac{m}{n}}, \quad \frac{X^{m-1}dx}{(1-x^m)^{2m}}\sqrt{2x^m-1}$$

or, by the method of series forms, as

$$\frac{dx}{\sqrt{a+bx^2}}, \quad \frac{dx\sqrt{1-cx^2}}{\sqrt{1-x^2}}, \quad \&c.$$

or logarithmic and exponential functions, as

$$Xdx \cdot \ln x, \quad \frac{a^x dx}{x}, \quad \&c.$$

or circular functions, as

$$Xdx \times \text{arc}, \quad (x \text{ being sine, cosine, or tangent,})$$

$$\frac{dx \sin x^m}{\cos x^2}, \quad \frac{dx}{a+b \cos x}, \quad \&c. \quad \&c.$$

Chapter 2d. *Application of the integral calculus to the quadratures of curves, to their rectification to the quadrature of curve surfaces, and to the content of the solids comprehended by them.*—When methods have been established for integrating forms, as Xdx , X being any function, the chief difficulty in finding the areas of curves is surmounted: since the differential expression for the area of any curve is ydx , y being the ordinate; and if y be given a function of x (X) there only remains to find the integral of Xdx , and to correct it according to the circumstance of the case. This chapter, which contains many examples for the quadrature, rectification of curves, &c. is terminated by an exposition of the methods which Euler employed in his researches concerning curves that are quadrable, rectifiable, &c.

Chapter 3d. *On the integration of differential equations of two variable quantities.*—Here is a most valuable collection of all that has been written on this intricate subject: it contains methods for separating the variable quantities in differential equations

equations of the first order; for investigating a factor proper to render a differential equation of the first order integrable; for integrating differential equations of the first order, in which the differential quantities pass the first degree*; for obtaining particular solutions of differential equations of the first order; for resolving, by approximation, differential equations of the first order; for constructing, geometrically, differential equations of the first order; for integrating differential equations of the second order by means of transformations; for investigating a factor proper to render differential equations of the second order integrable; for resolving, by approximation, differential equations of the second order; and for integrating differential equations of orders superior to the second.

Chapter 4th. *On the integration of functions containing two, or a greater number of variable quantities.*—This chapter presents methods for investigating a function containing several variable quantities, when its differential coefficients of the same order are given explicitly or implicitly; for the integration of partial differential equations of the first order; for the integration of partial differential equations of orders superior to the first; for constructing, geometrically, partial differential equations, and for determining the arbitrary functions that contain their integrals; and for treating total differential equations which do not satisfy the conditions of integrability.

Chapter 5th, and last. *On the method of variations.*—The calculus of variations originated from certain problems concerning the maxima and minima of quantities having been proposed, by *John Bernoulli*, to the mathematicians of Europe. Such a problem was that in which it was required to find, of all curves passing through two fixed points, and situated in the same vertical plane, that one down which a body would descend from the highest to the lowest point in the least time possible. The first geometricians, remarking that nothing

was obtained by putting the differential of the time, $\frac{dz}{\sqrt{x}} = 0$,

found that they could obtain a solution by making the time a minimum for two successive elements of the curve; thus, if x, x', x'' were three vertical abscissas, and y, y', y'' the corresponding ordinates, the time would be expressed by

$$\frac{\sqrt{(x' - x) + (y' - y)^2}}{\sqrt{x}} + \frac{\sqrt{(x'' - x') + (y'' - y')^2}}{\sqrt{x'}}.$$

* Equations, as $dy + P y dx = Q dx$, (P and Q functions of x), in which y and dy do not pass the first degree, are commonly called linear equations of the first order. M. LA CROIX styles them equations of the first degree, and first order.

the differential of which being taken, and put $=0$, gave a re-

sulting equation $\frac{dy}{\sqrt{x} \sqrt{dx^2 + dy^2}} = b$ a constant quantity ;

and consequently proved the curve to be a cycloid.—Euler, with far greater analytical knowledge than John Bernouilli, next treated these problems in a general manner, in his tract intitled, “ *Methodus inveniendi lineas curvas maximi minimive proprietate gaudentes; sive solutio problematis isoperimetici latissimo sensu accepti.*” M. La Grange afterward gave greater generality to this calculus, by making variable not only y , dy , d^2y , &c. but x .

The explanation of M. LA CROIX affords a clear idea of the calculus of variations:

“ Suppose (says he) the variable quantities at first connected together by an equation, or by any other dependence, to change by reason of the form of the equation, or of the relation that results from the dependence established between them ceasing to be the same; this circumstance cannot be expressed in a more general manner, than by regarding the increments of x and y , as absolutely independent of each other: since, in effect, this hypothesis, not designating any particular relation between x and y , comprehends all. It follows thence, that the calculus of variations can only be employed for expressions, to which the differential calculus has already been applied; and it differs from the last only by the independence which it supposes between the variable quantities, which before were considered as connected by constant relations. The following

example will illustrate this notion. The expression $\frac{ydx}{dy}$, which be-

longs to the subtangent of a curve, represents a determinate function of x , when y is considered as a function whose composition in terms of x is known; and if this last changes, the first changes also. There will be, perhaps, some difficulty in conceiving how we can submit to calculation the variability of a function which is only the abstract dependence in which several quantities are with regard to each other: but this difficulty is removed, by considering that the connexion between the quantities y and x changes, if the first be made to vary independently of the second. Thus, in the example

before us, if we suppose x to remain the same, and y and $\frac{dy}{dx}$ to change, the relation between x and y must necessarily have changed also, since these quantities are the immediate consequences of that relation: $\frac{dy}{dx}$, in the form $\frac{ydx}{dy}$ may alone be made to vary, since it depends only on one value of y : but, if an expression affected by the sign \int be considered, y and $\frac{dy}{dx}$ must be made to vary at the same time; for it follows from the theory for the formation of integrals, that the value of a like function depends on the consecutive values of

of y , which are deduced from those of $\frac{dy}{dx}$.

‘It is evident that, to take under this point of view the differential of any expression whatever, it is sufficient to make y , dy , d^2y , &c. vary without altering x : but, in treating this latter quantity, as variable as the first, we arrive at results more general and symmetrical than what are otherwise obtained, and which lead to very interesting remarks on the nature of differential forms. For these reasons, we shall adopt in this chapter the method of making x , dy , d^2y vary. That the symbols of this new species of *differentiation*, in which x and y are considered as independent, may not be confounded with the symbols of the first, in which one of the variable quantities is regarded as a function of the other, we shall employ, after the manner of *La Grange*, the characteristic δ ; and we shall suppose, with him, that, when y changes only by virtue of the change of x which becomes $x + dx$, its differential is dy : but that, when the relation of y and x varies, these two quantities become respectively $x + \delta x$, $y + \delta y$; and we note by the name of *variations*, the increments δx , and δy .

‘Hence it follows that, as $du = \frac{du}{dx} dx + \frac{du}{dy} dy$,

u being a function of x and y ,

$$\text{so, } \delta u = \frac{\partial u}{\partial x} \delta x + \frac{\partial u}{\partial y} \delta y.$$

‘In applying this to the example $\frac{y dx}{dy}$, we must regard $\frac{dx}{dy}$ as a function of x and y ; whence it results that

$$\delta \frac{y dx}{dy} = \frac{dx \delta y}{dy} + y \delta \left(\frac{dx}{dy} \right)$$

$$\text{and } \delta \left(\frac{dx}{dy} \right) = \frac{dy \delta dx - dx \delta dy}{dy^2} = \frac{dy \delta dx - dx \delta dy}{dy^2}$$

for $\delta dx = d\delta x$, $\delta dy = d\delta y$ —.

M. LA CROIX then proves $\delta dx = d\delta x$, &c. After the methods for finding the variations of any function whatever, is given the application of the calculus to the problems of maxima and minima.

In the first part of our critique, we discussed the merits of the several principles which have been proposed as the convenient or real bases of the differential calculus; and we gave our approbation to the plan pursued by M. LA CROIX, according to which the calculus is made a branch of the algebraic art, and all foreign principle and *metaphysique* are excluded. In reviewing the body of the work, we have occasionally loitered to examine some of its parts: but perhaps we had acted more properly if we had merely announced the contents of each chapter; for so various and extensive is the subject matter, so interesting as indicating the gradual growth of science, and so important

important from its subserviency to the uses of physical astronomy, that any abstract, however closely compressed, if in the least satisfactory, would far exceed the bounds which the nature of our Review obliges us to observe. Although some of the chapters of this work are by no means secure from criticism, yet, viewing the accuracy with which the first principles are developed, the arrangement of its parts, and the symmetry given to the whole, it may be pronounced to be the most valuable that has hitherto appeared. It consists of 1250 quarto pages, closely printed; and we need not at all wonder at its bulk, when we consider that its design was to comprehend essentially all that has been written on the differential and integral calculus; a subject, towards which the researches of all the mathematicians, from the time of Newton to the present day, have been directed.

The first traces of the integral calculus are to be found in the Arithmetic of Infinites. Wallis, the author, by summing serieses of rational ordinates, was enabled to assign the quadratures of the curves to which they belonged. Newton, the inventor of the fluxionary method, advanced far beyond Wallis, and assigned the quadrature of curves of which the ordinates were irrational. What this great man did for the doctrine of fluents, or the integral calculus, is to be found in his treatise *de Quadraturâ Curvarum*. In his *Principia*, he concealed his analysis, and adhered to the manner of the antients. The documents concerning Newton are so scanty, that we cannot determine what motive induced him to prefer the synthetical method of demonstration; whether it was an opinion of its superior evidence and accuracy, or a wish to perplex and astonish his contemporaries, who could not be incurious to know the process that conducted him to his wonderful discoveries. As Newton was the inventor of the doctrine of fluxions and fluents, we may safely conjecture what was the analysis that led to the solution of the generality of his problems in the *Principia*: but we are completely ignorant of the manner in which he solved the 34th proposition of the 2d book, concerning the solid of least resistance: whether he effected it by a particular artifice, or whether he really possessed the calculus of variations of which *Leibnitz* and the *Bernouillis* are now esteemed the inventors.

Petty animosities, and mean jealousies, somewhat obscure the lustre of the fame of Newton and his contemporaries; yet, from the same source whence they flowed, sprang a generous and dignified emulation. The rivals of Newton thought and invented for themselves; had they been influenced by his authority, and devoted their talents to the perfection of synthesis,

thesis, science must have been considerably retarded. To the improvement of the algebraical analysis, is to be attributed the amazing advances of physical astronomy. We by no means wish to decry the method of synthesis: but those who are advocates for it do not state, with sufficient precision, its peculiar excellence; and perhaps it might be shewn, without any great difficulty, that the very circumstances, which cause its perspicuity and evidence, render it unfit for the deduction of truths that are remote and intricate.

The mathematicians to whom the integral calculus is chiefly indebted for its improvement are *John Bernouilli*, who integrated rational fractions; *James Bernouilli* *; *Cotes* who published in 1714 *Theoremata tum Logometrica tum Trigonometrica, Ricati* †; *Maclaurin*, author of a treatise in two volumes quarto; *Simpson*, *Fontaine*, *Clairaut*, *D'Alembert*, and *Euler*, whose researches on the integral calculus occur in the volumes of the academies of Paris, Berlin, Turin, and Petersburg ‡; lastly, *Condorcet*, *La Grange*, *La Place*, *Monge*, and *Le Gendre*, have so considerably added to the integral calculus, that the work of M. LA CROIX, to supersede that of *Euler*, became absolutely necessary.

To propitiate or to refute those who are enemies to abstract science, and who fancy that they have advanced against it an unanswerable objection, when they complain of the inutility of its processes, it is to be observed that the integral calculus has not been improved for its own sake, but to supply the wants of the physico-mathematics. The necessity for integrating certain differential forms arose from those forms, or such as were similar, occurring in problems concerning vibrating cords, motion of fluids, figures of planets, causes of winds, oscillations of fluids, &c.; or, when we consider the many sciences of which physical astronomy requires the aid, we may briefly attribute to it alone the improvements that all parts of analysis have received. It is not meant to be said that the identical differential forms, discussed in works on the integral calculus, occur in the problems of physical astronomy; it is

* *James Bernouilli* integrated the fluxional equation $y' + Pyx' = 2x$.

† *Ricati* integrated the fluxional equation $y' + ay^2x' = 2x$.

‡ The last author published in 1768 his *Institutiones Calculi Integralis*, a work highly enriched with original inventions; and in the same year, *Le Seur* and *Jacquier* published a work in two volumes quarto: these two last works of *Euler* and of *Le Seur* superseded a work of M. *Bougainville* published in 1754; which, however, had only the merit of being a collection, and was intended as a supplement to the *Analyse des Infinitement Petits* of the Marquis de L'Hospital.

sufficient if such as are similar do. Those who say that the improvement of analysis ought to be exactly proportional to the demands of the arts and sciences are entirely ignorant of its nature; and if mathematicians were to act according to such unweighed notions, investigation would be clogged with tedious processes, not expedited by general and compendious methods. We trifle, however, in endeavouring to refute those who cannot be said seriously to have objected; and even those persons, who have reasonable grounds for apprehending that too much time and labour are employed in speculations on abstract quantity, may be warned how they prescribe limits to any investigation on the plea of its inutility, by the recollection that the properties of the Conic Sections, demonstrated by the Greeks, became, two thousand years afterward, the means of leading to the true system of the world*.

In the beginning of our examination of the present work, we animadverted with freedom, some may say with acrimony, on the method which the English mathematicians have adopted to explain and establish the principles of the fluxionary or differential calculus; and when we close our remarks by objecting to the notation of fluxions, we may seem to entertain an antipathy against every thing of English invention: we, however, make no apology for what we say, but briefly state our opinions and leave them to their fate.

The two notations may be most readily compared by writing down a series of fluxionary expressions, and immediately subjoining to each its equivalent differential expression.

$$1 \left\{ \begin{array}{l} \text{Flux. } \dot{x}, \ddot{x}, \dddot{x}, \dots, x^{(2)}, x^{(3)}, \dots, x^{(n)} \\ \text{Diff. } dx, d^2x, d^3x, \dots, (dx^2)^2, \dots, d^n x \end{array} \right.$$

$$2 \left\{ \begin{array}{l} \text{Flux. } \frac{\ddot{V}}{y^3} \\ \text{Diff. } \frac{d^2 V}{dy^3} \end{array} \right.$$

$$3 \left\{ \begin{array}{l} \text{Flux. } \frac{\dot{P}r}{Pr} + \frac{\ddot{P}q}{Pq} - \frac{\ddot{P}p}{Pp} - \frac{n-m+1}{y} \\ \text{Diff. } d(P\dot{r}) + d(P\dot{q}) - d(P\dot{p}) - d \frac{n-m+1}{y} \end{array} \right.$$

* The discoveries of Kepler, it is known, prepared the way for those of Newton. Kepler, after having tried whether he could account for the motions of the planets by placing the sun in a point, not the centre, within the circular orbit, examined the phenomena by placing the sun in the focus of an ellipse; and he chose the ellipse as being a curve next in simplicity to the circle, and the properties of which were known.

$$4 \left\{ \begin{array}{l} \text{Flux. } \frac{P}{x^{\cdot}} + \frac{Q}{x^{\cdot 2}} + \frac{R}{x^{\cdot 3}} + \&c. \\ \text{Diff. } \frac{dP}{dx} + \frac{dQ}{dx^2} + \frac{dR}{dx^3} \end{array} \right.$$

$$5 \left\{ \begin{array}{l} \text{Flux. } \dot{\varphi}(x, y) \\ \text{Diff. } d\varphi(x, y) \end{array} \right.$$

$$6 \left\{ \begin{array}{l} \text{Flux. } \dot{p}\dot{y} + q\dot{y} \frac{x^{\cdot-1}}{y} \\ \text{Diff. } d^n y + d^{n-1} y - t d^{n-m} y \end{array} \right.$$

$$7 \left\{ \begin{array}{l} \text{Flux. } a x^{\cdot \frac{n-2}{2}} \dot{y} + b x^{\cdot \frac{n-3}{2}} \dot{y} \\ \text{Diff. } a d^{\frac{n-2}{2}} dy + b d^{\frac{n-3}{2}} dy \end{array} \right.$$

$$8 \left\{ \begin{array}{l} \text{Flux. } \left(\frac{x^{\cdot}}{x^{\cdot}} \right)^{\cdot} \\ \text{Diff. } d \left(\frac{dx}{dx} \right) \end{array} \right.$$

$$9 \left\{ \begin{array}{l} \text{Flux. } \dot{V}, \dot{V}^{\cdot}, \dot{V}^{\cdot 2}, \dot{V}^{\cdot 3} \\ \text{Diff. } dV, dV^{\cdot}, dV^{\cdot 2}, dV^{\cdot 3} \end{array} \right.$$

$$10 \left\{ \begin{array}{l} \text{Flux. } \left(\frac{ax^m + bx^{m-1} + \&c.}{ax^n + \beta x^{n-1} + \&c.} \right)^{\cdot} \\ \text{Diff. } d \left(\frac{ax^m + bx^{m-1} + \&c.}{ax^n + \beta x^{n-1}} \right) \end{array} \right.$$

$$11 \left\{ \begin{array}{l} \text{Flux. } \\ \text{Diff. } \partial x \dots dx \partial dx \dots \partial V dx \end{array} \right.$$

From a comparison of these expressions, it may be decided which notation is most commodious. We are of opinion that the differential notation is to be preferred;—

First, because it is least ambiguous; since in the 6th set of expressions the fluxionary is very ambiguous, owing to the position of the index; whereas, the differential expression is distinct; and the n^{th} power of the fluxion of the variable is apt to be confounded with the n^{th} fluxion of the variable, as in the 7th set.

Secondly, because the differential notation is more readily extended: since, in the 11th set, by means of the symbol ∂ ,
the

the variation of a quantity is expressed in a manner analogous to the differential: the equivalent fluxionary expression is omitted, because we know not how the notation can be extended to this case.

Thirdly, because the differential notation is most readily apprehended by the eye.

Fourthly, because typographical errors will be less frequent in the differential notation.

On such considerations as these, the question must be determined. It is certainly of no great importance: but it is desirable to have the same notation universally adopted, in order to facilitate the communication of science between different nations.

An English mathematician, if he would judge impartially, must not suffer himself to be deluded by the facility which habit has given him, of writing and understanding the fluxionary notation; he must divest himself of national prejudice; and he must not imagine that he basely resigns Newton's claim to the invention of fluxions, because he quits its notation as incommodious. No one more sincerely admires that great man than we do: but we know of what kind and extent the admiration which is paid to him ought to be, and which he himself (if living) would approve. Contemplating the prodigious efforts of his genius, we are sometimes kindled into enthusiastic admiration: but, in the more sedate moment of reflection, we recollect that not even of Newton should we say,

"Vestigia pronus adoro."

ART. VIII. *Lettre à M. le Redacteur du Monthly Review, &c.*; i. e. A Letter to the Editor of the Monthly Review; or an Answer to the Objections advanced in that Work against the Method of the Limits of Hypothetical Fluxions. By M. STOCKLER, Colonel of Artillery, Member of the Royal Academy of Sciences, and Professor of Mathematics to the Marine Academy, &c. 4to. pp. 74. Lisbon. 1800. From the Press of the Royal Academy of Sciences.

WHEN we gave an account of the first * volume of the Transactions of the Royal Academy of Sciences at Lisbon, (Appendix to our twenty-eighth vol. p. 571,) we criticized a memoir by M. STOCKLER 'on the true principles of the method of Fluxions.' Dissatisfied with our judgment, that author has addressed to us a formal printed reply; in which he proposes to vindicate his theory of Fluxions, to assert the honor of the Academy of Lisbon, and to destroy the effect of

* The second has not yet reached our hands.

an invidious comparison which we are said to have made between him and M. La Grange.

We asserted that M. STOCKLER, in his theory, 'supposed quantity to be generated by motion.' In the present letter, he positively denies that he had conceived quantity to be generated by motion; and he attributes our misrepresentation to ignorance of the Portuguese language. Although we cannot boast of a very intimate acquaintance with that language, we yet thought it very strange that we should have been betrayed into so gross a mistake: we have therefore recurred to the memoir, and with great patience and care have again perused it; the consequence of which is that our former notions of the nature of M. STOCKLER's principle of explanation are more fully established; and we affirm that he really and essentially conceives quantity to be generated by motion; or in other words, that he apprehends quantity to be generated as Sir Isaac Newton has supposed. It is true that he does not use the words *generated by motion*, but he certainly conceives quantities as admitting successive augmentations or diminutions by a continual flux. That there may be no farther question concerning our knowledge of the Portuguese language, let us attend to the author's explanation of his principle as now given in French; '*Ce que je suppose effectivement dans ma theorie, c'est que toute quantité, qui change de grandeur continuellement et successivement, doit être regardée comme ayant à chaque instant une certaine tendance pour changer d'état, et que ses accroissemens, ou ses diminutions, doivent être considérés comme des effets qui en proviennent.*'

It is allowable, in order to facilitate reasoning, to use general names, as force, velocity, tendency, &c. and such terms stand for occult qualities said to be the cause of certain effects: but, prescinded from the effects, we cannot possibly form any idea of such causes: so tendency means nothing abstracted from its effect; and it is impossible for us either to conceive it ourselves, or to render it intelligible to others, except by the intervention of a space described in a given time. Hence, thoroughly to understand M. STOCKLER's principle, we must consider the effect of this tendency which quantities have to change their state; and the effect is the space that *would be described* were the tendency to continue uniform. Newton, considering quantities generated by motion, supposes them at each point of time to have a certain velocity (or tendency): the measure of which velocity is the space that *would be described* were the motion to continue uniform. Now it appears that, since, to render M. STOCKLER's principle intelligible, it is necessary to conceive portions of space passed over by a moving body, we were perfectly accurate in asserting that the

author conceived quantity generated by motion; and that his principle was the same as that of Newton. He may indeed exclaim against our absurd attempt to regulate and mould his own conceptions: but, unless a person suffer himself to be deluded by vain abstractions, he will find, on examination, that the fundamental notions of Newton's and M. STÖCKLER's theory are precisely the same; and this is all that we could possibly mean, when we asserted that the latter conceived quantity to be generated by motion.

After M. STÖCKLER's explanation of his own principle, (to which is subjoined an obscure note,) comes a passage designed to shew that the mode, according to which he considers quantity to be generated, is conformable to the true nature of things.

'The idea of motion, (he says, p. 5.) and the idea of velocity, are too particular to be admitted into a general theory of fluent quantities. Ideas ought only to enter there which are common to all kind of quantity, and to all kind of change of magnitude, provided that it be continual; and it is precisely on this account that Maclaurin and Newton are to be blamed, for having established the theory of fluxions on the ideas of motion and of velocity: It is also true that my theory is essentially dependent on the ratio of the parts of time: but the idea of this ratio is not a principle, nor an element peculiar to the theory of motion, as is at present supposed. The idea of time has a necessary connexion with the general idea of succession: the mind cannot conceive one without the other; and, as the quantities called fluents are precisely those which change their magnitude continually and successively, the idea of succession, and consequently of time, are essentially comprised in the idea of a fluent quantity. It would, then, be an unreasonable pretence to wish, that the ratio of the parts of time should be regarded as a foreign principle, in the general theory of this kind of quantities.'

If we rightly understand the author, he means to say that the idea of successive and continual change is derived from contemplating things in nature; and is common to all kinds of quantity. Newton also speaks of his principle obtaining in nature: "*He geneses in rerum naturâ locum vere habent, et in motu corporum quotidie cernuntur.*"

Notwithstanding this authority*, we deny that the phenomena of nature, and the objects of mathematical investigation, appear to undergo successive changes of augmentation or diminution; or that they are fluents. The principle of generation by motion, or of successive change of magnitude, (for

* Newton probably does not mean that this *genesis* is common to all objects; only that, as some objects appear to be generated by motion, all (figuratively) might be conceived to be so generated.

both principles are at bottom the same,) is a partial one, not really derived from the nature of things*, but feigned for the purpose of illustration, and of aiding conception; since by it a sensible mode is offered to the mind, by which all quantities may be conceived to be generated. If M. STOCKLER first assumes all quantities to be fluents, then in the idea of such quantities that of time is comprized, but only in consequence of such assumption.

M. STOCKLER next proceeds to examine M. *La Grange's* method of determining the coefficient of the second term in the developement of $f(x+i)$; and he endeavours to shew that the method reduces itself to that of ultimate ratios, or the limits of isochronous increments. In this attempt, however, he is very far from really shewing that the two methods are identical: he only proves that the method of limits may be deduced from that of the developement of functions: but the latter method is the general one, and by a general method we understand one that includes all particular methods and partial artifices.

The doctrine of fluxions, founded on the limit of isochronous increments, we never said to be fundamentally wrong; only that it was partially derived, and not founded on the general properties of quantities. M. *La Grange* has given a general theory independent of all partial hypothesis and *metaphysique*; and his theory necessarily includes all partial theories. In the same manner, the binomial theorem includes the methods of multiplying binomial quantities together, of extracting their roots, &c.: but would it not be very absurd to endeavour to prove that the binomial theorem, and the method for extracting the square-root of $1+x$, were identical, because the former method might be made to coincide with the latter? The "*a ne point nommer*," &c. forms one of the advantages of M. *La Grange's* method, and gives to it that perspicuity and generality which other methods want.

On the next passage of M. STOCKLER, in which he speaks of his principle being derived from the *nature of things*, and that of M. *La Grange* from the algebraical representation of quantities; and in which he represents himself as conquering difficulties, and M. *La Grange* as shunning them; we forbear to comment: partly because we have already exposed the fallacy of the notion, that the principle of successive change of magnitude is derived from *the nature of things*; and partly to

* How can Gravity, Rarity, Force, Elasticity, &c. treated in fluxionary calculations, be said to pass from one state of magnitude to another? -

avoid the accusation that might possibly be alleged against us, of wantonly indulging in acrimonious animadversion. The application of the theory, however, to questions of maxima and minima, we cannot pass without notice; and if we required an instance of the obscurity and perplexity into which partial hypotheses and general terms lead, we should extract the 13th and 14th pages of the present letter. He who can conceive the tendency of a tendency of a tendency, &c. must possess a much greater fineness and elevation of thought than we can boast.

The second article of accusation, which we advanced against M. STOCKLER, was that he had not shewn how, in the developement for $F(\phi + w)$, to wit, $F\phi + P'w + P''w^2 + P'''w^3 + \&c.$ the functions P' , P'' , &c. were derived from $F\phi$; nor why they were independent of w ; nor why, in the developement, only whole and positive powers of w appeared;—and we now think, since the subject treated was of an elementary nature, that no subsidiary principle ought to have been introduced, except such as was either evidently true, or had been established by other authors in the strictest manner.—In what regards the method of deriving P' , P'' , &c. M. STOCKLER says we are wrong in accusing him of any fault, for he asserts that he has shewn in his memoir, that $P' = \frac{dF\phi}{d\phi}$, $P'' = \frac{ddF\phi}{1.2 d\phi^2}$ &c. If, however, we at all understand the author's

reasoning, (p. 210) P' is not proved $= \frac{dF\phi}{d\phi}$, but $dF\phi$ is proved $= P'd\phi$; that is, it is shewn that the fluxion of a quantity ($dF\phi$) is found by calculating the second term ($P'd\phi$) of the series for $F(\phi + d\phi)$. In the memoir of M. STOCKLER, no method is given for calculating $dF\phi$ independently of its equality with $P'd\phi$.—To shew *à priori* that, in the series for the developement of $F(\phi + w)$, only whole and positive powers of w are found, the author of the present letter represents $F\phi$ by a series $A + B\phi^m + C\phi^n + \&c.$; and consequently $F(\phi + w)$ is represented by $A + B(\phi + w)^m + C(\phi + w)^n + \&c.$ Expanding, then, the quantities by the binomial theorem, and connecting together the terms affected by the same powers of w , it appears that $F(\phi + w) = F\phi + P'w + P''w^2 + \&c.$ —In this demonstration, it seems to us that M. STOCKLER tacitly supposes what it is required to prove; for how can the binomial theorem be proved, except by previously shewing that $(\phi + w)^m$ may be expressed by a series $\phi^m + aw + bw^2 + \&c.$ ascending according to the powers of w ? Let it be recol-

lected that it is required to prove generally, and *a priori*, that every function $F(\phi + w)$ developed has its terms ascending to the powers of w : now $(\phi + w)^m$ is included under $F(\phi + w)$. To suppose, therefore, $(\phi + w)^m$ to be expanded according to the powers of w , is to suppose in part what it is the object of the demonstration to establish; and since it is at the same time assumed that every function can be expressed by a * series $A + B\phi^m + \&c.$ there is little that remains to be done. Whatever demonstration M. STOCKLER may be able to give of the binomial, it must still be true that his proof of the developement of $F(\phi + w)$ is not general and *a priori*.—We cannot here omit to mention the great skill with which M. *La Grange* has conducted his proofs: he first shews by antecedent reasons that $f(x+i)$ must ascend by powers of i : next he shews how the coefficients of the developement ($fx + pi + qi^2 + \&c.$) are derived the one from the other; and then he shews that the form for the binomial theorem is only a particular instance of the general law obtaining for the developement of $f(x+i)$. This method of proceeding appears to us very masterly and admirable.

In the next part of his letter, M. STOCKLER quits the defence of his own theory, and sallies forth in an hazardous attack on M. *La Grange*. That learned geometrician, in examining the case in which the developement of $f(x+i)$ is faulty, says that, if X be a function of x , which becomes 0 when $x=a$ and fx contains a radical ${}^m\sqrt{X}$, then a radical of the form ${}^m\sqrt{i}$ appears in the developement of $f(x+i)$. His proof is as follows:

Substitute in X for x , $x+i$

then X becomes $X + iX' + \frac{i^2}{1.2}X'' + \&c.$

when $x=a$ $X=0$

\therefore the series is $iX' + \frac{i^2}{1.2}X'' + \&c.$

$\therefore {}^m\sqrt{X} = {}^m\sqrt{i} (X' + \frac{i}{1.2}X'' + \&c.) \therefore$ the function

$f(x+i)$ in the case of $x=a$ contains the radical ${}^m\sqrt{i}$, which must therefore appear in its developement, &c.

M. STOCKLER says, however, that fractional powers do not necessarily enter into the developement of $f(x+i)$; and where

* If M. STOCKLER consults the Introduction to *La Croix's* Treatise on the differential Calculus, and the first chapter, pages 86, 87, he will find himself anticipated in his demonstrations.

does M. La Grange assert that they must necessarily enter?—He proves, and strictly, that, according to the form of the developement of functions, namely $fx + if'x + \frac{i^2}{1.2} f''x + \&c.$ they must necessarily enter: not that fractional powers must appear, whatever be the manner in which functions are developed. The inquiry is not concerning all possible modes of expanding functions, but concerning the particular developement $fx + if'x + \frac{i^2}{2} f''x$, in which $f'x$, $f''x$, $f'''x$, &c. are derived in a certain manner from fx .

To put the matter beyond all doubt, let us attend to M. La Grange's own words, after he has proved the consequence of infinite terms appearing in the developement of $f(x+i)$, if a fractional power of i enters.

“ Pour trouver alors la vraie forme du developpement de i , il faudra faire d'abord dans la fonction $f(x+i)$, x egal a la valeur donnee, et developper ensuite suivant les puissances croissantes de i par les regles connus, en ayant egard aux puissances fractionnaires ou negatives de i qui se trouveraient dans la fonction même.”

We need not add, after this, that the whole of M. STOCKLER's pretended criticism falls to the ground.

After this attack on M. La Grange, (which the author would never have made if he had attentively considered the nature and object of the demonstration in dispute,) we meet with an animadversion not only on M. La Grange but on other mathematicians, for the erroneous opinion which they commonly entertain respecting a perfect equality subsisting between the function to be developed, and the sum of the terms of the series which arise from its developement. It is well known, that mathematicians have fallen into many absurdities when treating of infinite series: but we were much surprized to find M. STOCKLER claim the honor of having first distinguished between the sum of a series and its generating function: we accordingly distrusted the obvious meaning of his words, and sought to discover a more latent and deep one, but without success. We believe that M. STOCKLER has been anticipated at least forty years in his '*remarque si importante.*' As he may distrust our bare assertion, we refer him to Euler's Memoir, p. 205. to *Novi Commentarii Acad. Scient. Imper. Petrop.* Tom. 5. and to Condorcet's Memoir, p. 193. in the Memoirs of the Academy of Paris for the year 1769.

M. STOCKLER may now find that we have read too much: in his letter, he suspects us of having read too little; yet we can assure him most sincerely that we had perused M. La Grange's

memoir in the Berlin acts long before the Lisbon Transactions came to us. We never asserted that M. *LaGrange* had accurately proved the series for the developement of u : he says, however, that, by the theory of series, the function of $x+i$ will be of the form $u+pi+qi^2+\&c.$ which is true, as appears by taking particular instances. This, however, is not a general and *a priori* proof, but is of the same nature as the one which is given by M. STOCKLER in his present letter.

Having thus fully adverted to the mathematical part of M. STOCKLER's letter, we have now to say a few words respecting his remarks on our criticism on his eulogium of *D'Alembert*. In the Appendix to our 28th volume, p. 579—580, we observed that this eulogium was of too panegyric cast: to which he replies that his style is not panegyric, because it is not flowery. We did not say that it was flowery. Panegyric does not require flowers and metaphors: it consists in excessive and indiscriminate praise.—To prove the justice of our opinion respecting M. STOCKLER's paper, it will suffice to transcribe a couple of periods, literally translated.

Speaking of the preliminary discourse to the French *Encyclopedie*, he says: (p. 554.) "Every thing (in this discourse) proclaims that the universe was to *D'Alembert*'s mind a single fact, a single great truth, which he could comprehend at one glance; and that in reality his soul embraced the whole system of human knowledge"!!! P. 575. "His virtues were not less admirable than his talents: deaf to the voice of ambition or of vanity, he never hesitated to despise the greatest honours and riches; nor in promoting the credit of those very men, whom other people would have supposed to be his rivals in glory."

The whole of pages 576, 577, is filled with the same kind of fulsome praise and misrepresentation.

Let all those who are acquainted with the history of the sect of Encyclopedists, and with the life and death of its Patriarch, candidly pronounce whether we have wronged M. STOCKLER, in suspecting that his enthusiasm for mathematical science has led him too far into indiscriminate praise of such a character as *D'Alembert*.

M. STOCKLER allows that his paper is not written in the manner of *Fontenelle*: but he is of opinion that the superiority of the eulogiums composed by that celebrated author is become problematical, since the publication of those which have been written by *D'Alembert*, *Bailly*, *Vicq D'Azir*, and *Candercet*; and he challenges us to give a comparative statement of their merits, in opposition to those of *Fontenelle*. As, however, their relative merits have been fully discussed by men of taste in the most enlightened nations of Europe, and as the question has been

been long since determined, the generality of our readers will rather require from M. STOCKLER the grounds of his opinion, than desire us to repeat what they already know. We suspect, also, that they will consider his assertion and challenge as an instance, that the depths of science do not always lead to exquisite nicety of taste.

We here close our long answer; and we believe that there is not one of M. STOCKLER's objections which we have not fairly and directly met. If he entered into the discussion in the pure search of truth, and with the firm conviction of the fallaciousness of our criticism, he may feel himself obliged to us for the particular examination of his letter; if wounded pride or disappointed vanity urged him to the controversy, we fear that we have now offended him beyond the hope of pardon. The sources of consolation, however, will not be all dried up: M. STOCKLER may acquiesce in the approbation of the Lisbon Academy, may shelter himself under its authority, or may again appeal to the geometricians of Europe:—he may console himself with the idea, which he maintains, that it is not the custom of journalists to retract their opinions,—may accuse us of being sciolists,—or may deny our title to what he has called our best quality, impartiality.

ART. IX. *M. Fabii Quintiliani de Institutione Oratoria Lib. XII. ad codicum veterum Fidem recensuit, et Annotatione explanavit, GEORG. LUDOVICUS SPALDING, A. M. Gymnasii Berolino-Coloniensis Professor. Vol. I. continens Lib. I.—III. 8vo. maj. Lipsiæ. 1798.*

THE most striking difference in the literary pursuits of modern times, compared with those of antiquity, appears in the superior attention formerly paid to the *principles and practice* of eloquence. It is well known that the Greeks and the Romans regarded this art as the noblest of intellectual acquirements; in the education of their youth, it constituted the principal object of attention; and abstract science was cultivated not more for its immediate value, than for the sake of the materials which it might contribute to the exercise of their persuasive powers. In modern academies, on the contrary, (if we except a weekly theme or a few Latin verses, occasional repetition of Latin and Greek poetry, or now and then of passages selected from the compositions of their own countrymen, and in a few of them an exhibition somewhat public once or twice in a year,) it were scarcely too much to assert that the study of oratory has long since been totally neglected. To enlarge on the evil consequences of this neglect would be foreign to our immediate purpose; independently of its importance on public occasions, we must all be aware that eloquence was,

and still *might* be, the brightest ornament of private conversation and social intercourse, the most irresistible recommendation and the firmest support of religion and philosophy.

It is said, however, that our youth have much more to learn than was ever contemplated by the ancients. We readily admit that learning has widely extended its dominion : but is it not also beyond comparison more accessible ? and of how little efficacy is all the knowledge which we possess, if we have not the talent of displaying it to advantage ? Let it be objected that there have existed in modern times, and do exist in the present age, orators capable of rivalling a Cicero or a Demosthenes : grant that it is so ; such men are what they are in spite of the modern system of education, not in consequence of it ; or rather, they have formed themselves on the ancient system, in contempt and defiance of modern prejudice,

It is therefore with great pleasure that we notice a new edition of the treatise of Quintilian on oratory ; since no relique of antiquity can be fairly deemed of equal utility to those who would study the principles of eloquence ; and the publication now before us, as far as we may conclude from the only volume hitherto published, promises to be one of the most complete editions that has ever appeared, of any classical author whatever.

In an elegant and pleasing address, Prof. SPALDING dedicates these first fruits of his literary labours to his father, a truly venerable Divine resident at Berlin. In praise of Quintilian, he very justly observes :

‘ Videmus hominem, annis jam provectum, accedere ad perscribenda ea, que magna cum laude diu discipulis suis preiverat. Plurima inest præceptis gravitas, unde agnoscas scriptorem et rerum momenta et hominum ingenia expertum. Neque tamen sobria hæc et subacta Magistri prudentia, eò minus in admirationem summorum oratorum solet abripi et juveniliter quasi gestire. Prodit se nobis animus pulchri et honesti tam cupidus ut nullo usu, nullo labore, potuerit ad horum sensum occalescere. Quæcunque offeruntur in scriptoribus quos tractabat egregia, ea quasi, tum denique cognosceret, animum ejus feriunt, ut nullus adolescens recentior esse posse videatur in hac voluptate.’

In the preface, to which the reader naturally refers for the plan of the edition, as well as for the editor's resources, the Professor thus mentions the description of persons for whom his labours are principally designed :

‘ Sunt igitur ii et juvenes literis dediti, qui quidem in Romanis et Græcis scriptoribus aliquantum jam profecerint,—et viri non proprie in antiquitate explicanda occupati, qui cum legendum sumunt gravem quandam et elegantem scriptorem veterum, multa, ad sensus ejus cognoscendos necessaria, (in artis tractatione præsertim a recentiorum usu remota, qualis est Rhetorum antiquorum) minus præmptæ et in numerato habeant necesse est,—quia aut sunt operti, aut nunquam pro studiorum suorum ratione attigerunt.’

Suitably

Suitably to this character of readers, we find (as it was obvious to expect) a more copious commentary than would be necessary to the profound scholar; at the same time, with a discretion not always observable in his countrymen, the learned editor seems carefully and successfully to have avoided the tediousness of prolixity. — In the history of his author, we wish that he had been less sparing. He excuses himself from publishing a life of Quintilian, because it may be collected from Gesner's preface, from *Ernestus in bibliotheca Fabriciana*, and from the various writers to whom they refer. Yet we cannot but lament the omission. The author's life must necessarily be interesting to his admiring readers, who very possibly may have neither Gesner nor the *biblioth. Fabr.* at hand. — On the same principle, we object to the note on "*Grammaticum Aristophanem*," Lib. I. 1, in which, probably from the editor's regard to conciseness, the impatient student is referred to *Wolf's Prolegomena ad Homerum*. "*Omnia mea mecum porto*" should be the language of an editor who aspires, with such just pretensions, to supersede his predecessors.

As a reason for spelling his author's name QUINTILIANUS instead of QUINTILIANUS, the Professor observes,

'In ipsos operis hujus titulos induci hæc ratio capit, nisi fallor, anno superioris seculi tertio et nonagesimo a Gibbono, qui eum Leidensem Rhetoris nostri editionem repeteret, de suo addidit C ante T. Sed habuit ille auctores scripture sue magnos viros et in primis diligentes, ut Sigonium, Lipsium, Muretum, G. I. Vossium, alios; codicem quidem MS. vereor ut ullum, — in ipso nostri certe scriptori nomine, cum in cognatis Quinctiorum, Quinctiliorum, non rara sint hujus scripture exempla.' — 'Adhuc non nisi unum lapidem, unumque idem nummum cognovi, qui QUINTILIANUM præferrent. Est enim hoc nomen ita scriptum in Fastis Capitolinis p. Gruteri 295, et in nummo apud Patinum (in familiis Romanis pag. 188.) in gente Nonia, quorum utroque utitur Dukerus ad Liv. 1, 30, 2. dum C defendit in hujusmodi nominibus. Utrumque exemplum est ætatis Augustæ, cujus ego scripturam non dubito vetustam appellare et cascã præ Quintiliani Rhetoris. Habes enim, ut hoc utar, etiam AIMILIUM in Lapide Capitolino. Et credibile est, si quid lapidibus inciderint nummisve incusserint ad antiquum morem, non perinde in familiari usu trivisse, — nisi forte quis esset Catonici horroris curiosus.' — 'Ceterum frequentissima sunt apud Gruterum et Muratorium exempla nominis hujus litera C carentis.'

Unquestionably nothing is more common in monumental or pecuniary inscriptions, than to affect the appearance of antiquity; and if, as Prof. S. observes, there were in use two methods of writing this name, the one more antique and monumental, the other more modern, more natural, and more conformable even to the antient pronunciation, there can be no doubt, from the character and disposition of Quintilian, that he would have adopted the latter. "Nothing," says Quintilian,

Quintilian, L. I. 6. "is more odious than the affectation of using words *ab ultimis et jam oblitteratis repetita temporibus,—qualia sunt . . . exanclare . . .*" &c. "*Ut novorum optima erunt maxime vetera, ita veterum maxime nova.*" Unfortunately the modest author, so far as we are able to recollect, never once introduces his name into the work itself.

In the list of *MSS. Codices* consulted by the editor, or his friends, we find the *codex Gothanus* formerly collated by Gesner and now again compared with Gesner's edition; '*in quo labore, (says the Professor) vel vilissimas varietates transcribendi tedium devorare malui, quam quidquam prætermittere;*' and where any various reading of importance appears to have been overlooked by Gesner, it is now inserted in the *Nota critica*, with the words (*sacæt Gesn.*) annexed. Having thus scrupulously examined this MS. he concludes, '*Illud ex ipsis a Gesnero positis scripturis manuscriptis Gothani, magis tamen ex meis, cognovi, esse summam Gothani et Vossiani secundi codicum similitudinem;*' whence he infers that Gesner has over-rated its value;—because, not unfrequently, where these two differ from all others, the readings which they offer are worse, and such only as are found in the most ancient editions, contrary to the united authority of numerous codices.

On his good fortune in meeting with the two following MSS., we sincerely congratulate the learned editor; one of which, discovered in the library at Wolfenbüttele, (and thence called *Codex Guelferbytanus*,) and by him first collated, he concludes must in all probability have passed through the hands of Angelo Politiano.

'*Docuit me simul vir doctissimus (Langerus, dignissimus magni Lessingii in bibliotheca Guelferbytana successor) librum hunc, in Italia scriptum, sibi videri procurante Nicolao Heinsio pluteis Guelferbytanis illatum, cum primum bibliotheca Budeusi regis Matthei Corvini Florentie esset adornatus, neque tamen missus eo, quoniam picture a miniatorum manibus nondum essent appositæ. Huic autem regi Thaddeus Ugoletus Parmensis libros ornamentaque alia Florentie procurabat, cum scribebat is, qui narrat Angelus Politianus. Miscellaneorum capite 23. p. 36. Fac. Grut. vol. I. Ita satis fit probabile codicem nostrum a doctissimo hoc viro fuisse curatum, quo non parva ipsi accedit auctoritas.*'

He then remarks that it surprisingly agrees with the *Codex Bernensis*, and with the first and third Vossian; both of which he deems of much higher value than the Gothan and second Vossian; '*sunt enim fere eorum scriptura doctiores, difficiliores, denique tales quæ correctorem recentioris ævi minus arguant.*'

The other MS. belonging to the library at Zürich, (thence called *Codex Turicensis*,) and very diligently collated by M. Sultzberger, clergyman of that town, and by others of the edi-

ter's friends, claims with him the highest possible authority ; partly from its very singular agreement with the *Codex Almelovenianus* ; (' *neque enim*, says he, *de pretio isti codici statuendo aliter sentio quam Lochmannus V. C. in programme edito A. D. 1788, p. 5. qui ejus et Bodleiani primas censet esse partes in Quintiliani textu repurgando :*') but above all from circumstances in its history, communicated to him by M. Sultzberger, which seem to prove that it is the identical copy which was discovered by Poggio at the convent of St. Gallo. (Vide Roscoe's Lorenzo de Medici, vol. I. cap. I. p. 36.) M. Sultzberger's words are as follow : "*Hujus, qui in bibliotheca Turicensi servatur, codicis dominum aliquando fuisse Monasterii Sangallensis abbatem, apparet e duabus, que in ultima pagina leguntur inscriptionibus. Illatus autem est in pluteos Turicenses, ineunte hoc quod vivimus seculo.*" Mabillon, in his Germanie travels, (p. 36. Hamb.) mentions, among other valuable books which he saw and examined in the library at St. Gallo, A. D. 1573. "*Quintiliani institutiones,*" in a very antient MS. which Poggio borrowed from the library of St. Gallo for the purpose of transcribing.—After several other very ingenious and interesting remarks, M. Sultzberger concludes with observing, "*Librum hunc Quintiliani litterarum initialium ceterarumq. formis et colore, scribendiq. compendiis, satis accuratè convenire cum sacramentario quodam Sangallensi, itidem in bibliotheca Turicensi custodito,—quem librum Martinus Gerbertus, monasterii et congregationis Sancti Blasii in Sylva nigra abbas, in monumentis veteris Liturgia Alemannica, ante seculum certe nonum scriptum esse demonstrat.*" Hence he infers that the MS. of Quintilian, lodged by Poggio in the Florentine library, was not the original but the copy ; and that the *Codex Turicensis*, placed at the beginning of the 18th century in the University-library at Zürich, (founded A. D. 1520) is the original MS. ; the same which Mabillon saw in 1573.

The inference is certainly very plausible : but, on the other hand, as Prof. SPALDING observes, Bandinius, who saw the Florentine MS. was surely a man capable of discerning whether it was of the 15th century, or of so much earlier a date ; and he declares it positively to be the original, supporting his opinion by the authority of Poggio himself and Raphaële Regio.

On a subject, therefore, on which so " much may be said on both sides," we conclude with the editor, "*Quidquid id est de Menæchmis illis Codicum Sangallensium, utrumq. veterrimum esse mihi plane persuadeo.*"

We are next presented with a most respectable list of editions, which Prof. SPALDING's opportunities and industry enabled

enabled him to consult. Our readers, however, will probably be satisfied with the preceding specimens of his diligence and resources; and we shall therefore proceed, without farther delay, to notice some few particulars in his application of them.

Lib. I. 1. "*A Græco sermone puerum incipere malo; quia Latinum, qui pluribus in usu est, vel nobis nolentibus perbibet;*" on which Gesner's remark is, "*Perbibet, G.*" (Goth.) "*sed Præbet merito præfert Burmannus.*" Prof. SPALDING has certainly restored the right reading out of the *Codex Guelf.*

"*Sed eam dederat jam Obrechtus ex Argentonat. projecto; male tamen excerptus a Burmanno, qui ei falso tribuit perbibet. Etiam Goth. 2. habet nostram, vid. Gesn. addenda. Ceteri codd. Latinus... se perhibet. Recentiores plerumq. edd. ut et Gesn. Latinus... se præbet. Præbet nullum cod. habet cognitorem. "Perbibere liberalia studia" Seneca dicit, quod vel Lexica docent.*" —

— "*Certa sit ergo imprimis lectio, deinde conjuncta; et diu lentior donec exercitatione contingat emendata velocitas.*"

"*Juvat hoc exemplo (says Prof. S.) monstrare tironibus quomodo corrumpi soleant scriptura in codd. Hic enim Guelf. cum Goth. et iis quos Regius tractabat dant lentius ordo donec. Regius receptam eruit quam videntur præferre Bodlicianus et alii, de quibus tacent qui contulerunt.*"

All this is very satisfactory: but the Professor would certainly have done well in noticing Gesner's ingenious conjecture; "*Pro solaco illo lentius ordo, suspicor dedisse Fabium, lentus ordo: ita certe melius respondet emendata velocitas.*"

Lib. I. 2. "*Et velut publicis præceptoribus tradere.*" Prof. SPALDING's conjecture on the *velut* in this passage is very judicious: he supposes that the title of *Public Præceptor* was not at that time in common use, ("*nimirum ipse noster memoratur primus publicæ scholæ moderator, qui salarium e fisco acceperit, apud Hieronymum in Chronico Eusebiano,*") and therefore required the excusative *velut*.

— "*Quid non adultus concupiscet, qui in purpuris reperit? Nondum prima verba exprimit, et jam coccum intelligit, jam conchylium poscit.*"

For *coccum*, the Professor would read (as in the *Guelf. & Ald. Codd.*) *cocum*, h. e. *coquum*; and he interprets *conchylium*, not of the colour so called, but of the fish from which it took its name: as in Horace, *Epod.* 2. 49. *Sat.* 2. 4. 30.—8. 27, &c. By *intelligere coquum*, he understands, "*Jam nosse quisdmi sit coquus, aliquam cum eo consuetudinem contraxisse; ejusmodi fere est, cum noster Socratem negat esse intellectum, II. 1. 10.*" &c. Thus he thinks that Quintilian is only stigmatizing the vice of gluttony, and that the latter part of the sentence ("*ante palatum eorum quam os instituimus*") is an exact paraphrase

phrase of the former (*"nondum prima verba exprimit et jam coquum intelligit,"* &c.)

The conjecture, it must be allowed, is very ingenious; yet we cannot wish that the present reading were changed. The author seems to us desirous of reprobating in succession four distinct vices; in which the children were so cruelly indulged; * love of finery, † gluttony, ‡ effeminacy, and § licentious conversation.

— — "*Sensum enim, qui communis dicitur,"* &c. In this and in many other instances, we have occasion to admire the diligence and accuracy of the editor, in tracing the origin and progressive signification of words from the golden to the silver age of Latinity. The phrase in question was not used *absolutely*, he says, till towards the latter end of the Augustan age. Hor. Sat. I. 3. 66. Phædr. 1, 7. Seneca; & Juvenal 8, 73.

Lib. I. 4. "*An rursus alia redundant [literæ], præter illam aspirationis notam quæ, si necessaria est, etiam contrariam sibi poscit,"* &c. Prof. SPALDING here omits the sign F after *notam*, as also the sign q after *poscit*, which are found in Gesner and most other editors since the 17th century; they are also, he says, in some few codices, though the greater number (Guelf. &c.) omit them. "*Non autem supervacue solum sunt, sed turbant prorsus locum; si eas posuit Quintilianus, sequitur, ejus tempore in quotidiano usu fuisse notam F, quod quis est qui defendat? nam si querit Grammaticus, an redundet aspirationis nota F, sequitur, ut invenerit eam in alphabeto.*" (With submission to the editor, we think that he here charges his adversaries with an inference not necessarily deduced from the premises: the text, as Gesner and others have it, does not call the F a *letter*, but simply *notam aspirationis*; the Grammarian, therefore, might deem the character redundant; though, as it was not strictly speaking a letter, he should not have met with it in the alphabet:—yet this does not invalidate the general argument, which only requires it to have been in use.) "But if those characters be omitted, (as they are in most codices,) Quintilian alludes to that well-known mark of aspiration H; and by "*illam*" signifies either *quam novimus, de qua solet ultro citroq. disputari*, or refers to the H of HERE in the preceding line." Cf. Priscian, p. 560. "*H literam non esse ostendimus sed notam aspirationis, quam Græcorum*

* "*Nondum prima verba ——— poscit.*"

† "*Ante palatum eorum quam os instituimus.*"

‡ "*In lecticis crescunt: si terram attigerint, e manibus utriusq. sustentium pendent.*"

§ "*Gaudemus si quid licentius dixerint.*"

antiquissimi, similiter ut Latini, in versu scribebant, nunc autem diviserunt,—et dexteram ejus partem supra litteram ponentes, prilem (ψιλην) notam habent,—sinistram autem contrariam illi aspirationis dasiam (δασειαν)." Now Priscian, we know, wrote about 450 years after the death of Quintilian; consequently, the expression "*nunc diviserunt*" must, in all probability, refer to a period later than the times of Quintilian:—which makes very strongly in favour of Professor SPALDING's hypothesis. On the other hand, the learned Francis Wise, with whom Burgess agrees, (p. 408. *Dawes Misc. Crit. Edit. Burgess. 1781.*) evidently supposes Quintilian to have inserted the *h* & *j*,—but thinks that he was mistaken in so doing; "*Haud nescio Quinctilianum Romanosq. Grammaticos contra meam sententiam omnino facere: verum Romanæ Inscriptiones plus quoviscunq. Grammatico valere debent;*" and he then instances an inscription of a date much earlier than the Greek accents, but later than the age of Quintilian; in which both the *h* & *j* are used, *nullo discrimine*, as marks of aspiration: "*illud vero j,*" he concludes, "*nunquam pro leni adhibetur.*" It seems, therefore, that, had Fr. Wise and Burgess been aware that those characters were omitted in most *codices*, (vid. *supra*) they would readily have acquitted Quintilian of the erroneous insertion.

— — "*Atque etiam in ipsis vocalibus Grammatici est videre, an aliquas pro consonantibus usus acceperit,—quia Jam sicut Tam scribitur, et Uos ut Cos.*" Garner reads, "*quia, Jam sicut Tam scribitur, et Quos ut Cos;*" which he thus interprets; "*Jam scribitur et pronunciatur pro monosyllabo non minus quam Tam; ergo J non est vocalis in eâ voce, sed consonans; Quos ut Cos, itaq. n̄ V vim vocalis non habet: neq. junguntur in his vocibus J & A, itemq. V & O, ut vocales.*" Surely, however, as Professor SPALDING says, the word *Uos* (which has the authority of the *Cod. Almelov.* and several editions, as *Locat. Rusc. Bad. Viart. &c.*) is much better adapted than *Quos* to illustrate Quintilian's meaning. *U* in *Uos*, having the force of a consonant, corresponds to the *C* in *Cos*; just as *J* in *Jam*, having the force of a consonant, corresponds to the *T* in *Tam*: whereas the *U* in *Quos* cannot, strictly speaking, be considered as a consonant; for either it is totally lost, and the *Qu* pronounced like a *K*, as in the French *Qui, Que*; or it is a genuine vowel, making part of a diphthong *Uo*, which like the (uu) w-A in *water* (or, as we might write it in order to give a Frenchman the idea of its pronunciation, *ou-ater*) is really a dissyllable, though by habit pronounced so rapidly as to pass in general for a monosyllable.

We shall not, however, follow the Professor any farther in his commentary on Quintilian's accentuation and orthography: but he has very diligently and successfully coped with those difficulties by which, more than by any others, young students are so apt to be discouraged. We hope that he will employ an equal degree of industry and acuteness in illustrating Lib. VIII. 6. and Lib. IX. *de Tropis et Figuris*.

Lib. I. 5. "*Olympo --- non patitur.*" The note on this passage is so nearly like that of *Gesner*, that we think it should have been attributed to him. It is so very easy to render unto each critic his due, by simply subjoining the initial of his name, that we are sorry that it should ever be thus inadvertently omitted.

Lib. I. 8. — "*et quibus sunt commata Sotadeorum (nam de Sotadeis ne præcipiendum quidem est)*" &c. Here we have a various reading, which, as the editor observes, is certainly worth notice: ("*Sotadeis*; *sotadicis, Guelf. cum Vos. 1. 3. et Vallensi cod. narrante Badio.)* '*Possit enim videri de carminibus ipsis dictum Sotadica, de metro Sotadea vel Sotadei, cum præsertim modo in Sotadeorum nulla sit Codd. varietas,*' &c.

On the subject of *Sotadean* and *Galliambic* metres, the Professor (on the authority of *Hephestio, Diomedes, Terentianus*, and *Fortunatianus*,) has supplied his readers with a copious, clear, and learned note; not so much to illustrate the laws of the Rhythm, for which the reader is referred to *Herman de metris*, as the meaning of his author in the present instance, '*ut mollities metrorum ostendatur*;' and this he derives from the frequent occurrence of trochaic feet, and of the short syllables into which they and the Ionic feet are resolvable: as also from the lasciviousness of the subjects generally expressed in them*. As for the property of some Sotadean verses, that, being read backwards, they are either just the same as when read in the natural order, or constitute at least some regular metre, we perfectly agree with Professor S. that it was not in Quintilian's contemplation:—for, as he observes, '*Quomodo ad metri hujus mollitiem referatur, quod potest etiam retrorsum legi?*'

* So Aristotle *Rhet. L. III. c. 8.* ὁ δὲ τροχαιὸς καρδιακώτερος δαλὸς δὲ τὰ τετραμέτρα. ἔτι γὰρ τροχαῖος ῥυθμὸς τὰ τετραμέτρα. The reader will find a remarkable instance of this application of Trochaics Tetram. Cat. in the *Esqum* of Aristophanes 330—335.

Also Quintilian (citante Spalding) 9, 4, 135. "*Trocheos, ait, (intelligit autem tribus brevibus constantem pedem) celeres quidem sed sine viribus esse.* It. 9, 4, 88, and 136. *chorci.* In hujusmodi pedes et syllabas cadentem compositionem Senec. pater vocat non tantum emollitam, sed infractam." *Controv. 19. p. Bip. 233.*

Here, with the reader's permission, we must close for the present our remarks on this valuable work: which we have confined to the first book, as they were intended rather to convey an idea of what might be expected from Professor SPALDING's talents and exertion, than as a critical account of its merits, which we shall reserve till its completion. We have nothing farther to wish with regard to the merit of the three remaining volumes, than that the editor may justify us in prophesying to our readers, "*Ex hoc uno disce omnes.*"

ART. X. *Mémoires de l'Académie Royale des Sciences, &c. i. e.*
Memoirs of the Royal Academy of Sciences and Belles Lettres
at Berlin.

[Article continued.]

WE now return to the consideration of the labours of this Royal Society; our present business being to report the contents of those papers in the classes of *Experimental Philosophy* and *Mechanics*, in the volume for 1792 and 1793, which we left unnoticed in our Appendix to vol. xxx. (pp. 551—557.); and also to give an account of the volume for 1794 and 1795.

EXPERIMENTAL PHILOSOPHY. Vol. 1792—1793.

Memoir on the Badger. By M. WALTER, senior. Translated from the German.—This memoir contains a full and apparently accurate description of the anatomy of the badger. The author takes occasion to correct some mistakes committed by M. Daubenton; and he has particularly elucidated the very singular structure that occurs in the organs of generation.

On the Nature of Colours. By M. BURJA.—This dissertation has but little original merit. In the true German manner, it is chiefly occupied with relating the opinions and discoveries of others. The remarks are ranged under four heads.

1. *Artificial Optic Colours.*—Father Castel appears to have been the first who reduced all the artificial colours to three primary colours, namely *blue, yellow, and red*. He rejected the triple compound, and maintained that the whole compass of tints and shades might be produced by the binary combination of those elements in various proportions. The celebrated astronomer Mayer improved on Castel's idea: he formed an equilateral triangle, of which each side was divided into 12 parts; the whole thus containing 91 cells or square compartments, omitting the small triangular spaces left on the upper margins. The three extreme cells were blue, yellow, and red, and the intermediate cells marked the series of gradations; those on the sides, the double combination; and those of the interior, the

the triple combination, according to their respective distances from the apices. The ingenious *Lambert* observed that the effects were modified by the vivacity of the colouring materials, and that it was necessary to settle previously whether those were to be apportioned by their bulk or their weight. *M. Achard* has lately written an elaborate essay on the same subject. *M. BURJA* shews that, though white should result from a mixture of the primary colours, it requires the blue and red to be joined to an excess of yellow. The binary compounds are best produced by the mixture of equal parts by weight of the elementary tints; and the process may be repeated with the results, so as to afford any number of intermediate shades. Those shades may be darkened at pleasure, by the addition of similar mixtures of black and white.

2. *Natural Optic Colours*.—Aristotle held that all colours are derived from the various intermixture of light and shade, or white and black; and that vision is performed by the *diaphaneity* of bodies, or that property by which they act on the organ of sight through the medium of light. The system of *Descartes* was still more vague and obscure. It was *Newton* who first demonstrated the genuine nature of colours, and his optical theories (with very considerable modifications) will probably survive the revolutions of ages. Several difficulties have been started; and whoever examines the subject with nice attention will be convinced that many important corrections are still required. Yet the system of emanations is founded on sounder logic than, and is altogether incomparably superior to, that of æthereal vibrations, proposed by *Huyghens* and strenuously adopted by *Euler*.

3. *Artificial Dioptric Colours*.—It has been objected to *Newton*'s account of the prismatic colours, that some of those which are enumerated are not original colours, but result from the mixture or partial coincidence of proximate coloured rays. *M. M. Beguelin* and *Achard* have written copiously on that point. *M. BURJA* will admit only three primary rays, and ascribes the gradations of colours in prismatic spectra to the various extension and intermixture of three solar images:—but this opinion is untenable: though all the colours *may* be produced from blue, yellow, and red, it does not surely follow that the white light of the sun *is* actually composed of those elements only. It is unphilosophical to be led away by the supposed simplicity of nature. Far from abridging the catalogue given by *Newton*, we are convinced, with *D'Alembert*, that the number of primary rays is extremely large, perhaps unlimited. In fact, by placing a second diaphragm before the prism in a darkened room, the lucid pencil may be contracted

at pleasure; yet there is not observed a number of distinct separate circles, but a long coloured space, with imperceptible gradations.

4. *Natural Dioptric Colours.*—Under this title, are ranged the colours of the rain-bow; which M. BURJA, adhering to his principle, will not admit to contain more than three.

To the memoir are subjoined some additions:—the mode of best forming a tablet of the colours;—a reply to the objections urged by *Marat* against the system of the unequal refrangibility of the rays of light;—and the description of the *Squedasimeter*, or instrument for measuring the degrees of dispersion. That flimsy work was scarcely intitled to examination, in which the ferocious *Marat*, in a manner suited to his character, assumed a tone the most arrogant, dogmatic, and disgusting; nor will the *Squedasimeter* be at all admired by those who are acquainted with delicate apparatus.

Memoir on Numismatic Analysis. By M. KLAPROTH.—It appears that the Greek coins of Magna Græcia and Sicily consisted of copper, alloyed with from an eighth to a twelfth part of lead, and half as much of tin. The Roman coins were sometimes of pure copper, and sometimes had an alloy of one-fourth or one-sixth part of zinc, with a small portion of tin. Zinc was first described as a semi-metal by Albertus Magnus, in the 13th century. The ancients were acquainted only with its ore, *calamine*. The compound of copper and calamine was *aurichalcum*, or our brass. M. KLAPROTH ingeniously conjectures that *messing*, which in the German language signifies brass, was derived from *Mossynaci*, the name of a people on the borders of the Euxine Sea; who, according to Aristotle, knew before the Greeks the mode of converting copper into brass. *Laiton* in French comes from the Arabic word *Latun*. The *plumbum nigrum* of the Romans was lead; and their *plumbum argentarium*, *album*, or *candidum*, was the *kastolepos* of the Greeks, or tin.

Chemical Analysis of the Waters of the Hot Springs in Iceland, and of the siliceous Tufa which they deposit. By the Same.—The results of this analysis agree very nearly with those given by the late Dr. Black in the Edinburgh Transactions. That celebrated professor ascribed the suspension or solution of the siliceous matter, exhibited by the springs of Hecla, to the presence of mineral alkali: but M. KLAPROTH contends, with other chemists on the continent, that silex is capable of being dissolved in pure water, perhaps assisted by the agency of heat; and that Dr. Black's opinion, that the alkali existed in a caustic state, is merely a gratuitous supposition.

On the Varieties of the Vine which are naturalized in the Marquisate of Brandenburg; on the Processes employed in their Culture; and on the Character given to the Wines of the Country: accompanied by some Ideas and some Experiments on the Means of ameliorating those Wines. Two memoirs by M. MAYER.—It will suffice to bestow a cursory glance on these elaborate dissertations; since the culture of wines in such a northern country as Prussia must be an irksome and precarious task. A wise government would consult its interests by directing the industry of the natives to those objects which are better suited to the nature of the climate. Generous wines cannot be raised in Brandenburg: but M. MAYER has shewn that it is possible in some degree to correct thinness and acidity, by the addition of ardent spirits or dried grapes; as practised indeed under more favourable circumstances.

Memoir on the Accidents of Forests, and on the Precautions and Remedies which may be employed. By M. F. A. L. DE BOURGSDORF, Grand Master of the Royal Forests.—These accidents are referred to four sources,—the weather and seasons,—the spreading of fires,—the devastation of insects,—and the obstructions caused by the growth of pernicious or parasite plants. The author throws out a number of sensible remarks, which our limits will not allow us to detail.

The proceedings of the Class of Experimental Philosophy close with a very ample register of Meteorological Observations, made by M. Achard, at Berlin, during the year 1789.

MATHEMATICS.

Memoir on a Question concerning Annuities. By M. DE LA GRANGE.—This is an intricate problem, in the solution of which M. LA GRANGE displays his usual precision and fertility of invention.

Researches on several Points of Analysis relative to different Parts of former Memoirs. By the same.—These valuable and recondite speculations are contained in four memoirs; the first, on the expression of the general term of recurring serieses, when the generating equation has equal roots;—the second, on the elliptical spheroids;—the third, on the method of interpolation;—and the fourth, on the secular equation of the moon. There is also a very large addition to a memoir on the variations of the elements of Herschel (*Uranus*), printed in the volume for 1787. All of them are stamped with that comprehension of thought, that profoundness of views, and that command of resources, which may be expected in the first geometer of the age. The third and fourth memoirs are particularly important.

On the Number and Repartition of the Asterisms. By M. BURJA.—Nothing can be conceived more grotesque, and more truly absurd, than the figures of the constellations painted on our globes. Astronomy is almost as courtly as botany, and the confusion in the grouping of the stars is continually increased by new apotheoses. M. BURJA would restrict the number of constellations to one hundred, distributed into two zones and four empires:—but, where the evil has become so extensive and inveterate, such partial reforms are trifling, and even impracticable.

Researches on the particular Integrals of Differential Equations. By M. JEAN TREMBLEY.—An ingenious and elaborate paper: but the abstruse nature of such subjects precludes any attempt, on our part, to give an adequate account of them in this place.

VOLUME FOR 1794, and 1795. 4to. pp. 620. Berlin. 1799.

This volume is prefaced, as usual, with some uninteresting details of the proceedings of the Academy: indeed, the routine of business is so little varied, that it is necessary to refer to the dates, in order to be convinced that we are entering on a fresh volume.—The activity of the leading members of the society seems to revolve in a very limited sphere; and tedious discussions are perpetuated from volume to volume, to the extreme annoyance of the inquisitive reader.

Under the article *Medicine*, we find a sort of Review, by M. MAYER, of some recent medical publications. It contains nothing worth the trouble of transcribing: but a manuscript-dissertation, by Dr. CARENO of Vienna, is announced, which promises some important facts. It treats of the efficacy of the *Digitalis lutea*, in dropsy. We are told that Dr. CARENO has found that this variety of the plant possesses a stronger diuretic power than the *Digitalis purpurea*, without any of its noxious effects; and that he has succeeded in curing dropsical patients with the *Digitalis lutea*, after the most powerful diuretics had failed.

It is obvious that these remarks will require decisive facts for their confirmation: but the public ought to be extremely grateful to any physician who shall produce the benefits, without the dangers, of so active a remedy as the *Digitalis purpurea*.

The Eulogy of M. Schütz, by M. ERMAN, affords a pleasing view of the progress of a mind enchanted with science, and struggling

struggling under the pressure of external circumstances, finally emerging from obscurity to distinction.

SPECULATIVE PHILOSOPHY.

Doubts concerning the Cases of the Calculation of Probabilities. By M. ANCILLON. This memoir presents, in a declamatory form, the obstacles to the formation of a correct anticipation of probable events in the moral world. These obstacles are, the passions, interests, and prejudices of mankind; and M. ANCILLON wishes to add a compound probability, arising from the habits of thinking generally contracted in different professions. It certainly ought to have occurred to the author that the obstacles to calculation, which he has enumerated, are the very circumstances which render calculation necessary; since, if all men reasoned correctly, and acted consequently, there could be no doubt and uncertainty respecting moral events. We observe no marks of superior ingenuity in the course of the paper; and we really think that this dissertation might have been very properly spared.

Considerations on the thinking Principle; or an Examination of the Passage of Locke on this Subject. By the Same. This paper relates to the much scrutinized expressions of our great metaphysician, which seem to imply that the faculty of thinking might possibly be superadded to matter. The author has employed a considerable part of his essay in opposing *Voltaire's* animadversions on the subject: but, as his reasoning is neither very striking nor very conclusive, we shall not attempt to follow him through his attacks on the desultory passages of that lively writer. M. ANCILLON argues against Mr. Locke's notion, from the immutability of essences, and the old scholastic doctrine of their independance on the will of God. We do not perceive, however, that he has reduced his antagonists to a dilemma, as he supposes; for who can develop the real essence of matter?

The memoir closes with a rambling criticism on the Essay concerning Human Understanding. The author ascribes much of the celebrity of that work to a party-spirit among philosophers, which, he thinks, induced them to exalt the productions of Locke above those of *Leibnitz*: but we see no reason for imputing the preference to any other cause, than the superior precision and truth of the English philosopher's opinions.

The next paper is an *Essay on this Question, What are the branches of knowledge which it is most important for Men to acquire, and what are the Sentiments with which we should especially seek to inspire them?* By M. JEAN TREMBLEY.

We entered on the perusal of this wordy declamation with a heavy heart. "The hopeless prospect of sterility," as our old friend Dr. Johnson termed it, chilled our exertions, and retarded our progress through such a world of common-places. The author has composed a *critical essay*, indeed: but he has conducted it with sober dulness, and threatens to continue his labours through subsequent volumes. Inured as we are to the perusal of heavy compositions, we cannot regard this menace without uneasiness; and we do most earnestly beg for quarter from this unmerciful writer. We recommend particularly, though with all possible deference, to the attention of the society, the increasing scarcity of paper; and we entreat that they would guard, especially in this instance, against the improper waste of that necessary article.

BELLES LETTRES.

In this department, we find a translation from Claudian, of the *Discourse of the Emperor Theodosius to his Son Honorius*:—By M. MERIAN: which contains some good advice to the Supreme Governors of States. As a literary composition, we cannot be expected to criticise a prose French version of a Latin poem.

A laborious paper follows, on the *Antient Traces of Character of the modern Italians*. By the Abbé DENINA. The learned writer continues the subject of the influence of soil and climate on national character, (see Appendix to vol. xxx. p. 554.) and he has here exemplified it with great industry; though perhaps with too much minuteness for Tramontane readers. We were amused, however, by some of his speculations.—In speaking of the tendency of the climate of Naples to heighten genius, and of Virgil's residence there, he adds: 'but when we see, of two of the most enlightened and correct poets, one (Virgil), born on the banks of the Po in the western and northern part of Italy, prefer the situation of Naples to that of Rome; the other (Horace), born in the territory of Naples, live and write on the hills of Latium; we are tempted to believe that this kind of transplantation is useful to the human mind. Who knows whether the brilliant vivacity of the Venusian poet might not have degenerated into inflation, if he had lived at Naples; and whether the correct judgment of Virgil might not have been dulled, if he had continued at Mantua?' It is an obvious answer to these suggestions, that the good company and fine literature of Rome probably called forth the inimitable powers of Horace, with more energy and correctness than the best of possible climates could

could have done; while Virgil, from the choice of his subjects, must have composed better in a more retired situation.

In labouring to prove that few natives of Rome have distinguished themselves in literature, the Abbé's zeal has led him into some palpable acts of injustice. He has condemned Varro as a mere pedant, without considering that we cannot judge of his lost books. Lucretius, also, is censured as 'more a versifier than a poet, or original philosopher;' but to this opinion we cannot subscribe: there are passages of great beauty and force (if not sublimity) in Lucretius's poem, which shew that he was only unfortunate in his subject, and that his powers were equal to any high flights of poetry.—The Abbé goes on to doubt Cæsar's merit as a writer, and to insinuate that he was not the author of his own commentaries! Surely M. DENINA must have forgotten the opinion of Quintilian respecting that book.—He proceeds; 'Was Sallust an historian comparable to Livy or Tacitus, though his style be purer Latin than that of the others?' We answer, that the bulk of Sallust's history has not come down to us; and the comparison is therefore unfair, as it is here stated. We might as well ask, Is Menander equal as a dramatic writer to Plautus?

'The great poets, (continues the Abbé,) who do honour to Rome, were neither Romans nor Latins, beginning with Livius Andronicus, Ennius, and Pacuvius, who were all three strangers. Virgil was a Cisalpine Gaul, Horace rather a Neapolitan than a Roman; Catullus a Veronese; Propertius an Umbrian. The two truly great and admirable authors, Livy, and Pliny the naturalist, were derived, one from Venice, the other from Insubrias. Tacitus was not properly of the Latin or even Sabine country, for Terni belongs to Umbria.'

These distinctions will appear to be more imposing than just, when we consider how long the different nations, so anxiously discriminated by the Abbé, had been united by the closest ties, before the birth of the great men to whom he alludes. What should we think of a critic who might endeavour to exclude, from the title of English authors, all the natives of this Island who were not born within the ancient limits of East Angles!—M. DENINA has also attempted to fix the charge of ferocity on the Latian writers, but without success: at least, we cannot feel any impression of *ferocity* from the works of Lucretius, Sallust, and Juvenal, though the Abbé assures us that *their genius partakes of it*. Barbarous as our taste may appear to the sons of happier climates, we would at all times prefer the *ferocity* of those writers to the dull equanimity of many moderns.

Altogether there seems to be too much of a petty-municipal spirit in this dissertation; the author is copious without richness of ideas, and correct without profit to the reader.

On the common Origin of the German, Slavonian, or Polish and Latin Tongues; and on the Origin of the Italian Language. By the Same.—The author's minuteness of inquiry is here well-placed, and he affords us much more satisfaction than he had given in the preceding articles. He deduces the common origin of the languages mentioned in the title, together with the Greek, from an oriental language, 'whether it be called Scythian, Armenian, Phrygian, or Chaldean and Hebraic.' The instances of resemblance are numerous and striking: but it is impossible to analyse a paper which consists entirely of detached facts. The whole forms a respectable monument of the writer's industry and ingenuity.

M. ERMAN continues his memoirs on *Literary Blunders*, and again treats of *their Influence on History*. He has here enlivened his dissertation with references to more interesting transactions, than those with which he had formerly occupied himself.

The Trojan Horse is the first subject which the author undertakes. He supposes it to have been a battering engine, which took its name from the figure of its head, as the Battering Ram did afterward: but in this idea we cannot coincide with him. There is no reason for believing that this mode of attack was known, even in the time of Homer. The account given by Pálæphatus is much more plausible. He informs us that a machine resembling a horse, but higher than the gates of the city, was built by the Greeks, and that Sinon was bribed to persuade the Trojans that their safety depended on securing it within their walls. To introduce this colossal figure, the gates were thrown down; and an easy entrance was thus afforded to the Grecian troops, who lay in Ambush near the town. M. ERMAN does not seem to have been acquainted with this explanation, which comes very near to the fiction of Virgil.

The tub of Diogenes is here supposed to have been a miserable hovel: but how does this agree with the story of his rolling it about the hill Cranium? Lucian and Diogenes Laertius must be allowed to have understood Greek, and they concur in that fact. Perhaps M. ERMAN will tell us, that those authors alluded to his frequent change of lodgings.

On other points, the writer is more successful. He interprets judiciously the words in the New Testament, which are commonly supposed to denote that the Holy Ghost descended in the form of a dove on our Saviour. He imagines that the
spirit

spirit descended like the motion of a dove. The explanation of the mistake of *doves*, *παλαιαι*, for *old women*, *πολικαι*, who were the real organs of the oracle at Dodona, shews the incessant tendency of mankind to the marvellous.

We pass over several other articles, in which various explanations of historical facts are deduced in a similar way. The famous history of the pied piper of Hameln is cleared up, in this writer's manner: but, as a matter of amusement, we prefer the old demonological story to his narration.

In the subsequent memoir, M. ERMAN proceeds to shew the influence of *Literary Blunders on Geography*. We observe nothing important on this part of the subject.

The succeeding dissertation, by M. DE CHAMBRIER, on the *Prize-Question of the Class of Belles-Lettres in 1772*, will prove still less interesting to readers in general: it proposes to determine the causes which led to the establishment of the Prussian monarchy. This adulatory theme seems to have provoked few or no candidates. M. DE CHAMBRIER, however, has undertaken a part of it, and has gone through his task with tolerable success.

On Historical Problems, and the Methods of resolving them; applied to the Solution of that which regards the Man with the Iron-Mask. By the Same. We meet with nothing that deserves particular notice, in the introductory observations in this paper. The man with the Iron-mask is supposed to have been the Count *Mathioli*, Minister of the Duke of Mantua; and it is conjectured that his crime consisted in divulging a treaty for the delivery of Casal (in Lombardy) to the French, in 1679. The opinion is at least more plausible than several others which have been advanced on this inscrutable subject.

The Inquiries concerning the Possessions of the Royal House of Prussia, &c. by the Chevalier DE VERDY DU VERNON, are strangely introduced, like the foregoing prize-question, in the Belles-Lettres class. Every thing that approaches towards the concerns of the court, we suppose, is intimately connected, at Berlin, with literature and philosophy:

Considerations on the Duties and the Rights of Men of Letters in Civil Society. By M. DE GYON. These remarks might have been rendered very brief, if it had pleased the Essayist; for, in the second page of his research, he asks himself formally the question; What are the duties and the privileges of men of letters? and he answereth and sayeth, that utility ought to be their object, and utility the measure of their reward. This reminds us of the Clown's answer, in Shakspeare*, which

* All's well that ends well.

“serves all men.—It is like a barber’s chair, that fits all buttocks, the pin-buttock, the quatch-buttock, the brawn-buttock, or any buttock.”—Universal as it is, however, it would not serve this author’s turn; and he has occupied seventeen pages more in shewing how literary men may render themselves useful.—The question, What are their rights and privileges? he reserves, alas! for another discussion.

EXPERIMENTAL PHILOSOPHY.

Observations on some Accidents in the Course of Rivers and Torrents. By M. JEAN TREMBLEY.—This paper relates principally to some accidental circumstances attending the course of the river Rhone at Geneva, which have chiefly a local interest.

Memoir on the different Species of Tragacanth. By M. CHARLES LOUIS WILLDENOW. Translated from the German,—The gum tragacanth is gathered from certain shrubs by the shepherds of Mount Ida, and its exportation forms a considerable branch of the commerce of Candia, or the ancient Crete. M. WILLDENOW gives copious botanical descriptions of thirteen species belonging to the genus *astragalus*, of which three are new. This dry enumeration is elucidated by engravings of the principal species.

On the Species of CAREX which grow spontaneously in the Environs of Berlin. By the Same. Translated from the German.—The *carex* is a native of cold or temperate climates, and for the most part loves humid situations. Cattle reject its hard spiry leaves. The Laplanders collect the *carex acuta*, beat it, and stuff their shoes with it, to defend their feet against the winter’s cold and the summer’s heats. The same bent grass is employed with reeds, in some provinces of Prussia, to cover the houses of the peasants. M. WILLDENOW gives a catalogue, with botanic descriptions, of 37 species which grow in the vicinity of Berlin. A number of incidental remarks also occur, with several engravings.

MATHEMATICS.

Researches on the Linear Differential Equations of the second Order. By M. JEAN TREMBLEY.—This is one of a series of dissertations on differential equations. M. TREMBLEY is very successfully employed in simplifying and improving the methods of integration, taught by Euler and others.

Researches on a Question relative to the Calculation of Probabilities. By the Same.—The question was suggested by a problem which appeared in the second volume of Euler’s *Analytical Opuscles*, printed at Petersburg in 1785. This was founded on the lottery at Genoa, afterward imitated at Mannheim,

heim, Paris, Berlin, and other cities of Europe;—in which, from 90 tickets marked with the successive numbers, 5 were to be drawn at certain epochs. M. TREMBLEY gives a solution more general and direct than that of Euler.

Researches on Continued Fractions. By the Same.—*Continued Fractions*, an elegant extension of arithmetical notation, were invented about the same period with Serieses, and form a branch of analysis certainly more curious, and scarcely of inferior utility. The honour of their discovery belongs exclusively to England; yet in this country (*proh pudor!*) they have for upwards of a century been totally neglected. The great analysts of the continent, however, have not deemed it unworthy of their genius to study *Continued Fractions* with indefatigable perseverance; and in their hands the doctrine and application have acquired a vast expansion. In the present dissertation, M. TREMBLEY reviews a number of beautiful theorems given on that subject by Euler, La Grange, and Lambert; and by a judicious application of the method of induction, he obtains in most cases easier investigations. It would not be difficult to give some idea of the spirit of his procedure:—suppose the successive sums be found of one, two, three, four, or more terms of a Continued Fraction, from which will be obtained their alternate increments and decrements; then the first term, with those differences annexed, will form an equal reciprocating series, of which the law of progression will in general be easily perceived. By reversing the process, a series may be converted into a continued fraction; and to denote the root of a quantity by a continued fraction, we have only, by means of the binomial theorem, previously to express its value in a series.

On Numerical Pyramids. By M. BURJA.—A subject of some curiosity, suggested by the practice of cannoneers in piling their balls.

Considerations on a singular Genesis of Curve Lines. By the Same.—M. BURJA supposes an inflexible rod passing through a ring, to trace a given curve by one of its ends; and the problem is to find the curve described by the other. The properties of these generated curves are neither striking nor elegant.

Observations on the Distribution of nebulous Stars and Clusters in the Firmament. By M. BODE. *Translated from the German.* We are now acquainted with 2,120 nebulous stars, chiefly owing to the assiduous labours of Dr. Herschel. The metaphysical Kant and the philosophical Lambert, nearly about the same time, yet without communication, published some ingenious and luminous ideas respecting the construction of the heavens. They shewed that the stars were not equally diffused through space, but ranged in parallel planes; forming, as it were, stratified systems. Hence, by perspective illusion, would

result the appearance of the milky way. Dr. Herschel, more fortunate as an observer than judicious as a scientific inquirer, seems to have reverted from these sublime conceptions. M. BODE adheres to the general views of Kant and Lambert, which he corroborates and extends by some nice remarks. The subject is peculiarly fitted to swell the mind with noble emotions; and to lift us awhile above the petty concerns, the restless intrigues, and the miserable contentions, which occupy and torment the inhabitants of this speck of earth.

ART. XI. *Annales de Chimie*; i. e. Chemical Annals, Nos. 99—103. 8vo. Paris. 1800.

IN this series of numbers, the bad or indifferent papers, abstracts of publications, and memoirs reprinted from popular works, together with discussions of local interest, occupy a large space. There are, however, productions which bespeak the hand of the master.

Reflections on the Reforms required in the French Pharmacopæias. By M. LA GRANGE.—These remarks, which will not interest our readers, fill much of Nos. 99 and 100.

On the Water of the Amnios of Woman, and the Cow. By M. M. VAUQUELIN and BUNIVA.—The human female liquor turns tincture of violets green, and at the same time slightly reddens tincture of turnsole. Not willing to admit the paradox of a free alkali and acid, these authors express a doubt as to the presence of the latter; and, if no acid be found, we have a compound alkaline liquor that so far agrees with acids.

In the vaccine liquor, a peculiar acid was discovered.

Memoir in which it is inquired whether Azote be a simple Substance or a Compound. By Dr. GIRTANNER.—This loose memoir occupies 40 pages; and it is very seldom that the pages of this work have been so unworthily filled. The paper has drawn some remarks from M. BERTHOLLET in a subsequent number (103), in which it is proved, contrary to Dr. GIRTANNER's fundamental position, that water, boiled in vessels impenetrable to the air, yields no azote; and, on the whole, there appears no foundation for the opinion that azote consists of hydrogen and oxygen.—M. Humboldt's assertion, that simple earths absorb oxygen is examined and refuted; so that this adventurous philosopher may be losing credit in Europe, faster than he is acquiring facts in America; especially if, as these Annals assure us, that ingenious experimenter Dr. Pfaff has shewn that none of those curious facts relative to Galvanism, of which we formerly gave some account, are worthy of dependance.

Memoir.

Memoir on the Nature of the colouring Principle of Lapis Lazuli. By M. GUYTON.—This able chemist shews that the colouring principle of this elegant fossil is sulfure (sulphuret) of iron. If sulphuret of iron be prepared, and nitrous acid be poured on in sufficient quantity, and the filtered liquor be so diluted that the excess of acid shall not precipitate the sulphurated hydrogen that is added, precisely those phenomena take place which the colouring matter of *lapis lazuli* presents, when similarly treated.

Comparative Analysis of the Bones of Man and other Animals. By M. MERAT GAILLOT.—This paper is more useful and satisfactory than brilliant. Human bones, those of the calf, ivory, and viper's bones, yield either nearly or not quite one quarter of their weight; and these much exceed all the other bones tried.

In the *Extract of a Letter of M. HUPPEL-LACHENAYE, of Guadalupe*, are contained mention and attestations of a process for extracting sugar, by which the product is almost doubled. No particulars, as may be supposed, are given. The following sentence surely will be contradicted, as soon as the accusation is made known to those whom it may concern. 'I have discovered how the circulation is carried on in vegetables. It is happy for me that my wife saved from the pillage of my house an excellent microscope of *Delabarre*, which served me in these researches. All my other instruments were mutilated by the English.'

Notice of the Presence of Malate of Lime in the Houseleek. By M. VAUQUELIN.—The author says that this acid may be more advantageously extracted from the houseleek than from the apple. There is sugar enough in the juice to yield fermented liquor; and by evaporation after having separated the malate of lime, a syrup, exactly like that of apples, is obtained. The writer suspects that the *sedums*, and similar plants, contain malate of lime.

M. TROMMSDORF mentions the discovery of a new earth, in the beryl of Georgien-Stadt.

On Glass of Antimony. By M. VAUQUELIN.—It is here shewn that glass of antimony contains from 9 to 12 parts in 100 of silex. This is soluble in acids by the intervention of the metallic oxyd, and embarrasses the crystallization by taking on a gelatinous form. In consequence, M. VAUQUELIN advises to dissolve, in cream of tartar, as much glass of antimony as possible; to filtre while boiling; to evaporate to dryness; to re-dissolve in boiling water; and to crystallize. We think that we recollect this recipe in a modern medical collection; but

but the author of the recipe did not give, and probably did not know, the rationale of the process.

Note on the Preparation of Muriatic Æther. By M. VAN MOM. A very ingenious process is here described. Alcohol, impregnated with marine acid gas, is distilled off manganese; and some alkali is put into the receiver, and into bottles of Woulfe's apparatus. This last precaution is used to prevent the superfluous oxymuriatic acid from converting the formed æther into oil.

Researches into the Composition of Enamel. By M. C. CLOUET. Although we do not pretend to criticise practical papers on enamelling, yet we shall venture to recommend these researches, which are very particular, to the notice of our artists.

Memoir on the Manner of extracting and preparing Peat in the Provinces of Holland and Utrecht. By M. DEJEAN.—This paper, consisting of 45 pages, and which we could not make intelligible without the 12 figures which illustrate it, should be translated, and circulated in those districts of Great Britain and Ireland which depend on peat for their fuel. The intelligent industry and large experience of the Dutch always create a prejudice in favour of their practices.

Papers on Æther. By M. M. LAUDET, DABIT, VAUQUELIN, and FOURCROY.—These are controversial papers relative to the theory of M. M. VAUQUELIN and FOURCROY concerning æther. The most striking fact which they contain is that, by distilling manganese, sulfuric acid, and alcohol, a new compound is obtained. It makes a difference whether the distillation be immediately performed, or the materials be left together for a time. The product contains, according to M. M. FOURCROY and VAUQUELIN, less hydrogen, but more oxygen and carbon than ordinary æther.

Description of an Hygrometer and a Photometer. By Mr. JOHN LESLIE, of Largo, in Fifeshire, North Britain.—These beautiful inventions reflect great credit on the genius and accuracy of Mr. Leslie.

M. VAUQUELIN's Reports of a Miscellaneous Memoir of M. PROUST.—To obtain *tannin* pure, a solution of carbonate of potash is to be poured into infusion of galls. The precipitate is to be washed moderately with cold water. The alkali precipitates the *tannin* by depriving it of its dissolving water.

No ink is formed by adding infusion of galls to sulfate of iron, at its minimum of oxydation; because sulphuric acid has in this case more attraction for the iron, than the gallic acid and the tannin. The contrary is the case with the red oxyd-

of iron.—M. PROUST prefers, for durability and beauty, ink made of the solution of iron in infusion of galls.—Different inks have different shades, because the sulfate of iron, of which they are composed, varies so much: but when they are once exposed on paper, the air brings all nearly to the same level.

M. PROUST establishes that the red matter, occurring in the distillation of phosphorus, is carbone of phosphorus. He also shews that the odour of hydrogen, generated during the solution of some sorts of cast iron in acids, probably comes from an essential oil. Indeed, if a large quantity (15 pounds) of dark grey pig iron be dissolved in sulphuric or muriatic acid, drops of oil will be seen on the water of the receiver. This again shews that the elements of oil are capable of combining in the mineral kingdom.

The native iron of Peru proves to be an alloy of iron and nickel; an alloy which, M. PROUST says, will have many advantages over iron; and particularly that of not rusting.—What a prospect for the arts!

The author concludes, from an experiment on broth-making, that, in order to extract all the nourishment, the meat should be divided into small pieces. However little this fact has been regarded in private families, it has of late been well understood in this country.

M. ROBIN relates an accident at a powder-mill, which seems (as he thinks) to shew the spontaneous accension of charcoal. It has gone through the processes previous to pulverization, and was pounded without being observed to be hotter than usual.

M. HUMBOLDT to M. FOURCROY.—This rapid physician here speaks of immense labours in astronomy, chemistry, botany, and every branch of natural history; in short, every branch of physics: yet he has been only seven months in South America, with one companion.

‘We have (says he) passed five months in the interior of New Andalusia, and upon the coasts of Paria, where we experienced most violent earthquakes. Part of these countries is occupied by the wild Indians, and other parts have not been cultivated above five or six years. How shall I paint to you the majesty of the vegetation, the variety of animals, the superb plumage of the birds, the apes, the tigers, and the hideous aspect of the crocodiles, with which the rivers abound, and which are above 30 feet long.’

We shall in course attend to the subsequent numbers of this work, as they reach us, in our next Appendix.

ART. XII. *Les Helvétiques, &c., i. e. The Helvetians, in eight Cantos, with historical Notes.* By CHARLES FRANCIS-PHILIBERT MASSON, French Citizen. 12mo. pp. 350. Paris. 1799.

PARTS of this work have been read and much extolled at the Institute: where the principles of the author seem more likely to have been approved, than the poetry. The whole poem is designed as an eloge on the Swiss, their heroism in conflicts with the Duke of Burgundy, and their early acquisition of liberty: but how can the French presume to talk of liberty, and particularly that of the Swiss, at the very period when it has been so totally wrested from them by Gallic fraternization? Is there a state in Europe more dependent, plundered, and enslaved, than the Thirteen Cantons? the inhabitants of which have not only been despoiled of their independence and property, by these panegyrists of liberty, but of all kinds of free agency, and all choice of civil magistrates. Even the constitution which the French pretended to give them, on the first invasion of their country, has been abolished, and a new commission has been sent to them by the Chief Consul; who has declared that he will acknowledge no other power in Switzerland superior to this commission, which he will support against all factions. The Swiss have now an immense army quartered on them; and it must not only be supplied with provisions and forage, but with recruits from their barren mountains: which, in their best days of peace and liberty, were not sufficiently productive to feed the native inhabitants.

The poetical merit of this production has no high pretensions; and its typography is so small that it is difficult to read it without being gifted with patience and good eyes. The bard's panegyrist in the Institute confesses that his poem participates of the roughness of the mountains which he celebrates: but then it breathes *fiercé*, pride, and fierceness, fitted for the revolutionary spirit which reigned at the time when it was written. Its chief merit, in the eyes of Frenchmen, must be that of vociferating *Liberty, Liberty! always Liberty*. If they sing of liberty now in Switzerland, it must be with the same energy as our ballad singers in the streets pour forth their effusions of love and tenderness, with an empty stomach:—"I'll sing to my *lovier* all night and all day," &c.

At the moment of battle, the Helvetian army prostrates itself in the sight of the enemy, to implore victory; then rising, and filling the air with the terrible cry of *Liberty* which alarmed all nature:—

' Trembled the Earth; to Heav'n the shouts arise;
While echo from the Alps to Jura flies - - -

The

The voice of LIBERTY was heard around,
Each hill and valley multiplied the sound;
The mountain pines all wave in wild affright;
The torrent's fall, and screaming Eagle's flight,
Resounding rocks—all with each other vie,
And seem of LIBERTY to join the cry.'

The author is indeed an enthusiastic republican: consequently, the Helvetians are always right, and every sovereign prince is in the wrong. It has however escaped him in the notes, that the Swiss had seized on the city and castle of Granson, which belonged to *Louis de Chalm*, on the Lake of Neufchâtel; and had dispossessed *d'Orbe* of his territories, in the Pais de Vaud. It is unlucky for the poet, that the French *citizens* have disfranchised these virtuous Swiss, and are the very ambitious tyrants whom the author means to flatter under far different appellations, by his abuse of former invaders and conquerors.—The regicidal doctrine is still preached in these effusions:

'The world's misfortune is the work of kings!
May he who first the diadem assum'd
To deepest hell eternally be doom'd!

Indeed, kings, religion, and the priesthood, are repeatedly recommended to destruction.

The author's contempt and abhorrence of the English are constantly expressed, with all the powers of his pen:

'A language insolent the English hold,
And, fat by our misfortunes—count their gold.

'Their king Edward (the IVth) having landed in France with an army, to support his brother-in-law, the Duke of Burgundy, and to attack Louis the XIth, who had assisted Warwick and Henry, competitors with Edward for the throne; the French *tyrant* was such a coward that he did not dare to defend himself. He negotiated a truce, which he bought dearly of Edward and his courtiers. He also sent a great quantity of wine, as a present to the English army, with which they got drunk; laughing at the French who were indignant at the cowardice of their king. During this debauch, the army of Charles (the bold, D. of Burgundy), which Edward had for some days expected, arrived; and the Duke, enraged at finding the truce concluded, tried every means to break it. An Englishman, admiring the exact order and discipline with which the Burgundians filed off, exclaimed: *Ab! if we had but known that we had such allies, we should not so easily have granted a peace!* upon which a Frenchman said: *you were so eager to get home, that a present of 600 pipes of wines and the pension which the king gives you, were sufficient to send you back to England.* Do you call, replied the angry Englishman, *the money which your king gives us a Pension? 'tis a Tribute.'*

'The courtiers of Louis XI. could revenge these humiliations only by laughing at the drunkenness and gluttony of the English. *Philip de Comines* paints the court of Edward as truly Bacchanalian. — Nothing can better describe the scandalous distrust of princes, especially that of Louis, than their manner of conducting their interviews. When the *tyrant* wished for a conference with Edward, the D. of Burgundy, the Constable St. Pol, and even with his own brother, he had a bridge constructed on a river; and on the middle of this bridge was erected a strong grate, through which they spoke. *Comines* has expressed this in strong terms: "In the middle of the bridge were made strong wooden bars like those of a lion's cage;"—precisely such as are necessary in menageries, to prevent wild beasts from tearing each other to pieces. *Tyrants know their kind.*'

The relation which the author gives of the murder of the ambassadors, whom the Swiss sent to the D. of Burgundy to solicit peace, is confessed not to be an historical fact: 'but, (says he, in a note) when by the advice of a friend I was about to cancel this relation, comes the news of the murder of the French ambassadors at Rastadt; and I therefore restored the passage, since facts could surpass imagination.'

'It may be imagined (says the elegant bard, elsewhere) that in speaking of two English officers, I *invented* the names of *Abrigand* and *Gobin*, so like *brigand* and *Coquin*, thief and rascal: but I can assure the reader that I found these names in *Comines*, who frequently disfigures foreign appellatives. However, these perfectly fit the English.'

The English are often dragged into this poem for the sake of abusing them, and calling them drunkards, gluttons, and barbarians. On the contrary, what an *éloge* does the writer pass on his countrymen; they are 'always the friends of liberty, of the people, and of human kind!'

'If from a generous spirit the French, even under their kings, always fought on the side of the people; the English, from a diabolical disposition, have always been on the side of tyranny.'

This bard may, however, be asked whether Qu. Elizabeth did not assist the Dutch *people* against the Spaniards; and the French Hugonots against Charles IX. and Henry III.; and whether, at the revocation of the edict of Nantz, the English did not save the fugitive Calvinists from the tyranny of Louis XIV.; as they have since rescued the *people of all religions*, from the daggers of the Jacobins?

If *invention* be a qualification of the first necessity for a poet, Citizen MASSON is the most inspired bard of his country: but, though an epic poet may invent what he pleases respecting a nation which no longer exists, and when conjecture only can dispute his facts; a people who still subsist, and are able to
fight

fight their own battles, will be inclined to controvert assertions which defame and blacken their national character. Homer, though a Greek, allowed merit and virtue to *some* of the Trojans: but the present Gallic bard never mentions either an Englishman or his country without calumniating both.

ART. XIII. *Traité des Membranes en général, &c. ; i. e. A Treatise on Membranes in general, and on certain Membranes in particular.* By XAV. BICHAT. 8vo. pp. 326. Paris. 1800. Imported by De Boffe, London. Price 6s. sewed.

THE subject of this treatise is certainly very important, but we doubt whether the English reader will find much novelty in the present performance. The author, for example, divides membranes into three classes, *fibro-serous*, *sero-mucous*, and *fibro-mucous*: but he does not seem to be at all acquainted with the great distinction which English anatomists have traced between the simple and the reflected membranes; though the character of their respective diseases appears to depend more on this, than on any other line of difference. If we rightly understand him (p. 27, 28.) he even denies the existence of the *Rete Mucosum*; at least he speaks very doubtfully of it. In our anatomical schools, this membrane is a common subject of demonstration. He appears, however, to be well acquainted with the minute anatomy of the membranes in general; and if he had been satisfied with a more simple arrangement, he would have inspired his readers (on this side of the channel, at least) with more respect for his attainments.

M. BICHAT is disposed, from some experiments which are not very conclusive, to doubt the effect ascribed by some of our physiologists to the action of oxygen on the blood. His trials certainly do not invalidate the facts stated by Dr. Goodwin on this subject.—The French physiological school seems to be still balancing between the old and new opinions, but without an accurate notion of the latter. Witness the following remarks: (p. 119.)

‘ May not an exact parallel be established, 1st, between the adhesion of the serous membranes which results from inflammation, and that of the re-union of wounds by the first intention? Are not these adhesions, in both cases, the effect of inflammation in its first period? 2. between the purulent exudation of these membranes, and the suppuration of wounds not re-united? Is not each the effect of the second period of inflammation? If the identity of these phenomena be acknowledged, does it not depend on the identity of structure of the serous membranes, and of the cellular substance *which is the essential agent of the re-union and suppuration of wounds?*’

The English student, who is acquainted with the appropriate terms of *adhesive inflammation*, and *inflammatory exudation*, will smile at the manner in which M. BICHAT's *conjectures* are announced; while the clause, which we have distinguished by italics, proves that the author is unacquainted with the modern doctrine of suppuration, the acknowledged agents of which are the arteries and absorbents.

We must not be understood to condemn this publication, notwithstanding the objections which we have made to some of its parts: for it is useful to consider a subject of importance under every point of view; and we confess that the general doctrine of the membranes has not been systematically treated in this country, with the care which it deserves. We must add, however, that the very arbitrary mode of arrangement which the present author has adopted, the omission of his authorities for many facts stated, and the too superficial summary of the properties and diseases of the membranes described, render this work of little importance to practitioners. It may be useful to students; who require, in many cases, even defective views of the edifice of truth, to familiarize them with some of its component parts.

ART. XIV. *Paris pendant l'Année 1800; i. e. Paris, during the Year 1800.* By M. PELTIER. 8vo.

THE xxvth volume of this work commences with No. CC. and the transactions of the National Institute furnish the first article; by which it appears that the Institute of Egypt is united with that of Paris, and that the Egyptian members who shall return to France will be admitted into the National Institute, *ad eundem*.—We have next an inedited epistle by Gresset, addressed to the Chevalier Chaurvelin in 1741, on the election of an abbot. From the completion of this poem, we may suppose that it would not have been published during the *ancien regime*. It is extremely severe on the priesthood; which circumstance probably has now brought it to light.

A character of *Fénlon*, by M. d'Aguesseau, is full of antitheses and contradictions; through which, however, the great and good man still appears.

A severe Philippic against Eloquence is inserted from the *Journal de Paris*, to which many will readily subscribe; followed by an answer from the *Journal of Debates and Decrees*, which may, perhaps, invalidate some of the charges against that art which Socrates emphatically called *the art of deceiving*; by disguising facts, and making black appear white.

On Female Writers.—On *M. de Malesherbes*, and the absurdity of bringing this excellent philosopher and virtuous character on the stage, in a ballad farce; when the same mob, which rejoiced at his being guillotined, wept over his virtues celebrated in song; enforcing by music the eulogy of a man who hated music; and who jocosely said, not long before his death: “I begin to think that music has more effect on me than formerly: it now puts me to sleep.”

Of Military Influence in France. In this short discourse, it is owned that military virtue is the only virtue required by the nation from their generals. It is not charity, but courage, that “covers a multitude of their sins.” Let a chief but manifest military prowess, and the nation will give him every other virtue, gratis.

A short *Eloge of M. Guys*, author of the *Literary Voyage into Greece*, who died lately at Zante, one of the islands of the Ionian Sea, at the age of 79.

The rest of this Number is filled chiefly with *Political Events*, which, as before, we shall pass unnoticed.

No. CCI. *Miscellaneous Literature.*—On the *Neutrality of Prussia*. This is the analysis of a well-written tract, in which the interests and resources of that kingdom are detailed, with the appearance of candour and a knowledge of the subject. The exhausted state of France is likewise described, perhaps accurately, at the time when this book was written: but the changes which have happened since in the affairs of France, by the repossession of Italy, and of a large part of Germany, have greatly altered the thesis. The French armies now find subsistence and pay in the enemy's country; which, before the opening of the present campaign, they were obliged to seek at home. The author seems desirous of re-establishing monarchy in France, for the peace of the rest of Europe; and he calls on Prussia to assist in the execution of a plan which includes the ideas which the great *Sully* and his incomparable master had conceived, concerning the division of Europe, *mutatis mutandis*, with such changes as the present order of things shall require. The outline of this participation of power is—to unite the Netherlands with Holland, and establish a monarchy for the House of Orange; to create for the House of Savoy a powerful state in Italy; and, with a few exceptions, to reduce Europe into eleven sovereignties, of which Portugal would be the least important. Turkey is out of the question. M. PELTIER has devoted 24 pages to extracts from and reflections on this work.

An article of some length next occurs, respecting a work which will not be very interesting to English readers, intitled:

"*Travels to the Department of Finisterre, in 1794 and 1795*," treating of the police, peculiar customs, and antiquities of that province. A wild and indefensible idea concerning the Druids is suggested in this work.

The *Poetry* of this Number presents only a short extract from the Abbé *Delille's* poem on *Misfortune and Pity*; and a Romance, on Friendship, by the elder *Segur*. The lines inserted from the Abbé *Delille* are encomiastic on *M. le Vicomte de Marin*, the celebrated dilettante performer on the harp and violin, who has frequently devoted his extraordinary talents to the relief of his distressed emigrant countrymen.

A masterly *Parallel between the Painters, Poussin and David*; with a critique on their several pictures of the Rape of the Sabines.

The *Theatres* of Paris afford nothing but the analysis of unfortunate new Pieces. In the *Necrology*, or Obituary, we have the death of General *Montalembert*, of the Chancellor of the *Hôpital*, and of *Mirabeau*. The contrast between the worthy Chancellor and the profligate *Mirabeau* is very striking. France seems to have come to her senses sufficiently to see the vices and deformities of this character, and to suffer them to be drawn at full length.

The funeral oration which the Archbishop of Narbonne pronounced at the French chapel in King's-street, Portman-square, in memory of the Princess Adelaide of France, who died at Trieste Feb. 27, 1800, is inserted at full length; as is

The Will of the late Emperor of China, Kang-Hy *. This is a curious acquisition, brought to Europe from China, by Dr. *Massé*, a physician, who sailed for China in 1790, in search of natural history. It was translated into French by M. *Grammont*, a learned missionary, resident at Pekin. We are sorry not to be able to spare room for an English translation of the last address of this accomplished and venerable monarch, to his 233 millions of subjects, at 90 years of age, and in the 61st year of his reign! The wisdom, the morality, and even the piety of this patriotic prince are as extraordinary as his longevity.

On the Antiquities of Egypt, in a letter from General *Dugua*, member of the Egyptian Institute, to Dr. *Desgenettes*, chief physician of the army at Grand Cairo. We expected more information from this letter than we found. We seem to have read, or heard of, elsewhere, all that this epistle tells us; except what is said of the remains of a Colossal figure 45 feet high, mentioned by Herodotus as placed at one of the en-

* He is called *Chen-Lung* by Sir George Staunton.

trances of the Temple of Vulcan, at Memphis, by Sesostris. One of the hands of this figure, Citizen *Coutelle* ordered to be carried off.

No. CCII. was published (April 30th) in haste, and incomplete, in order to notice as soon as possible a celebrated pamphlet which had appeared at Paris, intitled, *Les Adieux à Bonaparte* (*Farewell to Bonaparte*), from which great effects were expected by the Royalists. Some account of a translation of this pamphlet has already been given in our Review for August, p. 439.

The second part of this Number contains extracts from the Paris papers, concerning the interior regulations of the chief Consul in establishing his own *constitution*, as it is called; in which great encouragement is given to patriots to die for their country in the field of battle; promising them very handsome monuments and memorials in the capital of each department to which they may have belonged.

Complaints from the Helvetic Republic, of the anarchy, discord oppression, pillage, misery, and famine, in which French fraternity has involved the inhabitants of Switzerland.

Analysis of the 59 Papers relative to the Retreat of the French Army from Egypt, which passed between General Kleber, the Porte, and Sir Sidney Smith. Though this article occupies more than 20 pages of the present Number, the progress and failure of this business are still in want of explanation.

Address to the Emigrants, on the expediency of their returning to France during the present order of things.

Coronation of the new Pope, Pius VII. at Venice; with the Oration pronounced by the Pontiff himself in a secret Consistory on the occasion.

Literary Miscellanies. The Repast, or Four Parts of a Day, a Poem; of which M. PELTIER has only inserted the different kinds of breakfast to which the several ranks in France are accustomed. These are minutely and well described.

On a complete Edition of the Works of Citizen Sieyès being advertised. Expectation is not much stimulated by these reflections on the promised publication. We are told that it will chiefly consist of political pamphlets, ill written, during the commencement of the Revolution, and far inferior to the writer's reputation for political metaphysics.

No. CCIII. *Literary Miscellanies. The Four Satires, or the End of the Eighteenth Century*, by *Joseph Despaze*. This author, by affixing his name to poems written in the service of morality, found it a service of danger, from which he narrowly escaped with his life. The persons satirized called him to account, and insisted on his signing a recantation: but he pre-

ferred fighting; and in the conflict, in the *Bois de Boulogne*, he was dangerously wounded. We are unable to judge of the justice of his satire: but in the extracts here given we find some good lines. M. Despaze has lately been appointed Secretary at War, by the influence of Carnot, whose life he had saved by concealing him on the 18th Fructidor; and whom, after his escape into Germany, he enabled to subsist without having recourse to the government of that country for assistance as an emigrant.

The present Age,—another satire, in which the massacres occasioned by the Revolution are described with due horror. *Anecdotes concerning Fontenelle and the Chevalier Bayard. Festival at Versailles in May 1661. Institution of the Floral Games, 1324: Translation of Milton's Latin Verses to Christina Queen of Sweden, by the Abbé Delille. African Voyages. New Voyage of Discovery to the South Seas by order of Bonaparte.* A new comic opera, written by Dupaty and set by Tarchi, has been well received. A serious opera, intitled *Hecuba*, has failed.

On the late M. Mallet Du Pan. This political writer much offended M. PELTIER and his former friends, almost in his last moments, by his Eulogium on Bonaparte. *Mallet Du Pan* was a native of Geneva, consequently a republican, and what the French call a *Frondeur*, or discontented man. He was a friend to the revolution in the beginning, but enlisted under the banner of the *Constitutionalists*, to which party he has constantly adhered ever since. A constitutionalist would have a king: but with powers so limited as to be governed by a *tiers-état*; to be totally unsupported by nobility and clergy; and with no intermediate power between him and a mob. That such a king's head would be soon under the influence of the guillotine cannot be doubted. Genuine republics, such as those of Greece and Rome, would be more desirable to monarchy-men than such a revolutionary government as the *Girondists* aspired to establish. Once a Jacobin, always a Jacobin; and once a constitutionalist, always a constitutionalist. Not one of the revolutionary factions has ever seen its own errors, however fatal they may have been to itself; nor will the inventor or propagator of any one *système* peaceably submit to the establishment of any other.—We seldom interfere with the political opinions of M. PELTIER: but here they are so prominent, that we could not help stumbling over them.

Fragments of the IVth Book of the Eneid, translated by the Abbé Delille. There are some admirable lines in this citation: but the Abbé disavows at least thirty of the fourscore verses which M. PELTIER copied from a French Journal,

No. CCIV. A poem of some length and considerable merit, on the subject of *Hope*, is the first article in this Number. It is signed M. L. C. *Anglais*. If written by an Englishman, it is a surprizing performance: many of the lines, as well as sentiments, are admirable; and neither the genius of the language, nor the laws of French versification, (as far as we are able to judge,) have been violated.

Time and Destiny, an ingenious tale, by the elder Segur, is the 2d article.

Punning seems to have been much in fashion at Paris, of late. A whole farce has been given there last year *en Calen-bourgs*. Proper names are the most open, in all countries, to this persecution. Though it seldom happens that the quibbling humour of a pun can be transfused into another language, there have been two lately in circulation, of which M. PELTIER has kindly given us the history; and if any of our readers ever condescend to amuse themselves as punsters, it will, perhaps, be some comfort to them to know that their infirmity is not without example, even in the *Great Nation*. Of the music of the opera of *Hecuba*, pillaged from all quarters of the musical world, it has been said by wags, that, if the words were written by *Milcent* (a thousand hundred), the music was by *cent mille* (a hundred thousand).

The drama called the *Abbé de l'Epée*, written by *Bouilli*, succeeded at Paris merely by the extraordinary talents of *Manvel*, an actor who performed the principal part; and whose fire and intelligence made amends for the coldness and insipidity of the piece. When it was first represented at Thoulouse by different actors, on one of them pompously giving out a second time the drama of *Citizen Bouilli*: "Citizen (cries a punster in the pit) treat us with *Racines* as much as you please, and we'll deny ourselves the *Bouilli*." *Racine* is a-root, as well as the name of the best French tragic poet; and *Bouilli* is boiled beef, as well as the name of a despicable dramatist.

Madame des Houlières at Brussels, a drama, has been coldly received at Paris. M. P. has given a good critique on this piece, which is founded on the story of the great *Condé's* unruly passion for this celebrated female wit, the wife of an officer. The lady, being obstinately virtuous, is imprisoned by her lover, and rescued by the contrivance of her husband, and one of his domestics: but there are so many improbabilities in the fable of this play, and all the characters (*except the Prince*) are so good, in the German style, that it might well pass for a production of *Kotzebue*.

A short *Eloge on the admirable Musician, Piccini, composer of the Buona Figliuola*, who died at Passy near Paris, in May last,
at

at 72 years of age. He composed in Italy 140 works, besides those which he furnished for the French theatre. Either his conduct must have been blameable, or the public very ungrateful: for this charming composer, who had delighted the musical world with so many exquisite productions, has left a widow and five daughters, in the utmost indigence!

An Oeconomical Dinner, a dialogue, carried on with some humour, between a temperate man and an epicure. There are, it seems, houses opened at Paris for the sale of *Soupe à la Rumford*, or soup for a *luncheon* at two o'clock. The epicure, being carried to one of these by the man of temperance, is surprised at the excellence and cheapness of the soup; and he finds that for six farthings he can have a repast, that would supply the place of a tavern dinner which would cost fifteen shillings.

Biographical characters of Republican Generals: *Desaix*, *Brune*, *St. Cyr*, and *Bernadotte*; who are not flattered in these sketches.

Another eloge, somewhat highly coloured, of the extraordinary performance on the harp and violin of *M. de Morin*. He is certainly a very fine player on the violin; and on the harp he is so truly wonderful in science and execution, as to make it a new instrument: producing effects and expressions on it which were unknown before, to professors of the first class.

Some controversy next occurs, between the editor of this work and the son of the late *M. Mallet du Pan*, respecting the account of that gentleman's death which was given in a former number of this work, and which we have already noticed. (P. 536.) We shall not enter into the dispute.

Vol. XXVII. No. CCV.—*Political Memoir on the Object of the War*. The design of this laboured memoir is to depreciate *Bonaparte* and his new government, and to advise the allies to acknowledge *Louis XVIII*.

Farther Extracts from the four Satires; and from the *Biographical Account of French Generals*; the conclusion of *Bernadotte's* character, and those of *Angereau*, *Hédouville*, *Férino*, and *Dubem*.

Transportation and Shipwreck of J. J. Ayvé. A translation of this work has appeared, and we shall take farther notice of it.

Epigrams and literary Anecdotes. Of these we shall try to give our English readers some faint idea.

• *The transient Flame, or a Mistress for a Day*.

• Calista, like a faithful glass,
Each image readily receives,
And lets no sighing lover pass,
But firmly Her's his heart believes.

Yet

Yet more resembling still we see
The mirror and her heart remain;
Receiving all who bow the knee,
No one her charms can ere retain.'

' The Friend of a Day.

' With promises Damon his friends will e'er feed,
Exciting in all hopes delicious:
But woe to the friend who admits in his creed,
His big words and his transports factitious.
They know not how much to this patron so dear
All the laws of a shadow pertain:
Which can only be seen when the sky's bright and clear,
But, when cloudy, is sought for in vain.'

' Epitaph for the Poet Chabossiere.

' Here, passenger, at length entomb'd
A wretched author rests,
Who long to toil in vain was doom'd
At works the world detests.
Wert thou these works to criticize,
His frigid muse thoud'st curse:
The marble under which he lies
Is warmer than his verse.'

' On the Poet Baour-Lormian.

' When Baour reach'd Styx's gloomy tide,
"Be quick, I'm waited for," he loudly cried:
"Pull! pull! you lazy rascal, pull a head!"—
But Charon heeded not a word he said.—
"Make haste, I say;—I've paid the fare you levy"—
"'Tis very true, Sir—but you are so heavy."

No. CCVI. Account of a new publication by *Mad. de Staël*, on the subject of Literature, and its effects on Social Institutions. 2 vols. 8vo. Of this work we propose to give a review in our next Appendix.

Sequel of Cromwell's Usurpation; written manifestly to point out the road to a counter-revolution in France, similar to that which was effected in England by General Monk.

Parallel between Monk and Bonaparte. Splendid offers are thrown out to the latter, if he would imitate the former: but the chief Consul is said to have great faith in proverbs, and seems fully convinced that "a bird in the hand is worth two in the bush."

Sketch of the Lives of Generals Moreau and Macdonald.—An interesting Account of a Chinese, now at Paris.

No. CCVII. *The last Adieu to Bonaparte*; being the entire sequel of this pamphlet, which has been detailed in different Numbers of this Journal.

Revival of the *Mercur de France*, an historical, political, and literary Journal, No. 1. carried on by Messrs. *La Harpe*, *de Fontanes*, and a young Creole from St. Domingo, Citizen *Laborie*, to whom the political part is assigned. In this first Number, M. *de Fontanes* has furnished a long and well written critique on Madame *de Staël's* new work.

There are many pleasant epigrams in this Number, on local subjects: but the following may be understood by all Europe:

‘ On Mercier de Compiègne’s Eloge on a Louise.

‘ Take courage, my friend, in the task you’ve begun;
So piquant’s the theme, none can e’er deem it dull;
And a work can be never, ’tis said, so well done,
— As when of his subject the author is full.’

A detailed Account of the Battle of Marengo, by General *Berthier*. This is the most ample account of this fatal battle that we have read; and we have not yet seen it disputed by any friend of the allies.

No. CCVIII. The account of theatrical representations, and criticisms on dramas and actors, in this Number, would afford little amusement to English readers: since the remarks, though they may be just and interesting at Paris, would be unintelligible in London. These articles are extracted from French papers.

The author of the *Adieu to Bonaparte* has produced a new pamphlet, which he calls, “*my last Words to Bonaparte*.” Finding the chief Consul insensible to all the advantages of honour, power, and immortality, which would accrue to him in becoming a General *Monk*, this writer has bestowed on him a Philippic of the most severe and bitter kind; representing his life and actions in the blackest colours which ink could furnish. What effect this may have on a conqueror in full power, we know not: but we can scarcely imagine that it will much facilitate the restoration of the Bourbon Dynasty.

This paper is followed by a discourse of a very different complexion, by *Garat*, on the battle of Marengo; in which the black-moor is washed white, and all the military heroism and abilities of the chief Consul are painted in as vivid colours as the palette of the orator could supply.

Letter on some marginal Notes written by Voltaire, in his copy of *Virgil*, by *Fontanes*. Much good taste and elegant criticism are discoverable in this letter.

Letters and Reports of the Commission of Arts and Sciences, concerning the Antiquities of Upper Egypt, received since the return of *Bonaparte*, to whom the report is addressed. This report is of considerable length, and extremely curious, but not yet

yet finished: we have not room here for extracts: but, as a translation is promised, we shall speak farther on the subject hereafter, when the whole publication is before us.

Epigrams, by Authors against Authors; who may probably with equal truth say to each other, in the language of Peachum and Locket: "brother, brother, we are both in the wrong."

No. CCIX. *Antiquities of Upper Egypt continued*; a sequel to the report from the Commission of Arts to the first Consul. This report furnishes the most ample and satisfactory account of the remains of ancient grandeur at present subsisting in Egypt, that has come to our knowledge since the French first landed in that country.

Dramatic Representations in eight different Theatres at Paris. These pieces all seem to be sing-song, and farcical; and not one of the old stock plays of *Corneille, Racine, Moliere, or Voltaire*, is ever produced.

On the completion of *La Harpe's Course of Lectures on Literature*, Vols. 8, 9, and 10. Having at length procured a copy of this work, we shall, in our next Appendix, commence an examination of the whole.

Political Articles conclude this volume.

ART. XV. *Renouvellemens periodiques, &c. i. e.* On the periodical Renovations of the terrestrial Continents. By L. BERTRAND, Professor in the Academy of Geneva, &c. 8vo. pp. 363. Paris. 1799.

GEOLOGY may be denominated the poetical part of natural history. The facts which we know are too few to support our reasoning to any extent concerning the revolutions of our planet; yet they are too striking and too grand to leave the imagination at rest. Every geologist, therefore, proposes a new hypothesis in order to explain the phenomena with which we are acquainted; and, instead of the history of our globe, presents to us a poem of his own composition, which for some time amuses our curiosity, but never obtains our acquiescence.

Such has been the general tenor of geological theories; and the system proposed in the work before us is as hypothetical as any of those which have preceded it, and like them carries no conviction to the mind: but it possesses a considerable degree of merit in being free from extravagant suppositions, and in proposing scientific conjectures, instead of giving way to fanciful flights. As an observer, the author is a pupil of the Saussurean school; always cautious in his conclusions, and more attentive to remark anomalies than prone to generalize ideas. So far his book has the advantage over preceding theories; and observations

observations thus impartially stated deserve and command a proportionately greater degree of credit. He has freely made use of the great store of important facts contained in *M. de Saussure's* travels through the Alps; and indeed the systematical ideas of M. BERTRAND begin at the point at which that celebrated philosopher concluded his labours.

M. de Saussure had promised to give a geological system at the end of his travels: but, after many years of arduous researches and accurate observations, he contented himself with informing the public that the result of his investigations induced him to believe that the whole of our continents had been formed under the sea, had been arranged by its action, and were left dry by a precipitate retreat of the waters. To explain the possibility of this sudden retreat of the ocean, and of the subsequent elevation of the land, which before formed its bottom, above the level of its surface, is the chief aim of M. BERTRAND in this publication.

In the first eight sections, he presents to his readers a number of facts and reflections, which tend to confirm the opinion of *M. de Saussure*. He shews that the strata, and the manner in which they are disposed, indicate the sudden retreat of the water, and the alternate immersion and emersion of continents. In the fifth section, he attacks (in our opinion, successfully,) those naturalists who maintained that the sea had changed its place by a slow and successive motion; and he points out the difficulties attending *M. de Buffon's* hypothesis in his *Epoques de la Nature*, and the system of the change of the axis of rotation in the earth. The inclination of secondary towards the primitive mountains also affords him an argument in favour of the sudden retreat of the sea; and indeed the generality of the phenomena are greatly in favour of this opinion:—but, as a sudden removal of the waters cannot take place except in consequence of an equally sudden change of the centre of gravity in our planet, the author, in order to explain this supposed fact, avails himself (in the ninth section) of an hypothesis formerly advanced by Dr. Edmund Halley. The variation in the declination of the magnetic needle supposes an oscillatory motion in the magnetic poles; which that philosopher attempted to explain on the supposition of a magnetic nucleus inclosed and suspended in a hollow space in the centre of the earth; having a movement of rotation of its own, and an inclination of magnetic axis on its axis of rotation, somewhat different from that of the two corresponding axes of the planet. Notwithstanding the failure of the tables calculated by Dr. Halley on these suppositions, M. BERTRAND is persuaded that the existence of this internal cavity of the earth, and of its suspended nucleus, is supported not

only by the reason which led the Doctor to conjecture it, but also by the phenomena subsequently observed, respecting the horizontal inclination of the magnetic needle.

A comet has always formed a necessary part of a geological system; and M. BERTRAND has not failed to introduce one in order to effect the required change of the centre of gravity in our planet: but in this respect, as in others, the sobriety of his mind is remarkable. The comet which he produces does not break the sun, and form planets from each spark, as in M. *de Buffon's* theory; nor is it charged with the change and new modelling of the qualities of matter, as in the geology of M. *Bertrand* of Paris*: but it is a simple comet, such as are often observed in our planetary system. It is well known that the orbits of some comets approach the side of the terrestrial orbit at such a comparatively small distance from it, that, if by chance the earth and the comet were at the same time in the corresponding arches of their orbits, the latter would exert such attraction on the former, as would occasion not only tides superior to those which are caused by the attraction of the moon, but would also displace the nucleus from the centre, remove it towards one side, and immediately change the centre of gravity of the earth. A comet in its course can exert this influence only for a few hours: but the consequences, according to the present author, must be lasting. The derangement of the seas, their removal to other parts of the globe, the immersion of the old, and the emersion of new continents, would be the natural consequence of this sudden change in the centre of terrestrial gravity. For details and explanations, objections and answers to them, we must refer to the book itself.

In the tenth and last section, the author points out the necessity of this renovation of continents, to the economy of nature. Nothing is more clearly demonstrated than continental decay, the progress of which is slow but uninterrupted; and M. BERTRAND very ably makes use of this fact, to shew that these periodical renovations, in the manner in which he supposes them to happen, are the only means of continuing life and fertility on the surface of the earth.

The formation of the continents under the ocean is an undoubted fact, which can now no longer be questioned; since every observation confirms it. That their emersion could only take place in consequence of a change in the centre of gravity of the earth, we readily believe: but whether this change happened in the manner supposed in this hypothesis will remain questionable, till stronger proofs than those here alleged are brought

* See M. R. vol. xxx. N. S. p. 566.

forwards in its support. The author himself does not wish to ascribe to these speculations a greater degree of certainty or importance than they intrinsically deserve, as may be seen in many passages of his book, and in particular at p. 294. On the whole, indeed, this production seems to announce the dawn of more auspicious days to this branch of natural history.

ART. XVI. *Manuel Economique des Plantes, &c. i. e.* An Economical Manual of Plants, or Treatise concerning those Plants which are useful in the Arts. By M. BUCHOZ. 8vo. pp. 376. Paris. 1800. Imported by Dulau and Co. London. Price 6s. sewed.

ART. XVII. *Manuel Tinctorial, &c.; i. e.* A Tinctorial Manual of Plants, or Treatise concerning those Plants which are useful in dying and painting. By M. BUCHOZ. 8vo. pp. 300. Paris. 1800. Imported by Dulau and Co. London. Price 6s. sewed.

M. BUCHOZ has long been known to naturalists as an indefatigable, though not always very accurate compiler. In the catalogue of his numerous productions, we find fourteen different manuals of plants; the titles of some of which may probably excite a smile from our readers; as for instance—the *Cosmetic and Odoriferous Manual*—the *Oleaginous Manual*—the *Snuffy and Stermutatory Manual*—the *Officinal and Indigenous Manual, &c.* We could, however, easily forgive the whimsicality of his title-pages, if he had better digested his materials: but the slovenliness and inaccuracy of his compositions are sometimes too glaring to be patiently borne. Though he generally follows the Linnæan nomenclature, he occasionally deviates from it without warning the reader; who, taken unawares, may be easily led into error, unless he be an expert and critical botanist. For example, who could expect to find the *Lichen roccella*, a plant of so much use in dying, under the name of *Fucus verrucosus*, as it occurs at p. 76. and seq. of the Tinctorial Manual; or the *Laurus persea*, turned into a *Passiflora*, as at p. 165? The French translations of the Latin names of plants partake, in some instances, of the same inaccuracy; the *Lichen tartareus* (p. 99.) is translated by the name of *Orseille de Tartarie*.

Notwithstanding the many inaccuracies, however, of which this author is guilty, we cannot deny him the praise of having compiled books which will be useful as indexes of plants, in the different points of view pointed out by the titles. The most valuable parts of the two manuals now before us consist of four dissertations by Linné, formerly published in the *Amœnitates Academica*; and of several extracts from curious memoirs of other naturalists; all relating to the subjects which these works are intended to illustrate.

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N. B. To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.

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